LEVEL ONE

Vol. 109—No. 32

7 AUGUST 1943

# The Southern Churchman

The Governor of North Carolina recently called upon the officials of the State to plan a dedication service pledging people's loyalty in every co-operative way to aid in the success of our armed forces.

The meeting was opened with the following prayer:

## PRAYER

O Almighty God, in Thy Name and presence we here dedicate ourselves, our time, our labor and our substance to Thee and the cause of freedom.

While we recall with grateful hearts the achievements of our own freedom, and steadfastly purpose to protect and deserve its continuance, we recognize our responsibility for the freedom, happiness and security of downtrodden people—joint members of the human race with ourselves—everywhere.

So now we gather in this solemn presence and dedicate ourselves to the steadfast purpose to achieve in winning this great endeavor—the freedom and protection of all mankind and of every race and people.

We determine, with unfailing and united purpose, to match in our daily work and labor for the cause, the gallant courage and bravery of our own peoples on the battle front. That together, by God's help, we shall work and labor and fight, that peace may prevail and brotherhood and freedom be established among all nations and people.

And so with confidence, we here dedicate ourselves, our souls and bodies, to the cause of freedom, depending for help on Him who is the Creator of all good, our God and Father, in Whom we trust. Amen.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R Tate Irvine, Secretary-Treasurer

Published by The Southern Churchman Publishing Co., 101 West Franklin Street, Richmond, Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

# *BOOK REVIEWS*

F. W. WARNECKE

**HOW YOUR BIBLE GREW UP, THE BIBLE AND THE FIRST WORLD STATE, WRITING SCRIPTURE UNDER DICTATORS. By Roy L. Smith, Know Your Bible Series. Abingdon-Cokesbury Press, Nashville. Paper, 25c each.**

These are three excellent new booklets (some sixty-four pages each) making available in non-technical language for the laymen the newest Biblical scholarship. As the author writes in the introduction, "Many cults and sects have fattened upon the fact that lay people in large numbers remain ignorant of the background of their Bible." The catechetical method is used to convey the facts. The first study is a general Biblical introduction. The second one discusses the oldest books of the Bible (in their present form): Amos, Hosea, Isaiah and Micah. The third study covers the period from 721 B. C. to 586 B. C. These bookslets are well conceived, excellently written and are splendid material for young people's groups, Bible Classes, or any group that wishes a helpful and accurate introduction to the Bible. We are glad to note that it is proposed to continue the series to cover the entire Bible.

**DO YOU KNOW LABOR? By James Myers. John Day Company. New York City. 240 pages. $2.**

War time strikes are breeding a great deal of controversy and prejudice about the labor movement. This book is particularly timely, for it tells very fairly the labor side of our industrial life. It does this without idealization, without harangue, and without underestimating the importance of the management. Mr. Myers' method is to tell oof the accomplishment of the labor movement; to acknowledge and explain its failures; and to describe its methods. This is done with a wealth of example that will answer in detail the questions of many. There are chapters telling of the National Labor Relations Act, of how grievances are to be adjusted, and one on the Church and labor. After reading this book, the average person will admit that he didn't know labor! Most of us have too often spoken from the hastily born prejudices of our own economic background. Mr. Myers has had a wide experience within the ranks of the labor movement. He is now the Industrial Secretary of the Federal Council of Churches.

**THE RELIGIONS OF DEMOCRACY. By Louis Finkelstein, J. Elliot Ross, and William Adams Brown. Devin-Adair. $2.00.**

One of the most popular and effective ways of building mutual understanding among the three great religious traditions of our country is by "triologues," whereby representatives of Catholics, Jews, and Protestants appear on the same platform. This volume gives an adequate view of the finest presentations of these three traditions in chapters of eighty to ninety pages each, each written by an expert. Dr. Finkelstein is President of the Jewish Theological Seminary of America; Father Ross is a distinguished teacher and has been a chaplain to college students; Professor Brown is one of the great leaders of the movement for church unity and for forty-four years taught at Union Theological Seminary. Sponsored by the National Council of Christians and Jews, this book should be widely distributed and read. R. C. M.

**THE SERVANT OF THE WORD. By Herbert H. Farmer. Scribner's. $1.50.**

Preaching is more important than ever. The underlying and indescructible unity of the churches has been due primarily to preaching. Today, more than ever before, we realize the "terrible potency in speech." The heart of preaching lies not in its intellectaul content, its propaganda value, or its psychology, but in an "Event" of history which is given. This giveness of Jesus Christ in history is proclaimed and related to life situations. Preaching is part of the divine saving activity of the Gospel. Preaching is an "I-thou" relationship, mediating God to man in a personal equation. This amy mean drudgery and long hours, but it also means preaching sacramental. There are great insights here, for preacher and hearer alike.

R. C. M.

**WHAT IS RELIGION DOING TO OUR CONSCIENCES? George A. Coe. Scribners, New York. 120 pages. $1.50.**

Dr. Coe has recognized that "changes that have occurred in almost the whole of civilization within three decades" have made him a "dissenter from some of my own published writings!" He begins his discussion of the change without and the change within by speaking of the "osmosis from the 'seceular' into what is taken as sacred." He examines the forces in our American democracy and points out the ambiguities and the inter-relations that our American life has brought to religion in our country. This, says Dr. Coe, is all to the good. "Our way of life in nearly all spheres of interest is that of vigorous motion in undetermined directions!" "Unremitting revaluation of our values is in fact, the only way in which anything can have continuing recognition of good!" This continuous recreation of a man's conscience is one of the great goals of religious living. "Though new applications of our principles are to be discovered, the principles themselves are everlastingly there, so that only a one-way adjustment is possible—an adjustment of ourselves to principles, never the adjustment of principles to ourselves!" This is a stimulating little book, packed full of points that will open great avenues of thought to a sensitive conscience. Not the least interesting part of it is a Postscript in which Dr. Coe gives us a pre-view of the criticism he expects of his position. Some of these criticisms are much to the point. But as Dr. Coe points out ambiguities in thought and life are an incentive to exploration and discovery!

**THE ROOT AND FLOWER OF PRAYER. By Roger Hazelton. Macmillan. $1.75.**

The Dean of the Chapel at Colorado College has written an interesting and helpful piece on the place of the pastoral prayer in non-conformist worship. It is a book which clergy of the liturgical communions would do well to ponder, for it will enrich their sense of common worship in the selection of their prayers. The final chapter illustrates his principles with a cycle of prayers.

R. C. M.

**TOMMY TWO-WHEELS. By Robert N. McLean. Friendship Press, New York City. 127 pages. $1 cloth, 60c, paper.**

This is the well-told story of the way in which an English refugee boy learned to understand and make friends

(Continued on page 6)

# HAVEN . . .

By J. W. KENNEDY

"O what a beautiful morning,
O what a beautiful day,
(I've got a wondering feeling
Everything's going my way."

This catchy opening song from the smash hit "Oklahoma" is in the mood which we should begin each day. But there are two sides to it. The one is the self-exalting, look what I've done kind of feeling, that places self at the center of the morning and therefore the day becomes self-centered, which means the day will probably not be a very beautiful one. The other side is the inner certainty that God controls and suggests this day all we design to do or say. That wonderful feeling in the second instance is love and faith inspired while in the first instance it is a manufactured something that will stand no wear or tear. Too many people sing themselves a song trying to invoke the inner feeling through the words heard, trying to wipe away dissatisfaction and feelings of failure and frustration by giving self a pat on the back when what self needs is—please understand the phrase—a kick in the pants. More pious tripe is poured out for public consumption to keep ego intact than any other one thing and the old game of putting a flower in the buttonhole of life and fixing a pseudo grin on one of two faces is playing to continuous houses throughout the day and night. We may fool our fellow man who trusts our sincerity but we cannot fool God who watcheth and waiteth for our return to the different kind of life He expects from all who have caught the Spirit of Christ's way. Persons whose hearts walk around in hobnailed shoes and whose minds are dulled by cunning camouflage or whose eyes are covered by the hazy film of indifference or whose ears are stopped with the wax of conceit—such persons will never make their singing of our morning song a smash hit. Even the spiritually unmusical will discern the wavering melody, the sour note, and be untouched by the uncontagious spirit behind it all.

We who acknowledge that we are Christians and thereby proclaim our difference from those who are not Christian must meet the challenge of our words or swallow them unspoken.

In the ancient book of Nehemiah, a book dealing with just such two-faced, never facing individuals—who said one thing and did another, who promised but never produced—there is a verse (8:8 to be exact) which goes like this: "Thus they read in the book of the Law of God distinctly, and gave the sense so that they understood the reading." Whenever we fail to get to the reality of God's word for us as we read or pray, so that we can stand for Him and make His presence real to others, we are hypocrites and have failed Jesus Christ who gave us our second chance and first glimpse of a new life.

Remember Independence Day, which we celebrated not long ago. But for Christians, individually and nationally, it will always be Dependence Day—dependence upon God day, which to forget automatically takes away our freedom and make us slaves of every selfish littl fancy that sways us to and fro. What a truly beautiful morning and day it will be if we know beyond a single doubt, that without God in Christ Jesus we are lost, but that leaning on His everlasting arms we are found and are moved along by the inner power of His might. Such belief will change our day and mend our way.

# *This Week . . .*


**INTERNATIONAL RED CROSS AT GENEVA, SWITZERLAND** . . . . . 5

**CHURCHES ARE CALLED UPON TO GO INTO ACTION TO RESTORE THE CHRISTIAN HOME** . . . . . 6

**ORDER AND ORDERS** . . . . . 8
**C. F. D. Moule, Vice-principal of Ridley Hall, Cambridge**


**FEATURES**


**Haven** . . . . . 3
**Rev. J. W. Kennedy**

**League of Intercessors** . . . . . 4

**Editorials** . . . . . 7

**Children's Page** . . . . . 10
**Mrs. C. H. Goodwin**

**News** . . . . . 11

**Thoughts for the Thoughtful** . . . . . 16


**AUGUST**

1. Sixth Sunday after Trinity.
6. Transfiguration (Friday).
8. Seventh Sunday after Trinity.
15. Eighth Sunday after Trinity.
22. Ninth Sunday after Trinity.
24. S. Bartholomew (Tuesday).
29. Tenth Sunday after Trinity.
31. Tuesday.

* * *

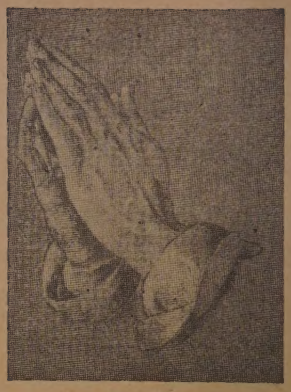
**COLLECT FOR THE SEVENTH SUNDAY AFTER TRINITY**

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same. Through Jesus Christ our Lord. Amen.

*To the Great Army of*

# SHUT-INS

*League of Intercessors*



**Praying Hands**

## *The League of Intercessors*

### THE PRAYER OF FAITH

"The prayer of Faith" is actually a prayer for a sick persons by the presbyters. "Let him call for the elders," says practical St. James.

That summons is in itself an act of faith, a call for the prayer of faith, and for the man of faith, even as one calls for a doctor.

As one considers a hospital, and reads its annual report, what an efficient organization it seems. Its analyses, X-rays, blood counts and pressures and various other ingenious means for determining the ailment; and then, for indicated treatment, its appliances, medicines and operations. No hazy guess-work; no panaceas or cure-alls for all cases alike. Individual, personal treatment. The doctors nowadays do not work "in the dark," but according to charts.

The Elder has often slender means for spiritual diagnosis and for specific individual treatment. His Prayer Book, his extempore prayers his laying on of hands or anointing, for the most part are the same for all cases (unless he is a specialist), and for the busy Rector time seldom serves for a full investigation and understanding of each situation.

True, the pastor is supposed to know his people; but pastors come and go and so do people. (The saying is, "Lawyers see the worst of people, pastors see the best in them, and doctors see them as they are." And the last is the crucial need.

Seldom is it possible, however desirable, for doctors and elders to work together. But there it is, "The prayer of faith shall save the sick." The Church, religion, elders, have their function and their responsibility.

Let it then be THE PRAYER OF FAITH, by the man of faith, believing in the ever-present, everywhere present, really present, kind, wise and able Saviour; the prayer that is not timid, uncertain; but quietly, simply, humbly authoritative, coming "boldly unto the throne," "In the Name of the Father and of the Son and of the Holy Ghost".

The attitude is more potent than the form. The prayer of faith believes (is sure) that God not far away in heaven, is pervasive as the air of the room, life giving and essential to life, and abides in the bodies and souls of all present, sick or well. It is our "blindness of heart" that prevents our recognizing Him, and the prayer that is not conscious of His blessed and blessing presence. Who "healed them all," will not "save the sick" because it is the prayer of "little faith."

Equanimity is a necessary characteristic of a good doctor. Also of a good elder. Conscious of God, he cannot be moved.

And when he prays, he "enters into a secret place and shuts the door". Wandering thoughts may clamor for entrance; they often intrude; and only practice and the grace of God can enable us to "put them all forth" lest they profane the sanctuary. Here the elder's own secret prayer life stands him in good stead, his own experience and practice of the Presence of God. This is his test; and he recalls that his Master said, "For their sakes I sanctify myself".

"The fervent, effectual prayer of a righteous man availeth much." St. James 5:16.

### SHUT IN

LORD, in this quiet room
Thou art my constant Friend.
In sunlight bright or loneliest gloom
Each hour with Thee I spend.

Help me in peace to muse
On days gone and to be
That I may see I did not choose,
'Twas God that guided me.

Dear Lord, my sin forgive
And by Thy healing grace
Cure me and send me forth to live,
To serve, to love, to bless.

—Percy Foster Hall.

* * *

**TOWARDS BELIEF IN GOD. By Herbert H. Farmer. Macmillan, New York City. 252 pages. $2.**

Some years ago Dr. Farmer wrote "Experience of God," an analysis of why we believe in God. That volume is now out of print. Rather than reissue it, Dr. Farmer has written a new book on the same general lines. In clear-cut prose that is generally non-technical, Dr. Farmer says that our certainty of God cannot be demonstrated, yet that certainty is assured by the pragmatic and "coercive" test of experience. Since God is not an abstract idea, but a living personal Will, His Presence is best known in the concrete situations of life where decisions must be made.

*Eightieth Anniversary of its Foundation Observed on February 9, 1943*

# International Red Cross at Geneva, Switzerland

*Its Work a Beacon of Light in a World of Chaos*

**By MARIE WIDMER**

A WAR OF never before experienced devastation is engulfing the world today. There seems no longer to be any room for humanitarian feelings, brotherly love and charity. However, if one looks closer, one discovers next to hatred infinitely surpassing love; next to destruction far more powerful reconstruction, and next to death, overcoming all obstacles, charity.

This wondrous power of good against evil is the International Red Cross which on February 9, 1943, observed the 80th anniversary of its foundation at Geneva. Glancing over the history of this noble institution one learns that in 1859 Jean Henri Dunant, citizen and philanthropist of that Swiss city, happened to be an eye-witness to the terrible sufferings of the wounded on the battlefields of Lombardy, where the armies of France and Piedmont were fighting the Austrians. Dunant helped as much as he could, then appealed to humanity in his brochure" Memoirs of Solferino."

Several prominent citizens became intensely interested in the problem, among them the Genevese lawyer Gustave Moynier. Having had considerable experience in international congresses, Moynier, then president of the "Societe Genevoise d'utilite publique," called a meeting of that society for February 9, 1863. That conference was also attended by Dr. Louis Paul Amedee Appia who had volunteered in Italian hospitals in 1859; by his friend Dr. Theodore Maunoir of Geneva; by Jean Henri Dunant himself, and by Swiss General Dufour. These five men formed, eight days later, a "Commission of Five" which was the foundation stone of the International Red Cross Committee.

AT A MEETING held on August 26, 1863, this commission decided to call an international conference for October 26, 1863, to discuss measures for the improvement of the medical and nursing service of armies in the field, and for the organization of a voluntary unit to do this work. Plans were made to invite not only physicians and other persons likely to be interested in the problem, but also the heads of various governments. In order to make the conference a success, the indefatigable Dunant made several trips to arouse interest for the commission's plans.

The conference took place at Geneva from October 26-29, 1863. It was attended by 36 persons from 16 different countries, and by 18 physicians and diplomats who had been delegated to it by 14 governments. Military authorities of the various nations were at first skeptical of this charitable organization, so that Army doctors, too, were afraid that the volunteers would not adhere to military discipline. However, with Moynier presiding, an agreement was reached which already contained the basic principles of the convention of August 22, 1864, when the International Red Cross treaty was signed in the City Hall at Geneva. Gustave Moynier became the first President of the International Red Cross Committee and functioned as such until his death in 1910. He was succeeded by Gustave Ador, another prominent citizen of Geneva, who was President of Switzerland in 1919.

IN AUGUST, 1914, as soon as reports came in of the first battles of World War No. 1, Mr. Ador founded the now universally famous Central Information Bureau for Prisoners of War whose main purpose is to act as intermediary between prisoners of war and interned civilians and their families and friends. The Bureau was modestly started in Mr. Ador's private residence. However, as soon as its existence became known, its work assumed such proportions that the city of Geneva placed its newly renovated Musee Rath at its disposal.

On many occasions Mr. Ador visited prisoners' camps where he found men so badly maimed in battle as to be of no further military use. Inspired by pity for these unfortunates he proposed the exchange of the severely wounded. Finally, after many futile efforts, he succeeded, with the aid of the Pope, to arrange for such exchanges.

Mr. Ador died in 1928 and Dr. Max Huber, former President of the permanent Court of International Justice at The Hague, assumed the presidency of the International Red Cross Committee. He has filled this post brilliantly ever since.

The International Red Cross Committee has always regarded it as its duty never to relax its vigilance and always to keep in mind the possibility of a war. It there fore has constantly worked to bring about the conclusion or revision of conventions to improve the conditions of victoms of war. Thus the "Geneva Convention to Ameliorate the Condition of the Wounded and Sick in the Armies in the Field" of 1864, was revised in 1929. The "Convention Relating to the Treatment of Prisoners of War" came into being in 1929, largely as a result of the experiences made during 1914-1918. Switzerland's countless charitable activities on behalf of war sufferers during the first World War will forever remain a highlight in her long and glorious history.

IN THE PRESENT WAR activities of the Central Information Bureau for Prisoners of War began immediately in September, 1939. This time the special Palais du Conseil General became its headquarters, but as the war swept on and on, the organization soon outgrew these premises. At present its workers are also established in Geneva's Musee Rath, in the large Hotel Metropole, in a "freeport" for packages, and in some 26 auxiliary sections distributed all over Switzerland.

Recent statistics show that from September, 1939, to March, 1942, the Bureau has received approximately 13,400,000 pieces of mail. In the same space of time 12,600,000 replies have been sent out. According to war events, incoming letters have reached a daily figure as high as 60,000. On July 8, 1942, the Bureau received 85,520 letters and dispatched 161,229, making a total of 246,749 letters handled in one day.

Working methods of the International Red Cross were somewhat simplified during the Spanish Civil War. As a result there is now a uniform correspondence card providing for messages of 25 words. Uniform packages with food and clothing having also been introduced.

Here it must be remembered that this staggering amount of work is done by about 5,200 Swiss citizens of all ages and walks of life. Some 3,400 of them are residents of Geneva and the remainder are assistants in the auxiliry bureaux. Especially worthy to be mentioned is the fact that only 700 of these workers receive a modest salary. In addition it should be emphasized that the Swiss Federal and Cantonal authorities, also various public and private institutions, and the public in general, contribute about 75 per cent of the funds necessary for the maintenance of this humanitarian organization. All premises used in Switzerland have been placed rent-free at the disposal of the International Red Cross.

Dr. Marc Peter, Minister of Switzerland in Washington from 1919-1939, is the official representative in the United States of the International Red Cross Committee, with offices in Washington. Dr. Peter inspects internment camps for civilians and prisoners of war in this country, while other delegates carry out such inspections in other lands. They, as all other activities of the International Red Cross, serve as an assurance to suffering humanity that there is still a beacon light in a world of chaos.

# *Churches Are Called Upon to Go Into Action*

## TO RESTORE CHRISTIAN HOME

A CALL TO THE 220,000 churches of America to restore the custom of daily family prayers as an antidote to the rapidly increasing wave of crime and juvenile delinquency has been issued by the Family Altar League from its headquarters in Chicago. It offers free preaching materials and campaign guides to pastors who wish to carry on a home devotions revival.

J. Edgar Hoover, Director of the F. B. I., who knows more about crime conditions in the United States than any other living man, in a statement to the Family Altar League, calls upon the churches to go into action to restore the Christian home. He points out that juvenile delinquency and immorality are shooting upward at an alarming rate and says that this is only the beginning. He says that religion is the only preventative. His assertions are echoed by sociology and law enforcement authorities and many churches throughout the land.

The Salvation Army and the International Council of Religious Education alike, have issued warnings that juvenile delinquency is booming and that most of the waywardness comes from the twenty million boys and girls of the United States who are growing up in Paganism, having no religious training whatsoever, and who never hear the name of God except in profanity.

The directors of the Family Altar League, made up of businessmen, writers, publishers, lawyers, and others, are one in asserting that the great task before the Church today is to reach lost youth with a virile Christianity that will stir them to loyalty and personal service to Christ. They are convinced that if God is not honored in young life and Christ is not taken as the Saviour, we will have a generation of exploiters, gangsters, and law-breakers and selfish people to deal with, which will all but doom the Church.

"Christ has established His Church on earth for one purpose only—to redeem mankind. Great buildings, billions in property, complex organizations, social affairs and activities are merely auxiliary to this central fact. If Christ is not proclaimed and people converted to His way of living, then everything also is in vain."

The Family Altar League believes that the next great revival lies in the home, with whole families converted to Christ and households dedicated to His service. Children reared in a robust environment will absorb vital Christian truths and practices and we can bring forth a generation of Christian disciples who will be able to conquer the world for the Master. "We espouse no denominational ties but seek to be the servant of all in this field. If we can be of any service to any church or denomination which proclaims Christ as Saviour and Lord, we consider it a privilege to be called upon. We believe that a vigorous family life means a strong Christian Church, with people flocking to the House of God because they want the Living Word, not because they are attracted by some novelty or device."

The Family Altar League headquarters are at 189 West Madison Street, Chicago. Its Executive Secretary is Dr. William F. McDermott, Religious Editor of The Chicago Daily News. All members of the staff except the office secretary serve without pay. The sole aim is to advance the Kingdom of God.

* * *

### BOOK REVIEWS

(Continued from page 2)

with the various nationalities which make up our American melting pot. It is a fine book to give to junior boys and girls, or to use with such groups in promoting understanding of the various racial and cultural minorities in America.

**FOR ALL OF LIFE. By William H. Wiser and Charlotte V. Wiser. Friendship Press, New York City. 182 pages. 60c paper, $1 cloth.**

Too many of us have a one-sided idea of the missionary enterprise of the Christian Church. We think of it wholly in terms of evangelism, or wholly in terms of medical missions to the lepers, or wholly in terms of educational work. Dr. and Mrs. Wiser have successfully in this book shown us Christian missions as a ministry to all of life. Told succinctly, with many examples from all around the globe, this is an enlarging book to read.

**TWENTY-FIVE EXCUSES ANSWERED. By S. A. Nagel. Zondervan Publishing Co., Grand Rapids, Michigan. 196 pages. $1.50.**

The common excuses for not being a Christian are answered by brief sermons composed mostly of illustrative stories, and texts from the Scriptures.

**CHRISTIAN FAITH AND WORSHIP. By W. Norman Pittenger. Morehouse-Gorham, New York. 140 pages. Paper.**

A booklet of dogmatically expressed doctrine from the Anglo-Catholic standpoint.

**CHURCH OF THE ADVENT, ITS HISTORY AND TRADITIONS. By Mittie Owen McvDavid. Printed by the Church of the Advent, Birmingham, Alabama, 193 pages.**

A history of one of the great Churches of the South, with a brief sketch of the earlier history of the Diocese of Alabama.

# EDITORIALS

*People and Purpose*

Christian people are committed to a very definite philosophy of history. To state it very simply it is this: God is the Creator of this world, and all therein; God revealed Himself to the world in the person of His Son Jesus Christ; He is still operative in this world through the Holy Spirit; and the evidence of that operation is through the Church. This is oversimplification we admit. The main thesis is that life has purpose and that purpose is found in God.

St. Paul in his letter to the Ephesians gives the Christian philosophy of history its real meaning. He writes that the purpose of history is "to sum up all things in Christ, the things in the heavens and the things in the earth." (Ephesians 1, vs. 10.) As a modern commentator has well expressed it Paul is answering the question, "What is the secret of the mystery of the ages? The mystery that has deepened and been made so wonderfully impressive by modern scientific discoveries of the past and its speculations on the future. The widening of the span of time beyond the limits of knowledge and the comprehension of our minds leaves us bewildered. But Paul, who in this Epistle soars in thought above the ever rolling stream, is not dismayed. He sees the ages that are past and still to come gathered in a focal point in Christ. They wait upon Him, and the light of the glory that is in Him they gleam with meaning. However vast the aeons of time that passed before Christ came, they were all needed to make ready for Him, and vaster still must be the ages yet to be, if all the promises that are to be found in Him are to be fulfilled." That is the faith that interprets history. That is the faith to which we as Christians are committed.

It is increasingly difficult for vast numbers of people to grasp the meaning of that faith. As Christians we should recognize this. It is a brutal fact but because of that we should face its tragic meaning realistically.

We all claim to be busy people. Added to the normal duties are war calls. We imagine that many of us spend a part of the day reading the daily press and listening to our favorite radio commentator. How many times have you heard this world's Creator named? or His Son; or the Holy Spirit, or the Church? We do not mean referred to but spoken of as having some effective power that will shape the destiny of men. Except for regularly broadcast church services, or the reports of a few sermons, delivered in our large cities, the space devoted in the press to God is nil, and the time over the radio is the same.

This means that as Christians we belong to a minority group. We do not like to think that this is true. But it is. The point of all this that we are apt to forget in the midst of the plans that are being made for a "new world", that that "new world" can only come when "all things are summed up in Christ."

We are thinking too much in terms of plans, economic, social, political—with the emphasis on the plans, and not on the people for whom the plans are made. This thought is beautifully expressed in the hymn:

> "When wilt Thou save the people?
> O God of mercy, when?
> Not kings and lords, but nations!
> Not thrones and crowns, but men!
> Flowers of Thy heart, of Thy heart, O God,
> are they;
> Let them not pass like weeds away
> Their heritage a sinless day.
> God, save the people!"

What to do? There should be in every parish church groups studying carefully all plans being issued for a post-war world As individual Christians we should begin now to train ourselves, to see men as potential children of God, in Christ. To that philosophy of history we are committed.

This does not imply that we will be given the privilege of ushering in the millennium. We take heart from Paul's words, that vast aeons are ahead before all the promises made by God in Christ are fulfilled. At the same time it does not relieve us from the responsibility of working now, to bring people to see God's interest in them. There is a purpose for people. That purpose is found in the life God longs for them to live.

We live in a generation that is increasingly impersonal. Our Christian faith teaches us that life is personal and purposeful because it is personal.

*Memorial Services*

There is an increasing use being made of memorial services for men who have made the Supreme Sacrifice, in the armed forces of our country.

We suggest that the Commission on Prayer Book Revision take under consideration the adoption of a service that will be more or less uniform in the Church. We wish to see the genius of the Prayer Book preserved. We understand that the services used at present run the gauntlet of sentimental nothingness to Requiem Masses! The latter certainly foreign to the Protestant Episcopal Church.

If the Prayer Book Revision Commission is not the proper body, we suggest that the Forward in Service Commission issue suggestions for such a service. It is needed.

# *Order and Orders in the Primitive Church*

By THE REV. C. F. D. MOULE, M. A.

Vice-Principal of Ridley Hall, Cambridge

Editor's Note: We reprint the following article from "The Record" of London, England, June 18, 1943. We believe it is timely because of the impending discussion at General Convention of the report of the Commission on Unity.

CLEAR THINKING by itself is not going to accelerate Christian fellowship. But a mental fog may retard it; and it is therefore a Christian duty to get as clear a view as possible of what the New Testament has to tell us about Church Order. For instance, many devout people use the word "priest" in an irresponsible way without realizing that it fosters a confusion of thought which blurs one of the foundation truths of the Gospel. By derivation, it is merely a shortened form of "presbyter," which is Greek for "elder." But by usage, it is the regular translation for an entirely different Greek word (hiereus), which roughly speaking, means "a sacrificing priest," i. e., the priest of a religion in which the worshipper is considered unable to approach God without the help of an intermediary who knows the secrets of the prescribed sacrifices and ritual. Of such a type were practically all the religions contemporary with the birth of Christianity, not excepting some interpretations even of Judaism; and it is not always clearly enough recognized that the Greek word hiereus, "priest" in this sense, is never used in the New Testament of a Christian "minister." Where it (or a related word) is associated with Christianity by the New Testament writers, it is applied metaphorically, and either to believers in general (e. g., I Peter 2:9, "a royal priesthood"; Revelation 1:6, "priests unto his God and Father") or to Christ who can alone properly be called our High Priest (Hebrews 3:1, etc.), as offering the sacarifice of His obedience to God. This shows that "sacerdotalism" (from sacerdos, the Latin equivalent of hiereus) is alien to the New Testament conception of the ministry. Christinaity was almost unique in its refusal to countenance any class or "caste" of intermediaries possessing secret knowledge or exclusive powers. Access to God as nearly direct as is possible for man is not the monopoly of an "inner circle": the keys of the kingdom of heaven are not entrusted exclusively to any specialized group of Christians, but to all Christians as such. To this latter statement, which many would challenge, we must return shortly.

* * *

BUT MEANWHILE, there are four other important words whose history is full of meaning—"Presbyter," "Bishop," "Deacon," and "Apostle." "Presbyter," as has been said, is simply Greek for "elder." The duties of elders were probably not defined with any exactitude until after the New Testament period. Even the Epistles to Timothy and Titus do not tell us much. But the elders seem to have been generally responsible for the pastoral care and management of the congregations in which they served. To Jews and Greeks alike, ancient custom would have made leadership by a body of men with ripe experience a natural and obvious form of organization. "Bishop" is the regular translation of a Greek word (episcopos), from which it is, in fact, derived—a word which literally means an "overseer" or "foreman." Now, a careful study of these two words, "Presbyter" and "Bishop" (as in J. B .Lightfoot's famous dissertation attached to his "Philippians") puts it beyond all doubt that in the New Testament they both apply to the same persons, "episcopacy" or "overseership" being part of the function of a presbyter. The New Testament knows nothing of bishops as distinguished from presbyters. As for "Deacon," it is the Greek for "helper," "minister," "attendant," or "servant" (as e. g., in Matt. 20:26, 22:13; John 2:5, where ordinary servants are obviously meant). But it also appears in certain connections to have been used in a specific way for a recognized church minister. Exactly what his functions were, it is impossible to say. Again the Pastoral Epistles are vague. But it is reasonable to suppose that he (or perhaps sometimes she—Romans 16:1?) was simply a junior assistant to the presbyters. There are no grounds, by the way, for assuming (as is constantly done) that "the seven," appointed, according to Acts 6, to relieve the Apostles of administrative hackwork, were the first deacons and became the foundation of the Order. They are not once so much as called deacons (though the corresponding verb does occur in Acts 6:2). The only one given a title is Philip, and he is called not "the deacon," but "the evangelist" (Acts 21:8). "The seven" of Acts 6 were simply a body of men appointed to meet a particular crisis in one particular local church. The term "Apostle" is a storm-centre of controversy, and any delicate and exact treatment of it would require much more space than can be afforded here; but it is roughly true to say that, as a rule, it is used of the twelve (that is, the eleven, plus either Judas or Matthias). St. Paul is the most obvious exception, and his claim to the title, vigorously defended in his Epistles, was evidently disputed by his opponents. But practically all the evidence, including St. Paul's case, is covered if an apostle is defined as one who had been commissioned by Christ Himself as His witness. The exceptions are where it either means "a messenger" or "delegate" in a quite ordinary sense (Philippians 2:25), or a messenger of Christ indeed, but not, perhaps, in that special sense of having been commissioned by Him in person (e. g., ? Barnabas Acts 14:14, Andronicus and Junias Romans 16:7, and possibly James the Lord's brother, though Galatians 1:19 is not conclusive. For Matthias' case, see below). This brings us to the much-debated question of an apostle's functions. The evidence seems to suggest that his primary and specific function was witness to Christ. It was the apostles who, as accredited eyewitnesses, commissioned by Christ Himself, guaranteed the facts of the Gospel. They were, to put it otherwise, the "canon" of the oral period—the standard by which the traditions about Jesus, which were passed from mouth to mouth, could be checked, just as, in subsequent generations, the written gospels came to be the norm. That, perhaps, is the sense in which the Church is "built upon the foundation of the apostles and prophets" (Ephesians 2:20; compare Matthew 16:18, Revelation 21:14). In support of this interpretation of apostleship, the following facts are worth weighing:

(a) The functions to which the Twelve were appointed ("ordained" in the A. V. only means "ap-

pointed'') by Jesus are defined by Mark 3:14, 15 as preaching and healing by virtue of special intimacy with Jesus, for which He Himself had chosen them.

(b) Acts 1:8 defines their function (see verse 2) quite simply as witness to Jesus (compare Acts 4:33).

(c) In accordance with this, when a twelfth is to be chosen in the place of Judas, his qualifications are (Acts 1:21, 22) ability to witness owing to intimacy with Jesus and His circle from the time of the Baptist's mission to the Ascension. (Admittedly this is not strictly a commissioning by Christ Himself, and, in this respect, is a further exception to the suggested definition. But the casting of lots was perhaps at that time looked upon as a ''non-human'' mode of decision, and the nearest approach possible in the circumstances to a directly divine commission. In any case, the function of witness remains clear.)

(d) Acts 6:2, 4, again, points to the Apostles' consciousness that their proper function is preaching and prayer rather than organization and administration.

(e) St. Paul's case is exceptional, in that he lacked the intimacy which the Twelve had enjoyed with Jesus before His Ascension. But his claims are otherwise the same, namely, to have seen the Lord and to have received a preaching commission direct from His own lips (1 Corinthians 9:1, 15:8; Acts 22:21, 26:16-18).

(f) Matthew 16:19, often alleged to mean that Christ bestowed on St. Peter the function of chief organizer and director of the future Church, is far from conclusive. In the first place, the similar commission in Matthew 18:18 is not limited to St. Peter—perhaps not even to the Twelve; and, in the second place, what is the ''power of the keys'' It may well be that solemn power of helping to admit into God's fellowship or to exclude from it with which every Christian, as such, is endowed —an inescapable responsibility which the confession of Christ entails. (For the metaphor of the keys as representing simply the responsibilities involved in the knowledge of God, compare Luke 11:52).

There is one passage, admittedly, which seems to point to a distinctive power lodged exclusively with the apostles. This is Acts 8, where Philip ''the evangelist'' baptizes, but his converts have to await the apostolic touch before receiving the Holy Spirit( verses 14-17). But this is a solitary instance; and, to balance it, did not St. Paul receive the Holy Spirit by the ministry of an otherwise unknown disciple, Ananias (Acts 9:17)? It would be precarious to erect on a single reference in one New Testament writer a theory of a kind of magical transmission of power by apostolic hands.

* * *

THE UPSHOT of all this seems to be that Church apostolic function. As the inner circle of the organization was at most only secondarily an original disciples the Apostles may have been looked to, to take the lead in the earliest days; St. Peter certainly was. But little or nothing is heard of most of the Twelve, which is surprising only until it is realized that their specific function was not leadership but witness. The organization and administration of Church life seems (as we have seen) to have rested mostly on the elders (presbyters).

But there s no evidence that there was at first a predetermined uniformity of Church Order at all, let alone an apostolic system. Although the late Dr. B. H. Streeter's ''The Primitive Church'' has been widely attacked in its details, its main thesis still seems eminently reasonable, namely, that if you had made a tour of the different towns and cities in the early days, so far from uniformity, you would have found a variety of types of organization. At Jerusalem, for instance, there had soon come to be a body of elders (presbyters), men marked by age and experience as the obvious leaders, with James the Lord's brother (not an Apostle in the narrower sense) at their head as a kind of chairman. His position is, as a matter of fact, perhaps the nearest approach that can be found in the New Testament to that of a bishop—the senior pastor presiding over a college of others. But, if so, it is at a rudimentary stage. Streeter speculates about ''the Elder John'' and one or two other figures in Asia Minor as representing a similar approach to episcopacy, and he may be right; but there is little substantial evidence. At Antioch, on the other hand, the only leaders mentioned in Acts 13:1 are prophets and teachers—not bishops or elders; and although it is precarious to argue from silence, it seems possible that the Church here at that time possessed no regular organization at all. The same may hold good for some of the Churches founded by St. Paul. It is quite true that Paul and Barnabas did ''choose'' (for so it seems the word should be rendered in Acts 14:23) elders (presbyters) in the churches of their first preaching tour; and similarly Titus (according to Titus 1:5) was authorized by St. Paul to appoint elders in the cities of Crete. But there is extraordinarily little in the two Epistles to the Corinthians to suggest a Church Order of any recognizable type at Corinth. Thus, Streeter's theory of an original diversity which was only gradually, in process of time, reduced to uniformity, has much in its favour, even if we dare not be as specific in our details as he is. F. J. A. Hort was equally far from believing in any uniformity imposed authoritatively; and in the same vein the late Dr. C. A. Anderson Scott, replying to the question Was the organization ''from above'' or ''from below''? says ''Neither; it was from within. . . . The body secreted the skeleton'' (''What happened at Pentecost?'' in ''The Spirit,'' edited by B. H. Streeter, page 153).

WHY IS IT THAT, so soon after the New Testament period, a developed episcopacy is found and much stress is laid upon the authority of tradition, is a question outside the scope of this article. But it may be suggested that the answer lies in human nature which—so soon as ever the vitality and first spontaneity of a movement begin to wane, has always had a way of trying to shirk personal responsibility and take refuge in clearly prescribed, authoritative rules and an accredited dictatorship.

Be that as it may, the evidence does suggest that Christ actually dared to entrust His cause to the guidance of the Holy Spirit spoke of in St. John's Gospel, instead of creating in advance a cut-and-dried, irrevocable system of Church Government or countenancing one and only one channel of His grace. It suggests, indeed, that the Nineteenth Article of Religion is scriptural when it never so much as mentions a specific type of ministry among the essentials of the Church—more scriptural, perhaps, than the sweeping words prefixed to the Ordinal. Our conclusion, therefore, though negative in form, carries with it corollaries of immense positive importance. For is there is no New Testament evidence even of a stereotyped organization in the early flowering of Christian Church —let alone of the transmission of some mysterious grace from Christ through the apostles—then it is impossible to claim scriptural support,at any rate, for denying the validity of present-day Church Orders which cannot claim the authority of ''apostolic succession'' and do not wish to do so.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### BETSY'S COOKIES

Today, at last she could make the cookies. Betsy hurried into the coat-room, grabbed her sweater off the hook, and almost ran out of the school-house.

She skipped through the ward, singing to herself, "Today's the day—today's the day." Mother had promised to help her put the cookies in the oven, but she was going to mix them herself. They were to be her first cookies. Last week she had wanted to do it, but mother had been too busy. But today—well, nothing, absolutely nothing, would keep her from making those cookies.

"Oh, Betsy." It was Helen, coming down her front steps. "I've been watching for you. What's our home work for tonight?"

Betsy did not want to stop. "Why weren't you at school this afternoon—then you wouldn't have to ask." She kept on walking.

"I had to take care of the baby. Mama couldn't, she was sick."

"Oh, Betsy, please tell me about it. Helen had been absent last week and had a hard time catching up with her class.

"Do we have to memorize anything for tomorrow?" Helen sounded frightened.

"Not much. Just some things about rubber that the teacher read."

"Oh, Betsy, please tell me about it. I'm afraid to go tomorrow unless I know. Last week she was cross because I didn't know the home work."

Betsy frowned. If only she hadn't met Helen. Mother had insisted that right after school was the only time she could help her. But she knew Helen was right. The teacher had been cross. Perhaps she didn't know why Helen had to miss school so much. "Maybe if you tell the teacher why you were absent, she'll excuse you," she suggested.

"But I'll still have to learn the home work. To night I haven't anything to do. Please, Betsy," Helen pleaded.

"Nothing to do tonight! Well, I have. . . . " Betsy bit her lip to keep back the words. "All right, Helen." Betsy sighed a big sigh and sat down on the bottom step.

"Well, the teacher read to us about rubber, where it comes from and what it's used for. Our home work is to make a list of twenty things made of rubber."

"Twenty things? I don't know that many!" Helen gasped.

"Oh, yes, you do," Betsy assured her. "I'll help you get started. What does your baby sister chew on?"

"A rubber teething ring," Helen answered.

"What does she play with?"

"A rubber rattle," Helen laughed.

"What does Towser play with?" asked Betsy.

"Oh, this is going to be fun. A rubber mouse," Helen cried.

Fun, yes, but those cookies! "What do we play jacks with?" Betsy sighed.

"A rubber ball. Oh, Betsy, I didn't know it was so easy. The way you ask me questions is much easier than learning it from a book," Helen beamed.

"Now you tell me some without the questions," Betsy said.

Helen thought for a moment. Then she said, "Daddy sprinkles the yard with a rubber hose. Baby sister's carriage has rubber tires. Our automobile has rubber tires Now, wait a minute—"

"Fine, go on," Betsy said.

"Oh, yes, when it rains I wear rubbers. My raincoat is rubber, my pencil has a rubber eraser on it, and—"

"Go on. You're doing fine," Betsy urged.

"That's all I can think of. You tell me some more, please," Helen begged.

"Well, there are rubber heels, rubber boots, hot water bottles, rubber corks, rubber jar rings and rubber bands. Then some things are made of hard rubber like combs and fountain pens," Betsy finished.

"I won't mind going to school now. All I have to do is to think about things and not words," Helen said happily.

Betsy jumped up and started for home. Maybe there would still be time for the cookies. Helen walked along with her.

"Look, Betsy, is that Sugar? It looked just like him. He ran behind the house," Helen cried.

"Where? I don't see anything. Anyway, it can't be Sugar. We never let him outside alone. He is such a little pup, he won't come when he is called." Betsy was very sure.

"Let's run back and see," Helen urged. "I'm pretty sure it is Sugar."

Just then a little light-brown, sugar-colored cocker spaniel darted across the yard. "Oh, it is Sugar," Betsy cried, "Here, Sugar! Here, Sugar!"

Sugar stopped for a moment, cocked his head on one side, looked impudently at the two girls, and dashed away in the opposite direction. "Oh, what'll I do? He just won't come when he is called." They ran after him, but the faster they ran, the quicker his little furry feet scampered away.

"You watch where he goes. I'll be right back," and Helen ran to her house. In a minute she was back with Towser in her arms.

"What are you going to do?" Betsy shouted.

"I'm going to put Towser where Sugar will see him. He'll run to play with him and when I call Towser, Sugar will come, too," Helen explained.

In a moment Sugar and Towser were rolling on the grass together. "Now let's start walking toward your house," Helen said.

"O, Helen, I'm so glad you were here. I never could have caught him," she said.

Just then Betsy saw a car stop in front of her house and her mother got out. So mother was late, too, and hadn't been waiting for her! Suddenly she had a wonderful idea. "Listen, Helen, why don't you come in with me and help me make my first cookies?"

After all, it would be much more fun for two of them to learn together. And it certainly was a good thing that she had stopped to help Helen. For how would she ever have caught that little scamp Sugar without Helen's help?

Both little girls ran up the steps with Towser and Sugar at their heels. "Oh, look," Helen pointed to Sugar's rubber mouse on the porch. Then she began to sing happily to herself, "Rubber rattle, rubber hose, rubber tires, rubber bands—"

And Betsy know just why Helen was singing because she wanted to sing, too.

Baptist Courier.

* * *

### FOR ALL THINGS NEW

For all new things we thank Thee,
God;
For leaves on trees, and bursting sod
Where tiny flowers pushing through
Have washed their faces in the dew.
We thank Thee, God.

For little birdlings in the nest,
And baby chicks, with down all dressed,
For golden butterflies on wing,
For every fresh and gladsome thing
We thank Thee, God.

And we are glad that children, too
Can grace a world that's fresh and new;
Can be a part of everything
That speaks Thy nearness in the Spring,
We thank Thee, God.

—Canadian Churchman.

# A WEEKLY REVIEW OF THE NEWS

## A WEEKLY REVIEW OF THE NEWS

### Bishop of China Arrives in New York

Bishop Y. Y. Tsu, of Kunming, in charge of work in Southwest China, has arrived in New York for conference with Church authorities regarding the Church's postwar program in China. After a few weeks in the United States he will go to England for similar conference there.

It is not possible at present for the Chinese House of Bishops to assemble as some are interned and war conditions hinder travel, but at their most recent meeting, in May, 1941, in Shanghai, anticipating the situation which developed at the end of the year and made such meetings impossible for a time, the bishops asked Dr. Tsu to act in free China as a special delegate of the House of Bishops. He had an informal meeting of the bishops who are in free China last May in Chungking, which provided opportunity for them to discuss matters which he will now present to the Church in America and England. The Rev. H. Alexander Maxwell, a missionary of the English Church Missionary Society in China since 1926, was consecrated at that time to assist Bishop C. T. Song in Western Szechuan.

Bishop Tsu has had an unusual opportunity to learn about current conditions of the Church in China as he made a trip to the occupied area last February, which took him from Shanghai to Hankow. He saw Bishop Roberts and Bishop Craighill in Shanghai only a few days before they were interned. He was impressed by the very large attendance at services. Hankow is on the battle front, but in both places the Chinese clergy are carrying on as best they can under difficult conditions.

In free China Bishop Tsu has been over the Burma Road to Tali, has visited Hua Chung College in Hsichow, and is in close touch with the new work and large opportunities in and around Kunming. He spent an interesting month in Burma shortly before the border was closed, taking confirmations for Bishop G. A. West, of Rangoon. It was the first experience the diocese had had of the Oriental bishop. English was frequently used as the common language, except for Tamil and Burmese congregations when Bishop Tsu was interpreted. Among those confirmed were an Anglo-Indian soldier under sentence of death and a sick boy in a hospital. Bishop Tsu dedicated a new church in Lashio. This formerly small and sleepy town on the Burma border and had a boom in trade when China opened the Burma Road, and is now a busy city, more than half Chinese in population.

Bishop Tsu flew from Kunming to Washington. As he is a graduate of the General Theological Seminary with a Ph. D. from Columbia, he knows much of the United States and has had several previous arrivals, but always coming by boat and entering the country through the noise and confusion of the docks and waterfront. "This time," he says, "flying from Puerto Rico to Washington, along the Atlantic seaboard, looking down on forests and farms and highways, and then landing in Washington, in the midst of the city with its great airport and fine buildings. I was impressed as never before with the richness and magnificence of the country. The other foremost impression I have from the trip is the wonderful care the United States is giving its armies abroad. In India, Africa, Brazil and Puerto Rico, the story is the same, good mess halls and dormitories, wholesome food, a reproduction of American life with comfort and health provided for in a way I never dreamed of, but as it should be."

* * *

### "CHURCH OF THE AIR" ANNOUNCES COMPLETE AUGUST SCHEDULE

The complete August schedule of CBS' "Church of the Air" is listed below. Two services are broadcast each Sunday, the early one from 10 to 10:30 A. M., EWT; the later one from 1 to 1:30 P. M., EWT.

**August 1**—Early program: Dr. S. C. Eastvold, President of Pacific Lutheran College, Tacoma, Washington. Later program: Catholic service, by the Rev. John LaFarge, executive editor of "America."

**August 8**—Early program: Dr. Theodore C. Speers, pastor Central Presbyterian Church, New York City. Later program: Rev. Homer W. Carpenter, pastor, First Christian Church, Louisville, Kentucky.

**August 15**—Early program: Episcopal service, by Chaplain Newell B. Lindner, U. S. Naval Training Station (WAVES), Bronx, New York. Speaker on the later Catholic service to bet an nounced later.

**August 22**—Early program: Dr. Fred R. Tiffany, pastor, Richmond Hill Baptist Church, Longs Island, New York, speaking from Albany. Later program: Orthodox Jewish service, by Rabbi Abraham A. Kellner, Congregation Sons of Abraham, Albany, New York.

**August 29**—Early program: Dr. Paul W. Quillian, pastor, First Methodist Church, Houston, Texas, speaking from Chicago. Later program: Catholic service in observance of the Feast of St. Louis, by the Most Rev. Archbishop John J. Glennon of St. Louis.

** *

### PRESIDING BISHOP'S FUND

Church school children at St. Stephen's Church, Sewickley, Pa., have sent to the Presiding Bishop's Fund for World Relief a gift of $50 designated for relief of Greek children. Eight Swedish ships carry food and medical supplies from North America to Greece, the Greek Relief Association reports. In a year they have taken more than 150,000 tons of Canadian wheat, 20,000 tons of other food, and more than $100,000 worth of medical supply, mostly provided by the American Red Cross.

Russian War Relief recently informed the office of the Presiding Bishop's Fund, 281 Fourth Avenue, New York, that medical supplies, seeds and clothing are most needed; ships are going out every week, and every ship carries its portion of Russian relief materials.

The Presiding Bishop's Fund recently received $1,200 undesignated, from the Diocese of Bethlehem.

### DIOCESE OF SOUTHWESTERN VIRGINIA

#### Two Rectors Take New Charges

September 1 will be the date of two changes in rectorships of much interest in the Diocese of Southwestern Virginia.

The Rev. Warren A. Seager, now rector of Emmanuel Church at Covington, Virginia, will go to Roanoke as Associate Recor of St. John's Church and minister in charge of St. Peter's Church.

The Rev. John S. Wellford now rector of Ascension Church at Amehrst, in Amherst County, will go to Covintgon to succeed Mr. Seager as rector of Emmanuel Church.

Mr. Seager is a native of New York, a graduate of Virginia Seminary at Alexandria and was for five years a missionary in China. Following this he was rector of churches at Haymarket, Virginia, and Staten Island, New York. Since 1930 he has had the church at Covington.

Mrs. Seager is at present a nurse with the United States Army in North Africa and their two sons are both in the service of their country; one in the Marines and the other in the Merchant Marine.

In going to Roanoke as associate to the Rev. Dr. Alfred R. Berkeley, the rector of St. John's, Mr. Seager will succeed the Rev. Laman H. Bruner who on June 1 became rector of St. Michael's Church at Geneseo, New York.

The Rev Mr. Wellford is a native of Roanoke, Virginia, a graduate of St. Stephen's College, at Annandale-on-the-Hudson, and the General Theological Seminary, New York City. His first two years in the ministry he was at All Saints' Church at Norton, Va., From 1928 to 1937 he wac rector of St. Thomas' Church at Abingdon, Virginia, and since 1937 he has held his present charge in Amherst County.

It is a cause of gratification in Southwestern Virginia that both of these men are remaining in the diocese.

T. A.S.

#### The Executive Board Is Reorganized

The Canons of the Diocese of Southwestern Virginia provide for a system of rotation in the membership of the Executive Board. There are three members ex-officio: the Bishop, the Chancellor and the Diocesan President of the Woman's Auxiliary. Of the other twelve members of the Board, the terms of office of two clergymen and two laymen expire each year and the Council elects successors to serve three years.

At the time of the Annual Council in May last the terms that expired were those of the Rev. Drs. Alfred R. Berkeley of Roanoke and Robt. A. Magill of Lynchburg and Messrs. Robert Whitehead of Lovingston and Henry M. Sackett, Jr., of Lynchburg. The present personnel of the Board including their successors, "The Class of '46," is as follows:

**Ex-Officio**

Rt. Rev. Henry D. Phillips, D. D., Bishop, Box 2068, Roanoke 9, Va.

Mr. C. Francis Cocke, Chancellor, Box 565, Roanoke 3, Va.

Mrs. Frank K. McVeigh, President of the Woman's Auxiliary, 1524 Linden Avenue Rivermont, Lynchburg, Va.

**Terms Expiring 1944**

Rev. Devall L. Gwathmey, D. D., Wytheville.

Rev. W. Carroll Brooke, Box 208, Staunton.

Mr. James A. Waller, Jr., Blacksburg.

Mr. Marion A. Smythe, Box 2059, Roanoke 9.

**Terms Expiring 1945**

Rev. Carleton Barnwell, D. D., St. Paul's Church, Lynchburg.

Rev. William C. Marshall, Bedford.

Mr. J. Hudson Huffard, Bluefield.

Mr. Fred V. Woodson, Martinsville.

**Terms Expiring 1946**

Rev. J. Lewis Gibbs, D. D., Box 744, Staunton.

Rev. John S. Wellford, Amherst. (After September 1, Covington.)

Mr. H. Minor Davis, Lynchburg.

Mr. James J. Izard, Box 2571, Roanoke 10.

Following is the personnel of the several departments of the Executive Board as appointed by the Bishop to serve during the coming year:

**Christian Social Service**

Rev. W. Carroll Brooke, Rev. J. Lewis Gibbs, D. D., Mr. James A. Waller, Jr., Mr. Fred V. Woodson.

**Finance**

Mr. Marion A. Smythe, Mr. J. Hudson Huffard, Mr. Fred V. Woodson, Rev. W. Carroll Brooke, Rev. Devall L. Gwathmey, D. D., Rev. John S. Wellford.

**Promotion***

Mr. James A. Waller, Jr., Mr. James J. Izard, Mr. Fred V. Woodson, Rev. Carleton Barnwell, D. D., Rev. J. Lewis Gibbs, D. D., Rev. John S. Wellford, Mrs. Frank K. McVeigh.

*In the Department of Promotion Mr. Waller heads the Field Section and Dr. Barnwell the Publicity Section.

**Religious Education**

Rev. Devall L. Gwathmey, D. D., Rev. William C. Marshall, Rev. John S. Wellford, Mr. H. Minor Davis, Mr. James J. Izard, Mr. Marion A. Smythe, Mrs. Frank K. McVeigh.

**Associate Members** of certain departments, from outside the membership of the Executive Board, will be appointed later.

The first named is the Chairman of each department.

The next meeting of the Executive Board will be in the parish house of St. John's Church, Roanoke, on Thursday, September 16, at 7O:30 A. M. At that time the Board will adopt a Missionary Program for 1944 and initiate its plans for the coming Every Member Canvass.

T. A. S.

* * *

Miss Louise Reiley, for the past six years superintendent of the nurses at the Church General Hospital, Hankow, leaves this month for Alaska, where she will assist Dr. Lula M. Disosway at the Hudson Stuck Memorial Hospital, Fort Yukon. Dr. Disosway was forerly with St. Elizabeth's Hospital, Shanghai, so the Fort Yukon Hospital will have two former China missionaries on its staff. Both hope, after peace comes, to return to China, but meantime, are happy to help the Church's work in Alaska. Miss Reiley has secured her transportation, so that her departure now seems assured.

* * *

**KANUGA**

Kanuga Lake, Hendersonville, July 22; the Board of Managers of the Kanuga Conferences of the Episcopal Church at its meeting July 20 regretfully accepted the resignation of the Rev. A. Rufus Morgan as Superintendent of the Kanuga Conferences. Mr. Morgan has extensive missionary responsibilities in Western North Carolina and will now devote his entire time to this work. Mr. Morgan with the late Rt. Rev. Kirkman G. Finley, D. D., Bishop of Upper South Carolina, and the Rev. W. H. K. Pendleton, D. D., now retired, was at Kanuga at the inception of its summer conferences in 1928.

At the same meeting the Board appointed the following directors for the various conferences and camps for the summer of 1944: the Adult Conference, the Rt. Rev. John L. Jackson, D. D., Bishop of Louisiana; the Young People's Conference, the Rev. John A. Pinckney, Clemson, S. C.; the Junior Conference for Girls and Boys, the Rev. William S. Lea, Spartanburg, S. C.; the Midget Camp for Girls, Miss Margaret Marshall, Spartanburg, S. C.; and the Cub Camp for Boys, the Rev. Tracy Lamar, Shelby, N. C. No appointments were made for the 1944 Guest Period or for the 1944 August Boys' Camp.

The officers of the Kanuga Conferences are; president, the Rt. Rev. Robert E. Gribbin, D. D., Bishop of Western North Carolina; vice-president, the Rt. Rev. John J. Gravatt, D. D., Bishop of Upper South Carolina; and secretary, Mr. William G. Robertson, Wilmington, N. C. These officers with the Rt. Rev. Albert S. Thomas, D. D., Bishop of South Carolina, and the Rev. James P. Burke, Hendersonville, make up the Executive Committee.

The Kanuga Conference this year have had a record attendance with 367 persons at the Junior Conference, 333 persons at the Young People's Conference, and 442 persons at the Adult, Clergy, and College Conferences.

* * *

**SPECIAL CONENTION OF THE DIOCESE OF WASHINGTON**

The special convention called by the Standing Committee of the diocese in session July 29 at St. Stephen's and the Incarnation Church postponed election of a Bishop to succeed the Rt. Rev. James E. Freeman until after the meeting of the General Convention in October.

The Convention confined its action to this one subject, and was in session only two and a half hours.

In several speeches preliminary to voting, the relationship of the presence of the Presiding Bishop in residence in Washington was referred to, but its action was taken because a desire, almost unanimously expressed, to have more time for consideration of nominees for the office of Bishop at the Nation's Capital.

No fears were expressed that the diocese would lose its autonomy through any action taken by the General Convention in making its Bishop "auxiliary" or "assistant" to the Presiding Bishop as the diocese has already, in action taken in its session of May 6, declared its will against such relationship.

Such an arrangement could not be effected with the present Constitution and Canons of the General Convention, and it goes without question that the General Convention would not by any action deprive a diocese of regulating its own affairs.

* * *

**RELIGION GOES TO THE HOSPITAL**

**An Editorial**

The Rev. George Ossman, Rector of The Monumental Church, took over the duties as Chaplain of the Medical College of Virginia Hospitals on April 15. Mr. Ossman will continue in his present capacity as Rector of Monumental Church.

Increasing demands are being made upon religion these days in the treatment of the sick and the art of healing. In modern hospitals the Chaplain is recognized as an essential member of the staff. The growth and complexity of the modern hospital has made religious needs more imperative than ever, and throughout the country the larger hospitals have found the services of the clergyman indispensable. He ministers to the spiritual needs of the patients and collaborates with the physician in the healing of the whole man, which includes body, mind and spirit. This is no longer an experiment for many institutions have found the services of the trained chaplain invaluable and as necessary for complete healing as that of the physician or the surgeon.

Sometime ago the authorities of the Medical College of Virginia, in Richmond, and the Vestrymen of Monumental Church got together to discuss ways and means whereby these two neighboring institutions could better serve each other. The final result of many conferences was that Mr. Ossman, the Rector of the Church, was invited to become the official Chaplain of the Medical College of Virginia Hospitals. This appointment received the approval and was sanctioned by the Richmond Ministerial Union. This venture is being financed by the Diocesan Missionary Society of the Episcopal Church.

* * *

**RESOLUTIONS**

WHEREAS at the meeting of the Board of Managers of the Kanuga Conferences held at Kanuga Lake, July 20, the Rev. A. Rufus Morgan submitted his resignation as Superintendent of the said conferences for good and compelling reasons; and whereas the Board of Managers regretfully accepted the resignation for the reasons that were given:

Be it resolved:

1. That the Board of Managers place on record its affectionate and grateful appreciation of the devoted services that Mr. Morgan has rendered to the Kanuga Conferences since their inception in the year 1928. Sharing the faith and wisdom of his great and revered chief, Bishop Finlay, he worked with him with ability and faithfulness and loyalty to translate their heavenly vision into the actuality of the mountain of the house of the Lord which is now known as the Kanuga Conferences throughout the length and breadth of the Church. Sharing his chief's anxieties as well as his joys, he has seen Kanuga grow from a daring experiment into the largest summer conference enterprise in Christian Education in the Episcopal Church, involving as it does more than 1,000 people each summer. Under God's never failing guidance Kanuga owes more to him than to any other person

# Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**HELP WANTED**

WANTED, WORKING HOUSEKEEPER and companion, one who needs a good home, state salary expected, Address Box 64, Kensington, Maryland.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

**SITUATION WANTED**

EXPERIENCED TEACHER AND MATRON wishes position. Address X, Y, Z, care of Southern Churchman, Inc., Richmond, Virginia.

with the exception of Bishop Finlay.

2. And be it further resolved that as a mark of its appreciation the Board of Managers extends to Mr. and Mrs. Morgan an invitation to be the honored guests of the Kanuga Conferences at all its future meetings and during the guest period "so long as they both shall live."

3. And be it further resolved that a copy of these resolutions be given to Mr. Morgan, a copy be entered in the minutes of this meeting and a copy be printed in the "Bugle."

* * *

**NECROLOGY**

Beverly, Mass.—The Rev. Charles Hastings Brown, at the age of 69 years, died on June 20 in his Beverly home to which he retired in 1941 after having been rector of Grace Church, Norwood, for 32 years. Mr. Brown was known beyond the confines of his diocese, in which he took an active part in religious education, by his work for the Order of Sir Galahad for boys, whose manuals he edited and of whose supreme council he was a member.

Mr. Brown graduated from Harvard University, cum laude, in 1896, and from the Episcopal Theological School, Cambridge, in 1904, having taught in a private school in Salem, Massachusetts, for four years before beginning to study for the ministry. He served as curate of St. James' Church, Roxbury, for two years, and as curate of St. Stephen's Church, Lynn, for two and a half years, there being associated with the late Archdeacon Ernest J. Dennen, rector of the parish, who founded the Order of Sir Galahad, now incorporated as a nation-wide organization for church boys. Mr. Brown was a student by inclination and ability, and he not only taught the Old Testament in the training schools under diocesan auspices, but conducted correspondence classes in Biblical study under the National Council's Department of Religious Education.

Funeral services were held in St Peter's Church, Beverly, on July 23. Mr. Brown was a widower without children, Mrs. Gladys Brown having died in 1922.

**ONE WORLD**

One Lord, one faith, one baptism,
One Father, God, of all.
This means we're bound to scrap schism,
Smash each dividing wall.

One world was God's creation,
One world His pity moved.
Christ brought one world salvation,
One world His Father loved.

One globe for generations
Held human races kin.
One heart-beat in all nations
Hates sorrow and fights sin.

Why then uphold division?
From strife we crave release.
Welcome the larger vision,
One world, God's world of Peace.

—P. F. Hall.

* * *

**"MADE LIKE UNTO HIM"**

When I consider earthly life
With all its vast perplexity,
There comes again into my mind
The Stone Face of antiquity.

Just as that youth of old did gaze
Each day upon the Great Stone Face,
And gazing at its form, became
Like unto it in every trace,
So does the human heart, I think,
In spite of all its false attires,
With slow but certain change become
Most like the thing it most admires.

Then gaze, my heart, with love on Him
Whom inward eye can surely see,
Who through His Body is revealed,
Who loves and saves humanity.

Rev. W. R. Haynsworth.
Summerton, S. C.

* * *

**ADDITIONAL MISSIONARIES INTERNED**

**Indications Are That Mail May Be Received**

New York, N. Y. —The National Council has received official information of the internment of additional missionaries of the Philippine Island staff at the Baguio Internment Camp. They are the Rev. John Mears, with Mrs. Mears and daughter, Kathleen; Church Army Sister Ada Clark; Miss Naomi Skeeters, who was transferred from Shanghai to the Philippines; and Miss Elizabeth Brushfield.

Mr. Mears had been at Upi, and later went north to Donsalan. There has been no direct word of him and his family since the spring of 1942.

A letter sent by the Overseas Division of the National Council indicates that there is a possibility that mail will be delivered to internees. Letters should be addressed:

should be very careful not to mention any public matters, or any matters even remotely concerning the armed forces of the United States or any other nation, or of the personnel thereof. Letters should be short and limited to purely personal and family matters. It is deemed unwise to refer to any informal reports that have been received previously concerning the persons listed or others interned in Manila; to do so might endanger their welfare." The Department ventures no opinion as to time required for delivery of mail to internees.

* * *

**HYMN OF ALLIED UNITY**

This poem was originally read at a meeting in Paris in the Church of L'Oratoire, which celebrated the entrance of the United States into the first World War. Notable religious leaders were present, both French and American. The address was given by Charles Wagner, author of "The Simple Life".

Almighty God, whose will alone
Abides through time a changeless throne;
Our storm-tossed nations, like the sea,
In tides of prayer turn unto Thee.

Lead all our peoples by Thy might;
Inspire our armies by Thy right;
We consecrate our hosts to Thee
To free and serve humanity.

Uphold our allies—may we stand
Steadfast in faith at Thy command.
Lead us as one, that we may save
The holy birthright Heaven gave.

Freedom to call Thy skies our own;
Freedom to reap what we have sown;
Freedom to keep our heartstones bright
By love's pure flame and faith's clear light.
Give to our arms, O Sovereign Will,
Conquests of good suppressing ill;
Not provinces in thraldom bound,
But lands made free as holy ground.

Grant to humanity Thy grace,
And let the glory of Thy face,
Through truth acclaimed and victory won,
Shine on a world where strife is done.

—Ernest Warburton Shurtleff.

**Suggested Tunes**

Missionary Chant.
Grace Church.
Duke Street.

* * *

**NEW JERSEY TO BECOME PROVING GROUND FOR LAYMEN'S WORK**

New York, N. Y.—Bishop Wallace J. Gardner, of New Jersey, with the approval of the diocesan department of Missions, has invited the Rev. Wilburn C. Campbell, executive director of the Presiding Bishop's Committee on Laymen's Work, to come into his diocese to survey existing laymen's work and suggest plans to increase laymen participation in the work and worship of the Church. With the co-operation of the clergy and laymen, the Diocese of New Jersey hopes to become a testing and proving ground for an effective and stimulating laymen's program, Mr. Campbell says.

The Presiding Bishop's Committee on Laymen's Work announces a decision to concentrate in one area before at-

**Postage Free**
**Civilian Internee Mail**
(Name of Internee)
Interned by Japan,
Baguio Internment Camp,
Baguio, Philippine Islands.
VIA: New York, New York.

On reverse of envelope, sender's complete name and address.

"Such mail will pass through American and foreign censors, and writers tempting to go before the whole Church with programs and help, recognizing the value of actual field experience, in the development of plans that will be of real help to the Church. In addition to working in one area, the committee is also co-operating with a number of parishes in various parts of the country, which have offered themselves as field laboratories.

The Presiding Bishop's Committee announces also that plans are nearing completion for the promotion of the Advent Corporate Communion on November 28.

* * *

**GOOD FRIDAY OFFERING STILL COMING IN**

New York, N. Y.—This year's Good Friday Offering continues a gratifying increase, according to the National Council's July 1st statement. At the beginning of June receipts were $24,017.43. At the beginning of July the total was $29,845.87. This is an increase of $3,291.79 over the same period last year.

* * *

**When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.**

# Personal Notes Of Interest

**The Rev. Walter E. Bentley** of Prince Bay, Staten Island, New York City, is officiating at St. aMrk's Church, West Orange, N. J., during the absence of the rector on vacation.


# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

## THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK**



For those who need time to transact business with First and Merchants, parking space is provided Space at Cary and Ninth Streets is for Main Office customers; at Broad and Robinson Streets for Broad Street Branch customers. Ample room will be found around the Highland Park Branch.

**FIRST AND MERCHANTS**
**National Bank of Richmond**

**John M. Miller, Jr.**
**Chairman of the Board**

**H. Hiter Harris**
**President**

**Capital and Surplus, $6,000,000**
Member Federal Deposit Insurance Corporation.

**A Masterpiece of Beauty and Color**

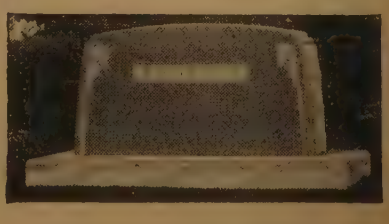
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

**WINNSBORO BLUE GRANITE**

*"The Silk of the Trade"*

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.



Write for *FREE* descriptive literature.

**Winnsboro Granite Corp., Rion, S.C.**

No. 3 IN A SERIES: THE CHRISTIAN OFFENSIVE

# INDIA CALLS

The time has come when the Church must launch a Christian Offensive designed to take advantage of some of the tremendous opportunities resulting from the war.

—The Presiding Bishop

Time marches on in India and a new day is dawning for this vast seething empire. In the new day, the Church is wanted and needed. Literally millions wait to hear about Christ and His Message. India has probably the fastest growing Anglican diocese in the world: Dornakal, headed by Bihop Azariah.

The Church's answer to India's call should be immediate and substantial; it should be part of the American Church's Christian Offensive which Bishop Tucker sees as essential in the immediate future.

With more than half the area of continental United States India has nearly three times as many people. The impact of the war on India, midway between the two major battlefronts, is bound to cause far-reaching changes in the structure of Indian life. India is also making an impression on the rest of the world. The experience of American troops is sure to result in a quickened interest and a better knowledge of that land on the part of all Americans.

Indian Christians number about six million. Nearly a million are in the Church of India, Burma, and Ceylon, the Indian branch of the Anglican Communion. In a smaller or less populous land, their strength would be more evident, but all India's statistics are huge. Among its 350 million people, 200 languages are spoken. There are more than 240 million Hindus with their countless gods, 78 million Moslems heeding their call to prayer from tall minarets, and smaller numbers, but still counted by millions, of Animists and Sikhs.

Dornakal is the diocese to which more than a third of the 1943 American gift to British missions is designated. Bishop Azariah, the first native-born Indian bishop was elected when the diocese was organized in 1912, so he has been, for more than thirty years, the head of what is now one of India's most active dioceses.

His Christians number more than 230,000. Dornakal Christians have been trained to consider their Church life incomplete unless they are active in carrying the message of Christianity to others. As a result of this constant emphasis on lay evangelism, whole villages come into the Church at one time, requiring long and patient teaching before and after their baptism. They are almost simple untaught country people, living on the narrowest margin above hunger and the ills of poverty.

But many calls remain unanswered. Villages send delegations to wait all day alyong the roadside in order to beg the missionary when he goes by to send a Christian teacher to them. In most cases he must regretfully inform them that there is no one to send.

There are 150 Indian clergy in the diocese but they are too few to carry on the vast work of pastoral care and teaching. Baptisms average more than 8,000 a year. Only one of the clergy is an American, the Rev. George Van B. Shriver. From Bishop Azariah comes the urgent request for advance. With increasing contacts between India and the United States, the time has come to consider seriously sending more adequate help for this our sister Church. The Presiding Bishop and National Council propose that that be done during the coming triennium.

Dornakal is aiding, as the other dioceses are, in the effort to lift the heavy blanket of illiteracy that spreads over all India. More than a thousand village school teachers are on the Dornakal diocesan staff, augmenting the government's educational system. Courageous and often lonely men, in many a village the teachers are the only Christians in the whole community and rarely see a fellow Christian from another place.

Health needs of India are stupendous and as yet largely unmet. Missionary clergy, teachers, doctors and nurses provide the best answer. Church hospitals, far too few in number, give first-aid courses to village teachers and pastors and supply them with first-aid equipment. A motor car is equipped as a traveling clinic but still many Christian villages are not touched.

Dornakal offers its missionaries a wide variety of experience. Some of the missions are a century old and now have third and fourth generation Christians. In other parts Christianity is newly arrived and Christians are few, while there are still other places where no one has yet heard the Christian message.

"It is from here that India calls to America," writes Mr. Shriver. "It is from here, from jungle huts, from the one large coal-mining center of South India, and from distant and neglected areas, that the call comes for help. The cry comes for more priests, for a doctor, for nurses. The opportunity is vast and urgent."

The National Council, 281 Fourth Avenue, New York 10, N. Y.

# STUART HALL

100th Session. An Episcopal school emphasizing the best in Southern tradition and culture. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girl. Excellent one and two-year secretarial courses for high school graduates. Music, Art, Dramatics. Separate lower school—grades 4 to 8. Sports including riding. Tiled swimming pool. For catalog, address

**Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal.**

**Box JS. Staunton, Va.**

# St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## SURPLICES, STOLES, CASSOCKS,

**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**finished or by the yard.**

**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue (at 46th St), New York N. Y.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

# Christmas Cards

We need 500 Christian Workers to sell our splendid religious line of Christmas and every-day greetings, calendars, stationery, sacred music, plaques, mottoes, Bibles, and books. Send for our large catalog and commission rates.

**THE BOONE PUBLISHING COMPANY**
**P. O. Box 200 Des Moines, Ion**


## THOUGHTS FOR THE THOUGHTFUL

It isn't love unless it can be translated to service.

There can be no enthronement of Christ without the dethronement of self.

It is better to be in a narrower place with Christ than anywhere else without Him.

When you hear an evil report of anyone, halve it,a nd quarter it, and say nothing about the rest.—Spurgeon.

The trouble with the man who never makes a mistake is that he doesn't know a mistake when he makes one.

God is not a beggar asking us for alms. He is our Benefactor and we are His stewards.

—John Ruskin.

Every duty which we omit obscures some truth which we should have known.

John Ruskin.

Heaven is pure and only the forgiven can go there.

Whatever else you neglect, do not neglect the church! In a chaotic and troubled world it is an answer to our greatest need. Its gospel is the world's salvation, and in its fellowship we shall find our peace.

—Alfred Grant Walton.

There is a joy that will not flee,
Surpassing all this world hath won—
Lo, joy in God, from sea to sea,
Is theirs who trust Him sun to sun!

—Louis Waterman.

"Through all the depths of shame and loss
Sinks the plummet of the Cross,
Never yet abyss was found
Deeper than the Cross could sound."

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life, the life of Christ.

—Phillips Brooks.

Every man is a joint architect with God to make his own future. God makes capacity, man makes character. You cannot dream yourself into a character, you must forge yourself one.

—J. G. Carter.

Victory is too much looked upon merely as something that will bring relief from peril. We do not look to it as something that will also bring the opportunity to achieve a great mission in the world. It is only out of such a faith that men develop their greatest power.

—John F. Dulles.

A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?" The answer, "Only a day at a time," taught the patient a precious lesson. It was the same lesson God had recorded for His people of all ages, long before: The day's portion in its day. Faithful for one short day, long years take care of themselves.

—Andrew Murray.


## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille. 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## EPISCOPAL CHURCH STORE

Bibles, New Testaments, Prayer Books and Hymnals, Communicants' Manuals, Devotional and Religious Books, Crosses, Chains, Book Markers, etc. Church and School Supplies. Information and prices upon request.

**LYCETT, INC., CHURCH SECTION,**
**317 N. Charles St.,**
**Baltimore, Md.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 607 Bay Head, N. J.**

## ELLISON & HAWES

**RICHMOND, VA.**

**COAL AND FUEL OID**
**FAIRBANKS-MORSE AUTOMATIC COAL BURNER**

**General Office, 530 East Main St.**
**Atlantic Life Insurance Co. Bldg.**
**Tel. 2-4766.**

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

Removed to 71-79 W. 45th St.

Vol. 109—No. 33

14 AUGUST 1943

# The Southern Churchman

## MY RENDEZVOUS

By Florence Selden Peple

I'll have no rendezvous with Death
When I go forth to that grim place
Where hovering always is his face,
I will not let him dim my way.
With all my strength I'll fight past Death,
I'll plunge, I'll leap, I'll fly, I'll pray!

He shall not ever take my hand
To lead me into his dark land,
Or close my eyes, or quench my breath,
Till I have served for Freedom's cause
With life exultant—filled with breath!
Won peace, won honor, won just laws!
When spring comes round again this year,
In spite of Death, I'll still be here!

God knows I mean not to blaspheme!
He gave me will when He gave life.
My country needs rich life—a stream
Of blood red hot in veins kept whole;
Not corpses lying stark and white!
I'll make a tryst with my own soul.
Through shell tossed day and shrieking night
I'll pierce straight on unto my goal,
For I to my pledged Will am true—
With Faith I'll have my rendezvous!

These lines were not intended to compare with the poetic beauty of Alan Seeger's I Have a Rendezvous With Death.

They were written during World War I for a young aviator friend, hoping to suggest a more inspiriting psychology. They were also used in a base hospital in France for wounded soldiers who lay with only will and faith left to take them through.

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R Tate Irvine, Secretary-Treasurer

Published by The Southern Churchman Publishing Co., 101 West Franklin Street, Richmond, Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## *LETTERS*

### RESURRECTION SURELY POSSIBLE TODAY

We see many discussions of faith and if a resurrection of the body is possible, and as from experience I can speak I send this small tribute to the Southern Churchman in the hope it might help some one, who even temporarily has felt the way lost. The reason it goes to the Southern Churchman is that the writer since three years of age (1878) was brought up in a home in which this paper was regularly read and Dr. Sparrow revered, and has taken it still under its many changes, and finds therein much that has helped and on occasions somewhat that hindered. When a small child I was taught to have faith in God, faith in prayer, faith in the loving forgiveness of sins, if truly repented of and I was shown that faith, if the right kind, gave a joyousness of life and kept one unspoiled by prosperity and able to endure with courage reverses of many kinds.

Illness, grave illness, came and not only did the Light seem obscured, but it appeared to have gone out. Very wrongly faith became dim and then waned until all was dark. It's too long a story to give details of this rehabilitation of Faith that came, so suffice it to say the beginning came through a sermon preached in simple terms by a young Seminary student. Just a sign board on the road, one had lost, seemed to come in sight and point a straight and direct route beyond this unfortunate detour. To reading my Bible again I returned, and there, sure enough, was a treasure trove and very certain lines pointed to follow. Here I give a few of the passages that lighted again my path and I know **if earnestly read and followed** can do for others what they have done for this just average person.

First, **Believe**—"He that promised is faithful. Hebrews 10, verse 23.

Second, **Remember**—Christ, when others said the woman had wasted precious oil, said, "She hath done **what she could.**" St. Mark 14:8. That with His love and willingness to accept made the deed sufficient.

Third, **Rejoice**—Read Philippians 4, verses 6, 7, 8, 9.

Fourth, **Have Courage**—Philippians 4, verse 13, "I can do all things through Christ who strengtheneth me."

By these the Way was pointed to me; open to all through diligent prayer and earnest effort and by God's grace, help, all can achieve and regain what will never again be lost. Also I found much of interest and constructive help in Dr. Alexis Carrel's article on Prayer published in March, 1941, by Reader's Digest. If procurable that could help others a great deal even as Dr. Churchill Gibson is able to be helpful and encouraging right here in Virginia.

I know it to be a definite and indisputable resurrection of the body, for as much as if the body had been entombed, was it lifeless and useless? It's not so much for outward appearances even now but a zest for life has been rekindled, a desire for service to God and man; many useful ways formerly unknown have been learned and put into use for others, which always can bring a reflected joy to a clean heart. Keen interest in general things, such as church services, reading, theaters, association with others, rendering kindly services and sharing things with them have revived. All of us have some way to help another, however small it may be. In this case the resurrection of body and mind and even more of soul has made it possible not to just dwell on what is most desired and not possible still, but to be able to "carry on" happily in spite of disappointments and have no bitterness or, what is more important, no fear or lack of courage to "March breast forward."

* * *

### DISTINGUISHED SERVICE MEDALS AWARDED BY INTERNATIONAL COUNCIL OF RELIGOUS EDUCATON

Open letter from International Council of- Religious Education, Philip C. Landers, Director of Public Relations, 203 N. Wabash Avenue, Chicago, Ill.

Chicago, Ill.—Distinguished service medals will be awarded annually by the International Council of Religious Education and its member agencies to lay men and women who have made outstanding contributions to the advancement of Christian education through personal leadership and influence, J. L. Kraft, Chicago industrialist and acting president of the Council, announced today. Mr. Kraft, a vice-president, is serving for the duration in place of Lt. Comdr. Harold E. Stassen, president, who is now on active duty with the Navy.

The award, known as the Russell Colgate Distinguished Service Citation, will be given in memory of the late Russell Colgate, president of the International Council until his death in 1941. Mr. Colgate, active for years in the work of religious education, was co-founder of the daily vacation Bible school movement in 1901, and first president of the national association of daily vacation Bible schools, organized in 1907.

From one to three awards will be made annually by the International Council in conjunction with its annual meeting in Chicago. One citation may be made in each of the 38 states and provinces where there are councils, and in some of the larger cities. These will take the form of engraved certificates and emblems.

Details of the plan will be administered by a committee of seven; chairman, Dr. Walter M. Howlett, secretary, department of religious education, Greater New York Federation of Churches; John K. Colgate, son of the late Russell Colgate, Missilon, Ohio; Dr. Arlo Ayres Brown, president, Drew University, Madison, N. J.; Dr. Richard Holland, Philadelphia, secretary, Christian education department, Northern Baptist Convention; Dr. Harry Thomas Stock, Boston, general secretary, Board of Home Missions, Division of Christian Education, Congregational Christian Churches; Henry Reed Bowen, Newark, general secretary, New Jersey Council of Religious Education; Rev. Philip C. Landers, Chicago, director, Laymen's Crusade for Christian education.

The International Council of Religious Education represents 90 per cent of Protestantism in North America and has in its membership 42 Protestant denominations of the United States and Canada. Other officers besides Lt. Comdr. Stassen and Mr. Kraft are three vice-presidents: Mrs. J. N. McEachern, Atlanta, Ga.; Ralph W. Gwinn, New York, and the Rev. C. H. Dickinson, Toronto, Canada.

* * *

### JUBILEE OF THE ARCHBISHOP OF WEST INDIES

"Honduras News" brings long delayed details of the Jubilee of the Archbishop of the West Indies, telling of the Parade of 4,000 with Banners and two Bands from the Cathedral to Court House Plaza, where the clergy conducted a Service and the Archbishop preached. A collection of congratulations from the Archbishop of Canterbury, our Presiding Bishop and many others, beautifully bound was presented to the Archbishop who is about to retire. Rev. Canons G. R. Hulse and E. A. Hubbard were appointed to the Cathedral Chapter and three new Rural Deans. The remaining debt on Bishop Thorpe was cancelled as part of the Jubilee Gift. The Jubilee of the Woman's Auxiliary, founded by the late wife of the Archbishop, was celebrated February 2d.

The English "Honduras Festival" at Church of Annunciation, Bryaston St. Marble Arch, was fixed for Thursday, July 1st.

Floyd Appleton.

# HAVEN . . .

By J. W. KENNEDY

There are three thoughts (and many more) embedded in verses 20 to 26 of chapter 5 in St. Matthew's Gospel. The thoughts came to me this morning in reverse order. The first has to do with "agreeing with thine adversary quickly." The second with "first be reconciled to thy brother." The third with "your righteousness shall exceed." The King James Version gives this slant on these three thoughts, or at least, this is the way the words speak to me and the lessons that God directs I must needs learn today. The concrete instruction of thought therefore seems to be "do not delay over settling a disagreement or misunderstanding." So often we delay doing the necessary getting together and gettings things straightened out when a dispute arises. Jesus admonishes us to do it immediately, that every moment's procrastination makes it more difficult and complicated, and the final entanglement will be as embarrassing and long-drawn-out as a court trial. Jesus did not mean just agree with one's adversary and tell him he is in the right when he is in the wrong, but not to get all steamed up about it and lose the power to reason, and above all to be honest and generous in the settlement. I could illustrate this with many true stories of automobile collisions where a very simple agreement could have been worked out and many moments of worry and regret eliminated if there had been calmness and control and the proper assumption each of his own responsibility. Do not delay the healing of a breach whenever this is possible. It may involve the cost of admitting one is wrong. Glory be. What a wonderful comedown for pride.

The second thought is really a personal variation of the first one, that is, never let barriers remain between self and any other person. "Brother" here means any other human being. This thought makes it inescapably clear that no gift of praise will be worthy to receive a due portion of glory so long as it is marred by personal peeves, grudges, resentments, unforgiveness, and the like. There seems to be only one method to follow. Go to thy brother and do what is right—ask forgiveness or give it—above all, grow up beyond nursing grievances. No hurt to pride (the inflated self) is to compare with the sinful hurt of continued deliberate breach between two persons. No matter who **was** to blame. Each **is** to blame so long as the rift remains. Sunday after Sunday, good church people come to services of Communion and wonder why it is not **holy** communion for them, when some long neglected anger or judgment or vow concerning a brother is blocking the way. Communion with God depends in large measure on intercommunion among men. This thought needs to be applied to many marital situations.)

The third thought is the root and branch of the other two and perhaps should have been first. It is the definite command that the Christian's righteousness must exceed that of the non-Christian, which means that the Christian must usually be the humble one and take the initiative for restoring community and fellowship. We must do **more than** others. This is the divine imperative, the hallmark of the Christian plus. It sets the Christian apart and makes a light bright enough for men to see the glory of God within him coming through.

On the cover of a recent issue of **Time** magazine were these words under a picture of Ingrid Bergman: "Whatever Hollywood's bell tolled for, she gave it." That phrase sets her apart. The portrait of everyone who would follow Christ needs and gets just such a caption: "Whatever Christ's demands, He will give it."

Christ demands the highest.

> "It is not the tale of years that tells the whole
> Of man's success or failure, but the soul
> He brings to them, the songs he sings to them,
> The steadfast gaze he fixes on the goal."

This indeed is dawn.

# *This Week . . .*


REPORT OF THE COMMISSION ON APPROACHES TO UNITY TO THE GENERAL CONVENTION—MAJORITY REPORT ..... 4

**FEATURES**

Haven . . ..... 3
Rev. J. W. Kennedy

Editorials . . ..... 7

Children's Page ..... 11
Mrs. C. H. Goodwin

News . . ..... 12

Thoughts for the Thoughtful..... 16


**AUGUST**

1. Sixth Sunday after Trinity.
6. Transfiguration (Friday).
8. Seventh Sunday after Trinity.
15. Eighth Sunday after Trinity.
22. Ninth Sunday after Trinity.
24. S. Bartholomew (Tuesday).
29. Tenth Sunday after Trinity.
31. Tuesday.

* * *

**COLLECT FOR EIGHTH SUNDAY AFTER TRINITY**

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

# *Report of the Commission on Approaches to Unity to the General Convention*

## MAJORITY REPORT

"We, the majority of the commission, are ready to envisage union according to the direction forecast in *Basic Principles*. A minority is not. We are not asking any action by this convention on *Basic Principles* [the summary of points under discussion] but are printing it as work in progress. It does clearly indicate the direction our negotiations have taken. This direction stands under the judgment of the general Church as does the commission." So runs the majority report, just released, of the Episcopal Church's commission on approaches to unity, in regard to the discussions which have been held with a similar commission from the Northern Presbyterian Church.

Four questions are asked, in this majority report which will be presented to the Episcopal Church's General Convention meeting in Cleveland October 2: "Is the Episcopal Church prepared to move toward organic union (1) with a Church which is willing to accept the historic episcopate while not prepared to accept a particular doctrine concerning it? (2) With a Church which, initially at least, has no order of the diaconate integrated with the order of the priesthood and of the episcopate as one of 'three orders'? (3) With a Church which is prepared to accept the rite of Confirmation 'as a representative rite of the whole Church' but which at present is not prepared to restrict the administration of this rite to bishops only? (4) With a Church which is not asked to subscribe (as our clergy are not asked to subscribe) to any theory of the priesthood beyond that which is implied in the second of the alternate ordination formulae in the service for the Ordering of Priests in the Book of Common prayer?"

"The time has come," states the majority report, in part, "when this Church must fairly face all the implications of her own formal actions in relation to Christian unity. It has become increasingly evident that, without a clear acceptance by this Church of these implications, negotiations with the Presbyterians or with any other churches with which the commission on approaches to unity is in conference, cannot be carried to completion. The department of Church cooperation and union of the Presbyterian Church have given us the assurance of their willingness to recommend to the Presbyterian Church the acceptance of the Historic Episcopate."

In view of the foregoing considerations, the majority report will ask General Convention to continue the commission on approaches to unity and to direct it to carry forward its negotiations with the Presbyterians. It will ask, however, that any plan for the union of the two, before being submitted to the General Convention for final action, be referred to the Lambeth Conference for consideration and advice. This decennial meeting of Anglican bishops from all over the world was scheduled for 1940 and postponed by the war. No date has been set for the next one. Its function is not legislative but advisory.

---

## REPORT OF THE JOINT COMMISSION ON APPROACHES TO UNITY

### Section I

General Convention in 1940 appointed the Rt. Rev. E. L. Parsons, Chairman, Bishop Fenner of Kansas, Bishop Strider of West Virginia, Bishop Stevens of Los Angeles, Bishop Wilson of Eau Claire, Rev. Angus Dun, D. D., of Massachusetts, Rev. Francis J. Bloodgood, D. D., of Milwaukee, Rev. Theodore O. Wedel, Ph. D., of Washington, Rev. Alexander C. Zabriskie, S. T. D., of Virginia, Rev. H. E. W. Fosbroke, D. D., of New York, William L. Balthis of Western North Carolina, Dr. Kenneth C. M. Sills of Maine, Clifford P. Morehouse of Milwaukee, John C. Spaulding of Michigan, Dr. William Eddy of Rochester. Dean Fosbroke resigned and the President of the House of Deputies appointed the Rev. Dr. Howard C. Robbins. Dr. Eddy resigned to enter military service, and Dr. Alexander Guerry of Tennessee was appointed.

The Commission asked Bishop Oldham of Albany and Bishop Burton of Haiti to serve as associates of the Commission. In 1942, Bishop Burton resigned because he had accepted election as Bishop of Nassau.

The Commission has recently appointed a Theological Committee: Rev. Dr. Charles Lowry, Chairman, Rev. Dr. W. Russell Bowie, Rev. Dr. Leicester C. Lewis, Rev. Dr. Cuthbert Simpson, Rev. Dr. Theodore O. Wedel. The Commission records its gratitude to the Theological Committee for its study and report on the Diaconate.

The Commission has met semi-annually with the Presbyterians. It has not been possible, to date, to arrange a meeting with any of the Lutheran Churches as they are engaged in problems of their own reunion.

Reports on the relations of the Commission with the Reformed Episcopal Church and with the Methodist Church respectively are here submitted.

At the last General Convention the House of Bishops authorized the Commission to issue a pamphlet on the subject of "The Lambeth Conference and the Reformed Episcopal Church." The purpose was to make available certain information recently brought to light which had a bearing on the report made to the Lambeth Conference of 1888, by the American Bishops in regard to Reformed Episcopalian Orders. This pamphlet was sent to all Bishops of the Anglican Communion with the idea of offering a plan of procedure if their replies indicated a willingness for it. The pamphlets were ready to go in the mail the week of the Japanese attack on Pearl Harbor. Quite a large number of Anglican missionary jurisdictions were immediately cut off from all communication. The mailings went out as widely as possible but no one can tell how many, outside the borders of the United States, may have reached their destinations. Scattered replies have been received from American Bishops, from others in Canada and the West Indies, in England, Ireland, India, South Africa, New Zealand, Ceylon and Australia. All have been favorable to an approach on our part to the Reformed Episcopal Church but there have not been enough of them to warrant any definite steps. In the meantime the Commission

of the Reformed Episcopal Church has developed a strong reluctance to any further advances. Apparently matters are at a standstill at least for the duration of the war.

The commission on Approaches to Unity held a profitable meeting with the Commission on Interdenominational Relations of the Methodist Church in Cleveland, Ohio, December 10, 1942. Papers presenting the positions of the respective Churches were read by members of the two Commissions on the following subjects—"Doctrinal Standards," "Polity," "The Ministry," and "The Sacraments." These papers have been published in the Anglican Theological Review.

In the discussions of the common faith, the conferring Commissions found themselves agreed in their acceptance of the Scriptures of the Old and New Testaments as containing the Word of God and furnishing the supreme standard of faith and morals; in the belief that these Scriptures sought to be placed within the reach of all men freely; and in the assurance that within the Catholic fellowship there is room for diversity of interpretation. They agreed that the faith and doctrine of the Church should be set forth in acknowledged standards; accordingly they acknowledged the Apostles and Nicene Creeds as declarations of that faith and doctrine, which has served to unite the Church Universal on a common basis of Scriptural truth and fact and to protect it from fundamental error; and they recognized later formularies (such as the Thirty-nine Articles and the Twenty-five Articles) to be historic expressions of the Christian faith as they have severally received it.

The conferring Commissions were at one in acknowledging that the Sacraments of Baptism and the Lord's Supper are divinely instituted as effectual signs and seals of the saving grace of God and that through them members are admitted, renewed and strengthened within the Body of Christ to form one fellowship in Him of life and service in believing and thankful dependence upon His Spirit.

They were agreed that the Ministry is the gift of the Lord Jesus Christ to the Church; that in accordance with His purpose, it is a ministry not of any section of the Church but of the Church Universal; that He calls to this sacred service whom He wills; that the admission to it is through prayer and the laying on of hands by persons commissioned thereto; in the faith that God will bestow enabling grace on those whom He has called through His Son.

They were agreed in the faith that the Church is grounded not in the will of men but in the eternal will of God, Who gathers men into a fellowship rooted in Christ and sustained by the power of His Spirit; that the life of the Church is a life of worship toward God, of growth in grace and of service to mankind; and that the Church is charged with the Divine Mission to bear witness to Christ and to proclaim to the whole world the gospel of the redeeming grace of God through Him.

A sub-committee of the two Commissions has prepared an agenda for another meeting at which the similarities and differences of the two Churches, in regard to their doctrines of the ministry and sacraments, will be studied further.

### Section II

Your Commission submits its report with a profound sense that through the events of our time as well as through His revelation of His will in Jesus Christ, God is imperatively calling upon all who believe in Him to become one flock under one Shepherd, so that the world may believe in its Redeemer. We are under the judgment of God. Church unity is not a goal of human devising; it is the will of God. It is not merely a pious aspiration; it is essential if the Church is to live and fulfill its mission. It is not remote from the need of our age; upon us the end of the world has come, and the events of the last decades have shown that unless the Church becomes an active factor in human affairs, as a united community of faith which transcends nationality, race and class, and therefore can hold divided groups in cooperation, further and more destructive ideological wars are inevitable. The ecumenical movement is the most important fact about Christianity today. It is the Lord's doing and it is marvelous in our eyes. Of this movement, the negotiations between the Protestant Episcopal Church and the Presbyterian Church in the U. S. A., to fulfill the declared purpose of achieving organic union, are a small but very important part. Whatever the difficulties and the costs, however long the process, we dare not turn back.

A

### Steps in Our Negotiations

At the General Convention of 1937 your Commission was charged with a specific yet far reaching task. The course of our negotiations with the representatives of the Presbyterian Church in the U. S. A. is reflected in various documents which we have offered to the two churches for study and criticism. These have been made public in order to keep the churches informed of the developments and for the benefit of the resulting comments. These documents represent a logical and natural development from the more peripheral to the more central issues involved in wrestling with the problem of reunion.

Your commission began by considering with the Presbyterian Department of Church Cooperation what appeared to be an immediate concern—namely, how to make possible in local areas in which need was obvious a shared church life. To meet this need some way had to be found to create a ministry recognized, even for limited interchange, by both Churches. This stage of our negotiations is represented by the document known at the **Concordat**. The two Commissions however, soon found the base of their deliberations widened by being led to a consideration of the more fundamental problems involved in securing a future ministry which could be acceptable to the two churches. The document known as **Joint Ordination** marks this stage of our journey.

Wrestling with the questions presented by these more specific issues led us to the conclusion that the solution of any particular problems could only come in the light of a more comprehensive plan for a United Church. We were forced to ask ourselves what type of a United Church we envisaged, and to set forth at least a rough ground plan of such a church so that issues which had to be settled could come to the surface and be honestly faced.

The document known as **Basic Principles** in its successive forms is the result of these deliberations. After launching upon the work of sketching a first scheme for a United Church, the two Commissions felt it wise to withdraw the proposals for Supplemental or Joint Ordination. They felt that all problems connected with interim arrangements, or with special needs and areas, could only be satisfactorily solved in the light of the more fully developed plan for a United Church.

**Basic Principles** is not a finished piece of work. It is still in a fluid stage. Indeed, the form in which it

comes to you as part of this report contains important modifications and amendments adopted by the Commission of both Churches since its last publication. These modifications are the results of many comments and criticisms received by the Commissions and of further study. Your Commission is aware of the fact that this document still needs much clarification and development. Certain elements in it have not as yet received more than preliminary consideration.

B

### Underlying Assumptions

Our own discussions, and the widespread discussions in the Church, have increasingly led us to the conclusion that the issues before us are deeper than those explicitly embodied in **Basic Principles.**

For this reason your Commission has concluded that its chief duty at this time is to help the Church understand what are the underlying issues upon which decisions must be reached, and the assumptions upon which these decisions must be based, if the negotiations with the Presbyterian Church in the U. S. A. are to be carried forward. First we list these assumptions:—

1. **The aim of our negotiations is to achieve organic union between the two Churches rather than the lesser goals of cooperation and federation.** Your Commission has envisaged a Church spiritually greater and richer than either of the two bodies in separation to which each will contribute all its heritage of faith and practice, and in which each will recognize that those things it regards as precious have been preserved; a Church within whose unity there will be considerable diversity in forms of worship, and in modes of local organization and practice, and as great a diversity of interpretation of the faith and order of the Church as exists today in the Anglican Communion. Such unity will not destroy the right of heirs of either tradition to hold and promote their own particular views within the larger family of the United Church, as today differing views are championed within our own. Indeed, it is desirable that diverse views should be proclaimed, so that as much as possible of the spiritual inheritance of Christendom may gradually be appropriated by the United Church. It will be easier to share them with others after we have become members of one Church family, for then there will no longer be the danger of their being regarded as walls of exclusion.

2. **The Lambeth Quadrilateral, issued in 1888 and reaffirmed several times subsequently, stated the essentials which must be preserved in any union to which an Anglican Church is party.** The four points are:—

a) The Holy Scriptures of the Old and New Testament, as containing all things necessary to salvation and as being the rule and ultimate standard of faith.

b) The Apostles' Creed as the Baptismal Symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

c) The two Sacraments ordained by Christ Himself —Baptism and the Supper of the Lord—ministered with the unfailing use of Christ's words of institution and of the elements ordained by Him.

d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Your Commission has assumed that if these four features were agreed upon, differences on other points would present no insuperable barriers to the beginning of a united church life. Very important as are Confirmation and the Diaconate, to mention but two items, they are not matters which must be fully settled in advance. In fact, the House of Bishops in 1886 considered a request to make Confirmation a precondition of unity and did not do so. Nor did your Commission feel free to insist upon particular theories of the Episcopate, the Ministry and the Sacraments which, though widely held within the Anglican Communion, have not been declared binding upon its members.

3. **The Presbyterian Church in the U. S. A. is part of the Holy Catholic Church.** We have felt that this is the view of the bulk of Anglican thought, and also that it is a necessary implication of the wording of the so-called Declaration of Purpose: "The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declared their purpose to achieve organic union between their respective Churches." Furthermore, the Presbyterian Church has always maintained that it is part of the Holy Catholic Church and is unwilling to negotiate on any other basis. To say that the Presbyterian Church in the U. S. A. is part of the Holy Catholic Church is to say that its ministry is a real ministry of the Word and Sacraments, and that its Sacraments are genuine means of grace.

4. **In carrying on negotiations for unity it is important not only to explore the differences of faith and practice, but also to recognize and build upon the great body of Christian belief which the two Churches hold in common.** In trying to understand what are the similarities and differences, your Commission was governed by the official formularies of the Presbyterian Church, rather than by vagaries of individual members or by instances of lax administration of its standards, even as we insisted that the Episcopal Church be similarly judged. On the basis of such official formularies, your Commission has been convinced that there is substantial agreement in the fundamental doctrines, such as those concerning God, Christ, the Holy Spirit, man, sin, salvation, the Church, Baptism and the Holy Communion.

5. **Final action on the present negotiations will be deferred till after the Lambeth Conference has been consulted.** Though the Lambeth Conference has no legislative authority, yet its moral influence is so great throughout the Anglican Communion that no branch thereof would feel justified in taking irrevocable action on matters of grave importance to all other Anglican bodies without consulting it.

6. **The accomplishment of organic union with the Presbyterian Church in the U. S. A. is a slow process.** Changes in our Constitution will be involved in any plan of union, and these will require action by at least two successive General Conventions; drawing up the Constitution and Canons of the United Church, and arranging the detailed matters of property, is bound to be a slow process; educating the constituency of the two Churches so that the members of each know what is proposed and what is not proposed, so that they understand and appreciate the genius of the

(Continued on page 8)

# EDITORIALS

## *An Important Statement*

In the current issue of "Christianity and Crisis," excerpts from an extremely important document are published. This paper was prepared in Geneva by the Study Department of the World Council of Churches. The document contains eleven points, as reported by Dr. John C. Bennett, upon which the Christians of the world, in the Protestant group may find agreement. Here they are:

1. The Church has a specific task in relation to peacemaking and the creation of international order.
2. The Church performs its task in this realm by being itself a worldwide fellowship under one Lord in which national differences are transcended.
3. The Church is to announce to the nations that Jesus Christ is Lord over all men and all powers.
4. The Church is to proclaim the divine commandment concerning the order which is to reign in the world.
5. The Church is to call all nations to repentance for their common guilt and to work for their reconciliation.
6. The Church is to proclaim that international relations must be subordinated to law.
7. The Church is to proclaim that the state is neither an aim in itself nor a law unto itself and that its God-given function is to maintain an order based on law which guarantees fundamental human rights.
8. The Church is to proclaim that political power must be exercised with a sense of responsibility toward all those who are affected by that power.
9. The Church is to proclaim that Society must provide all of its members with the opportunity to fulfill a meaningful vocation and that it should provide conditions of social security for all.
10. The Church is to proclaim that the nations are interdependent and that they are all to share in the resources of the earth.
11. The Church is to proclaim that no people can claim the right to rule over another people, and that the dominating purpose of colonial administration must be to prepare colonial peoples for self-government.

All of the principles set forth in the famous Atlantic Charter are implied in these eleven points. However, in this statement representative of the Churches, the emphasis is placed upon the rights of individuals. The source of authority in government rests in God, and God through the Christian revelation is interested in persons. Secular government without a religious background tends to become an end in itself.

There is another significant note to this statement. It is this, the Church clearly has a duty to perform, and that is to see that "the structures of social life," are founded upon God-given principles.

It is suggested that small groups in our parishes study these eleven points. Analyze them carefully. If possible draw a statement in regard to them and see that such a statement is given publicity. If enough Christian people will bestir themselves and become interested in all these statements relative to a new world-wide order, perhaps the voice of Christendom will be listened to at the council tables of the world.

## *Approaches to Unity*

We print in this issue the majority report of the Joint Commission on Approaches to Unity. It is our sincere hope that this report will be read thoughtfully by a large group of our subscribers. It is only through an enlightened lay membership that the deputies to General Convention can act intelligently. We advocate the readers of this report writing to their deputies and the Bishop of the diocese, expressing their honest views of this report.

Next week we will publish the minority report of the Joint Commission. We suggest that it, too, be read carefully and likewise the views of the readers be expressed in letters to their deputies.

Frankly we are disappointed that the Commission could not hand in a report on which all members of the Commission, at least, could agree. We believe in the sincerity of the signers of the minority report. We cannot agree with their suggestion that an entire new commission be appointed, composed largely of parish priests. The average parish priest has not the time to devote to intensive study. The men on the faculties of our seminaries have both the time and the talents to study the theological issues involved. We would agree that it might not be a bad idea to add a few men engaged in active parish work. The majority of the Commission should certainly be trained scholars.

This leads to another suggestion. We have felt for some time that the lay membership of the Church has not been sufficiently instructed as to the steps that have been taken in the past and are contemplated in the future. We hope that General Convention will accept the majority report, and that continued Joint Commission on Approaches to Unity, will find new means to keep the laity informed, as to the progress that is being made, and the set-backs that may be encountered.

(Continued from page 6)

other, and so that they desire the merger, is essential to an effective union, and this cannot be achieved over-night.

But before the process of living a common life can begin, certain issues must be faced and certain decisions taken. In the judgment of your Commission the Episcopal Church has come to a valley of decision after fifty-seven years of intermittent negotiations with the Presbyterian Church. We have indicated what we regard as the assumptions which must be made if our negotiations are to pass beyond the stage of pleasant conversation. We turn now to the problems which must be faced.

C

**Inescapable Problems**

It is important in all serious negotiations to achieve the utmost clarity regarding the underlying assumptions involved. We cannot rest in the formulation of general principles. This is the case with respect to negotiations for peace among nations and for the unity of Churches. All men of good will agree that we should seek peace among the nations and unity in the Church. Wide agreement can be found as to certain of the fundamental conditions which are involved in international peace or in ecclesiastical unity. Such agreements do not, however, deliver us from the arduous necessity of applying the principles to actual circumstances.

Your Commission was charged by General Convention with the task of framing plans whereby the goal of organic union with the Presbyterian Church in the U. S. A. might be achieved. The attempt to frame such plans faces us with inescapable problems.

The problems arise out of the fact that the two Churches concerned have been living apart for several centuries have and developed traditions which differ in many respects. While both Churches officially acknowledge the Holy Scriptures as the ultimate rule of faith, and treasure the ancient creeds, they differ in the emphasis they give to aspects of that common faith and with respect to the weight to be given to the Church's authority as the Spirit-guided interpreter of the Scriptures. More obvious are the differences between their traditions of worship. One is a liturgical Church, the other has not been bound by set forms of common prayer. Our communion gives a larger place to sacramental worship as compared with the ministry of the Word than does the Presbyterian Church. In the area of polity or Church government there are many close parallels, but differences of usage and nomenclature. Admittedly the most stubborn problems arise out of the fact that we are an "episcopal" Church and they are a "presbyterian" Church. Here the difficulties to be overcome do not arise chiefly in the realm of Church government but arise with respect to the orders of ministers and their functions and the manner of their ordination. Our Episcopal Church has maintained the threefold order of bishops, priests and deacons. The Presbyterian Church has been served throughout many generations by the single order of presbyters. We have required that all ministers should be ordained by bishops. Among them the Presbytery has been the representative organ of the Church in giving the authority to minister the Word and the Sacraments. Closely connected with the problems presented by the differences are those concerning our cherished rite of episcopal confirmation, and the place which the Presbyterian Church has given to the Ruling Elder in the spiritual discipline and oversight of the congregation as well as in the government of the Church.

We do not enumerate those many difficulties as a reflection of discouragement or to produce discouragement. Other unions have already been achieved which had to overcome many of these obstacles. But it is well for us to face honestly the realities of the problem and the constingness in thought and adaptation and practice which are involved.

If we are to take seriously the goal of unity in variety and a genuine flowing together of two distinctive traditions, we must be prepared to decide what measure of diversity in worship and interpretation and organization shall be welcomed in the United Church. If we are to recognize the sacred reality of the communion with God in which the Presbyterians and their forefathers have lived, we must determine some way in which they can recognize their inheritance as truly continued and joined with ours in the life of one household of faith and worship. We must seek to become heirs of what God has given them as we desire them to become heirs of what God has given us. If we cannot agree to accept the Holy Scriptures as the ultimate Rule of faith and the ancient creeds as a sufficient statement of that faith, and trust the essential integrity of the two Churches to grow together into a fuller interpretation of that faith, we shall be asking for a joint formulation of the standards of faith more detailed than any which are now binding on the membership of our own communion. If we make particular interpretations of episcopacy or orders or sacraments, which are earnestly held by important elements within our Church but are not in practice required today in our Church, a condition of reunion, we shall be asking of the Presbyterians more than we ask of our own membership.

These are in outline some of the inescapable problems any Commission you appoint must face in carrying out your mandate. We believe that by much patience and prayerful conferences they can be overcome. But this Church should not set herself to the continuance of this task unless it is prepared to bear with all the difficulties and strains which are involved for us and for the Presbyterians alike.

D

**Issues to be Faced**

The issues, accordingly, which confront the Episcopal Church in a reunion movement with a non-Episcopal Church are momentous. These issues are ultimately theological. Your Commission has been mindful of this fact. Although the negotiations with the Presbyterian Church have not resulted in a strictly theological document, theological considerations have constituted the background of all our discussions.

Before venturing to define some of these issues in detail, we would emphasize a preliminary consideration. The Commission has not attempted to suggest decisions beyond a limited area of approach. As already pointed out, full organic union will be the result of a long process. Decisions will have to be made all along the road. The initial decisions, crucially important though they are, do not involve more than a few first steps leading to a ministry recognized throughout the uniting Churches which will open the way to a common sacramental life in one communion and fellowship. Clearly, no merging of Church administrations or conciliar governments, nor blending of worship traditions, can even be thought of until

these prior steps toward a united Church life are taken.

Keeping this in mind, we venture to list some of the issues which have confronted your Commission in its negotiations, and which the Church must face if negotiations are to continue. For the sake of clear and honest report, they are phrased somewhat sharply.

Is the Episcopal Church prepared to move toward organic union:

1. With a Church which is willing to accept the historic episcopate while not prepared to accept a particular doctrine concerning it?

2. With a Church which, initially at least, has no order of the diaconate integrated with the order of the priesthood and of the episcopate as one of "three orders"?

3. With a Church which is prepared to accept the rite of Confirmation "as a representative rite of the whole Church," but which at present is not prepared to restrict the administration of this rite to bishops only?

4. With a Church which is not asked to subscribe (as our clergy are not asked to subscribe) to any theory of the priesthood beyond that which is implied in the second of the alternate ordination formulae in the service for the Ordering of Priests in the Book of Common Prayer?*

These are but a few formulations of issues which your Commission has faced in its negotiations. The document known as "Basic Principles" indicates that we are prepared to envisage first steps toward a united Church by accepting diversities, so long as fundamentals of Faith and Order are preserved. It cannot be emphasized too often, however, that a first step is only a first step. The door would not be closed to much further merging of traditions, many more negotiations, and an eventual achievement of desirable uniformity. For example, it is obvious that any general interchange of ministries, particularly on the parish level, must wait until many of the diversities which may exist at the outset are integrated. Furthermore, both Churches can take seriously the preamble to "Basic Principles" with its implied Bill of Rights. Retention on the part of the membership of our Church of our full heritage is not barred, nor the championing of convictions regarding any elements in it, so long as these are not maintained as well of exclusion in the larger fellowship. Your Commission, after much wrestling, is persuaded that union with a non-Episcopal Church is impossible unless it begins on the basis of great fundamentals, leaving to time and to the leading of the Holy Spirit the solving of the further problems along the road to a uniform Church life. Our first task is to open the way for the rebirth of the larger Family of God. God the Holy Spirit can then in the One Body lead us into all truth.

We have exposed as frankly as we can some of the issues we have faced in our negotiations. We the majority of the Commission are ready to envisage union according to the direction forecast in "Basic Principles." A minority is not. We are not asking any action by this Convention on Basic Principles but are printing it as work in progress. It does clearly indicate the direction our negotiations have taken. This direction stands under the judgment of the General Church, as does the Commission which has walked this pathway.

E

**Conclusion and Resolutions**

The Commission, therefore, offers the following preamble and resolution:

Whereas: 1. This time of world conflict, of social upheaval, and of earnest hope of a better world to come, is for us the day of the Lord, in which Almighty God is calling this Church to bold and constructive action with regard to Christian unity;

2. The time has come when this Church must fairly face all the implications of her own formal actions in relation to Christian Unity;

3. It has become increasingly evident that, without a clear acceptance by this Church of these implications, negotiations with the Presbyterians or with any other Churches with which the Commission on Approaches to Unity is in conference, cannot be carried to completion;

4. The Department of Church Cooperation and Union of the Presbyterian Church have given us the assurance of their willingness to recommend to the Presbyterian Church the acceptance of the Historic Episcopate:

Therefore Be It Resolved (the House of ..... concurring)

1. That the Joint Commission on Approaches to Unity be continued;

2. That the Joint Commission on Approaches to Unity be directed to carry forward its negotiations with representatives of the Presbyterian Church in the United State of America;

3. That any plan for the union of the two Churches, before being submitted for final action to the General Convention, be referred to the Lambeth Conference for consideration and advice;

4. That the Treasurer of General Convention be directed to provide the sum of $5,000.00 for the expenses of the Commission during the coming Triennium.

Edward L. Parsons, Chair.
Goodrich R. Fenner
W. Bertrand Stevens
R. E. L. Strider
Angus Dun
Howard Chandler Robbins
Theodore O. Wedel
Alexander C. Zabriskie
William L. Balthis
Alexander Guerry
Kenneth C. M. Sills
John C. Spaulding.

---

*Take thou authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, of His holy Sacraments: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. (Book of Common Prayer, page 543.)

## APPENDIX I

**Basic Principles proposed for the Union of the Presbyterian Church in the United States of America, and the Protestant Episcopal Church in the United States of America.**

The type of unity envisaged in these proposals allows for much diversity of organization and worship. Unity would be "organic" in the same way as churches of separate geographical areas, yet of variant organization and worship, were one in the early Church.

The two Churches which have developed distinctive traditions or types of witness, worship and organization during the four centuries of their separated his-

tories, would each preserve its tradition. But the traditions or types would be associated in the United Church and enrich each other. The immediate steps in amalgamation would occur in the sphere of order and administration. Two such steps are envisaged in these proposals: the adoption of the historic episcopate in a constitutional form and the adoption of the ruling eldership. No attempt however, would be made to abolish diversity in worship or local organization until greater uniformity resulted naturally from fellowship in the United Church.

We, therefore, set forth the following as essentials of the proposed United Church:

I

The Bible shall be received as the record of God's revelation of Himself to man and as the rule and ultimate standard of faith and life; the Apostles' and Nicene Creeds, the statement of the Church's faith; the Confession of Faith and the Book of Common Prayer shall be held to contain the system of doctrine taught in Holy Scripture, as the two Churches have respectively received it.

II

Forms of worship authorized by the existing Churches shall be continued unless and until the United Church agrees on a common form. The two Sacraments instituted by Christ, Baptism and the Lord's Supper, shall be observed in the United Church. Baptism shall always be by water and in the Name of the Father and of the Son and of the Holy Ghost. In the celebration of the Holy Communion, Bread and Wine shall be used, and the service shall contain at least the following:

A commemoration of our Lord's death and passion and the recital of His words and acts in the institution of the Sacrament, in or with

A prayer of thanskgiving and consecration;

A presentation of the elements to God and a self-offering to Him of the communicants;

An invocation of the Holy Spirit;

The Lord's Prayer;

The Apostles' or Nicene Creed as a symbol of the Faith and Unity of the Church.

III

The government of the Church shall be administered through a series of graduated councils or judicatories. These shall be, in ascending order, such as the (vestry or session); the (diocesan convention or presbytery); (the synod); (the General Convention or General Assembly). They shall each, except the lowest, include a bishop or bishops, presbyters and ruling elders, sitting together with equal rights and powers, except as herein otherwise provided.

The historic episcopate in a constitutional form shall be accepted as a part of the basis of union.

The presbytery, or council of presbyters and ruling elders (in which presbyters alone participate in ordinations), shall be accepted as a part of the basis of union. Its powers and functions shall be set forth in a constitution to be adopted by the uniting Churches.

Through the Episcopate shall be transmitted to the United Church the life, ministry, ordinances and Sacraments of the Holy Catholic Church as found in the Churches holding the Historic Episcopate.

Through the Presbytery shall be transmitted to the United Church the life, ministry, ordinances and Sacraments of the Holy Catholic Church as found in the Reformed Churches holding the Presbyterian System.

The union of the Episcopate and the Presbytery, which in the two traditions have respectively represented the Church universal, assures an administrative direction and leadership under which, without sacrifice of inherited principle, the members of the two Churches may work and worship together and grow into one fellowship.

The Bishop shall officiate with the Presbytery on behalf of the whole Church at ordinations; shall preside at or take order for the meetings of the Presbytery or Diocesan Convention, and at inductions, installations and similar offices. A s Chief Pastor, he shall perform such other functions as shall be set forth in a Constitution to be adopted by the uniting Churches, among which shall be to shepherd the congregations within his diocese or presbytery, to take special care for the spread of the Gospel, and the increase of the churches, and to counsel with pastors and candidates for the ministry.

The presbyters shall retain all of the duties and powers now provided in the Constitutions or Canons of the Uniting Churches, unless and until otherwise ordered by the United Church.

The ruling elder shall have the status and functions set forth in Section V below.

IV

The ordaining of presbyters or priests and the making of deacons or licentiates, shall be by the Bishop and the Presbyters of the presbytery of jurisdiction, who shall join in the laying on of hands. Consecration to the episcopate shall be by at least three bishops, and by the electing presbytery which shall participate in the laying on of hands, through presbyters appointed by the presbytery.

The Churches look forward to the merging of the licentiate as it exists at present in the Presbyterian Church in the United States of America and the diaconate as it exists at present in the Protestant Episcopal Church in the United States. The difference presents a problem for further negotiation. It is agreed, however, that this diversity, though preventing immediate full interchange of ministries, shall not be a bar to intercommunion, nor to mutual recognition of ministries and sacraments.

V

The Ruling Eldership shall be accepted. Ruling Elders shall be communicants of faith, wisdom and character, chosen by the membership of a local church, to serve with the minister in the oversight and leadership of the congregation; and with presbyters in the superior councils of the Church when elected thereto. They shall take vows of loyalty to the doctrine and government of the Church and shall be set apart by prayer and the laying on of hands by the minister.

VI

The presbyters and the laity shall have equal voice in the councils of the Church with the episcopate, and the official duties and powers of the bishops shall be determined by constitutional enactments requiring the concurrence of the representative legislative bodies of the Church.

VII

The present constitutional rights of congregations shall in no wise be affected by this union unless and until the United Church shall see fit to modify them.

VIII

Admission to the Holy Communion shall be by the minister in association with the ruling elders. Confirmation shall be adopted, and recognized as a rite of the Church through which increase of the gifts of grace is bestowed by the Holy Spirit, and by which baptized persons publicly assume for themselves the full responsibilities of Church membership undertaken at baptism, and are publicly admitted to the Holy Communion. Confirmation, as a representative rite of the whole Church, shall be administered by a bishop or by a presbyter duly authorized by the bishop and presbytery.

Until uniformity in the administration of the rite of confirmation shall have been achieved in the United Church, it is agreed that diversity in this rite shall not be a bar to intercommunion nor to mutual recognition of ministries and sacraments.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

## WIND IT UP

"It's the first day of spring," said Ann, with a gleam of mischief in her eye, as she skipped to the breakfast table.

"So it is," said Aunt Bee, sitting down beside her. "And it's a certain little girl's birthday, too. Come to my room after breakfast, Ann. I have a gift that I've been saving for ten years."

"Ten years!" exclaimed Ann with a little laugh. "Why, how funny! How could you—when I'm only ten years old?"

"That's just it," said Aunt Bee mysteriously. "My father gave it to me on my tenth birthday—and the first time I saw you, I made up my mind I'd give it to you on yours."

"Your father—I mean our grandpa—died soon after that, didn't he?" asked Stanton.

"Yes—the very next month," said Aunt Bee. "That's why I've always loved it so—the birthday gift I've been saving for Ann."

Ann was so excited that she swallowed her breakfast in a hurry—and then had to wait until every one else was through. But at last Aunt Bee rose from the table.

"May I come too—and see what it is?" asked Stanton. He was never jealous when anything nice came to his little sister.

Aunt Bee looked at Ann, and the little girl caught Stanton's hand. "Sure!" she said, and they skipped upstairs together.

Aunt Bee went to her bureau drawer and took out a flat square box—red all over and gold at the edges.

"What a pretty box!" exclaimed Ann.

"Yes," said Aunt Bee, "I looked all over town to find a box that would exactly fit. You may open the box yourself, Ann. But it's heavy—don't drop it."

Carefully Ann took off the cover, and there was the dearest little flat gold-colored statue about a foot high. It was a splendid, mettlesome horse, rearing up so that it looked like he would surely throw off the magnificent rider who sat on his back, in full uniform.

"Teddy Roosevelt!" shouted Stanton, who was always reading history books and was a hero-worshipper of Roosevelt the First. "It's when he was a Rough Rider, isn't it, Auntie?"

"Yes," smiled Aunt Bee. "And the little round clock in the middle of the statue will help Ann always to be on time. You must wind it up every night, dear. It will stop if you don't."

Ann's birthday was a very happy day. In the afternoon, ten little girls came to her party. The cake was lovely, with its ten tiny pink candles standing up out of the white frosting.

Before she went to bed, Ann took down her clock and wound it up. She did it **almost** every night for a whole week.

One morning Ann awoke with a headache. She hurried into her clothes and stumbled downstairs.

"My toast is burned, and my egg's too hard," grumbled Ann. Everything went wrong. By school time, Ann was in tears.

"Child," said Mother at last, "what is the matter with you? Are you sick?"

"It's just my head," sobbed Ann. "But I want to go to school—please do let me, Mother!"

Aunt Bee came running to take Ann's temperature. She showed the thermometer to Mother; and Mother said firmly 'No school for you today, Ann. Back to bed you go."

"Wh-what is it?" wailed Ann. "Small-pox or something?"

Mother smiled. "No, dear, not that—but measles, maybe, or chicken pox. We'll have Dr. Saunders come over and tell us."

That afternoon Aunt Bee was sitting beside Ann's bed, reading to her. It was measles, all right, and Ann couldn't read for herself for quite a while, the doctor said.

"But I needn't have been so cross," sighed Ann. I'm always getting that way, Aunt Bee—even when I'm not sick. Everything makes me fly off the handle. Why?"

Aunt Bee looked up at the little clock, and it gave her an idea.

"See what the clock's saying!" she exclaimed. "It says half-past seven—and here it's three o'clock in the afternoon."

"It stopped; but I set it right yesterday morning," said Ann.

"You did? Then you forgot to wind it."

"Oh," said Ann.

"I wonder if that's what my little girl does with herself," said Aunt Bee seriously. "She wants to be good—and she sets the hands of her heart-clock right—but then she forgets to wind it."

**"Wind it,** Auntie Bee?" asked Ann in surprise.

"Yes, dear. Every morning, when a little girl takes time to ask Jesus to help her to be good all day, she is winding up the clock of her heart. But if she forgets—well, you know what happened to your Roosevelt clock."

"I see! I see!" cried Ann, sitting up in bed. "I'll wind up my heart-clock every day, an' then it'll keep running all the time!"

—Marian Madison,
in Burning Bush.

* * *

## I HAVE TO LIVE WITH MYSELF

One day a bank messenger, when emptying a waste paper basket, after the others had gone, noticed a peculiar looking parcel lying behind it. He opened it and found that it contained a roll of money.

"Isn't that lucky," he said to himself; "now I can go to college as I've always wanted to do. I'll never amount to anything unless I can get some more education, and here's my chance."

He put the roll in his inside pocket, finished work, locked the building, and hurried home.

Somehow, he put off telling his parents about it until after supper. He began to wonder whose it was, and how it happened to get into the building. "Some one must have dropped it as they were going out of the bank," he concluded. "I wonder if they have missed it."

After a while he went up to his room and looked at the money. "H'm," he

(Continued on page 14)

# A WEEKLY REVIEW OF THE NEWS

### HEAD OF HONGKONG DIOCESAN SCHOOL FOR DEAF IN NEW YORK

Among Chinese students now in New York is Miss Luk Wa Li, head of the Hongkong diocesan school for the deaf, under Bishop Ronald Hall. Miss Li was on her way to the United States for special study when Hongkong fell, but hopes to resume her work at the earliest opportunity. Meanwhile for six months in St. Louis and for a month at Vassar she has been studying methods of educating the deaf. The school teaches the children lip reading and speaking, and does not teach sign language. In New York Miss Li has been staying at Pierce House, the recently opened Church residence in St. George's Parish, and at Windham House, the Church residence for graduate students. She hopes to attend the Cincinnati School of Applied Religion.

The school in Hongkong, the first of its kind in south China, was opened six years ago with six students, and had fifty-four, aged 5 to 18, when Miss Li came away. The school is temporarily closed now and the children were sent home long since, but word has reached Miss Li that the building is not damaged and furthermore that one of the teachers now interned has somehow been able to sell the school furniture and to use the money from the sale for the support of two little pupils who had no homes.

* * *

### EPISCOPAL CHURCH OF THE AIR SALUTES WAVES SUNDAY, AUG. 15

Special interest will attach to the broadcast of the Episcopal Church of the Air on Sunday, August 15, over the Columbia network because of the participation of a choir of Waves from the U. S. Naval Training School (W. R.), the Bronx, New York City. The address will be delivered by the Rev. Newell D. Lindner, Chaplain, U. S. N. R., who prior to entering the Navy was rector of St. Mark's Church, Islip, Long Island, New York. The entire broadcast will be a salute to the Waves and the address will suggest the religious aspects of their service at this time. The Waves will render the hymns and contribute interesting musical features.

The broadcast will originate in Station WABC, New York City, and will continue ten to ten-thirty A. M. Eastern War Time.

* * *

### MISSIONARIES IN WUHU, CHINA, INTERNED IN SHANGHAI

The missionaries in Wuhu, China, were sent to Shanghai and interned in the Columbia Country Club, the middle of July, according to a cable just received at Church headquarters from Arthur J. Allen, of Kunming. This refers to Sister Constance, Miss Laura Clark, secretary; Harry B. Taylor, M. D., C. V. Rees, M. D., and Mr. B. W. Lanphear. St. Lioba's Mission, Wuhu, where they have been staying, Mr. Allen reports as now "occupied," presumably by the Japanese military. The information would indicate that Sister Constance and Mr. Lanphear have both sufficiently recovered from their long and serious illness to travel to Shanghai.

Rt. Rev. Beverley Dandridge Tucker, Jr.

### HOST BISHOP FOR EPISCOPAL CONVENTION

The Rt. Rev. Beverley Dandridge Tucker, Jr., Bishop of Ohio, will be the host of the 54th Triennial General Convention of the Protestant Episcopal Church in the U. S. A., which will convene in Cleveland on October 2, 1943.

Bishop Tucker is a younger brother of the presiding Bishop of the Episcopal Church, Henry St. George Tucker, and comes from a family with distinction both in the church and civic life of these United States. His father, for whom he was named, was for years Bishop of Southern Virginia. There were thirteen children in the family, nine boys and four girls. Their mother was born at Mt. Vernon, and their grandfather, Colonel Augustine Washington, was the last private owner of George Washington's estate which has become a public shrine. Four sons went into the ministry, two others became missionaries.

Bishop Tucker was graduated from the University of Virginia, and the Virginia Theological Seminary. He received the degree of M. A. from Oxford in 1908 after three years as a Rhodes scholar at Christ Church. He has honorary degrees of D. D. from the Virginia Theological Seminary; LL. D. from the University of Alabama and Western Reserve University; S. T. D. from Kenyon College.

In 1915 Bishop Tucker married Miss Eleanor Lile, daughter of the Dean of the Law School, University of Virginia. They have five children. Bishop Tucker was a Chaplain in the A. E. F. in World War I and his son, Beverley D. Tucker, Jr., enlisted upon his graduation from the University of Virginia in 1942, and is a corporal in the Field Hospital Service in North Africa.

Bishop Tucker was consecrated as Bishop Coadjutor of Ohio in St. Paul's Church, Richmond, Virginia, in 1938. Later in the year, upon the resignation of the Rt. Rev. Warren L. Rogers, he became the sixth Bishop of the Diocese of Ohio.

The original Diocese of Ohio covered the entire state. To promote effective administration the state was divided in 1874, the southern part of the state becoming the Diocese of Southern Ohio, the northern half keeping the original name. It includes 121 parishes and missions, 120 clergymen and 42,594 baptized persons.

* * *

### ALASKA

A rapid succession of Prayer Book services took place recently in Alaska when John Boyd Bentley, bishop in charge, confirmed Shirley Frances Lewis, married her to the Rev. Wm. J. Gordon, Jr., at St. Peter's Church, Seward, and ordained Mr. Gordon to the priesthood at St. Mark's Mission, Nenana, on July 25. Bishop Bentley and the Gordons were going on in late July to St. Thomas Eskimo Mission at Point Hope on the Arctic coast, where Mr. Gordon will relieve the Ven. Frederic W. Goodman, who has been waiting to retire. Dr. Goodman's immediate plans are not known.

Miss Olive Tomlin, of Hankow, has arrived in Nenana to be treasurer of the missionary district of Alaska. Now that travel conditions in Alaska make it possible to have headquarters there, work hitherto carried on in a Seattle office is being transferred to Nenana.

Progress is reported in the long and fairly desperate search for a cook for the Hudson Stuck Hospital, Fork Yukon. A Canadian cook has been found, but immigration restrictions hinder her immediate entry into Alaska. Lack of a cook complicates life for a busy and isolated hospital in Arctic regions. It is one of the strange by-processes of the war in China that Dr. Lula M. Disosway from St. Elizabeth's Hospital, Shanghai, should find herself cooking moose steaks at Fort Yukon.

* * *

### ADVANCE STEP TAKEN BY ST. PAUL'S CHURCH, AUGUSTA, GA.

St. Paul's Church, Augusta, now boasts a Missionary!

It was with mixed emotions that we gathered at the station Thursday morning of this week to tell Miss Emma Twiggs good-bye. She had volunteered her services to the Department of Foreign Missions of the Episcopal Church, and has been assigned to work in the Virgin Islands in the Missionary District of Puerto Rico. For several weeks she has been awaiting passage on the Pan-American Clipper, and four days ago was notified of the exact day to be in Miami. We envied her in the thrill of her new assignment and the aspirations of new work, but we reluctantly saw her take all her knowledge of religious education and great work away from Augusta.

It was at first thought that she would be assigned to work in Fort Yukon, Alaska, to which Emma readily agreed. But when the call came for an expert in religious education for the Virgin Islands, the Department of Foreign Missions, long familiar with quality of work done here and elsewhere, immediately asked her to accept assignment to the Caribbean field. Her address is: Miss Emma Twiggs, St. Paul's Church, Frederiksted, St. Croix,

Virgin Islands. We know many of you will want to drop her a line.

As with all missionaries in the same area, the assignment is for three years, with three months' furlough then granted, with travel expenses paid. If she then elects to return, the same terms apply. Because of the difficulties and expense of travel, it at present seems unlikely that she can return before furlough time.

We believe that this event marks another stage in the coming-of-age of St. Paul's Church, Augusta. This parish is 193 years old, and Emma is our first foreign missionary. In recent years we have begun to give of our manpower to the ministry. Now at long last we can truthfully say that we are carrying the Gospel to the world.

Because of the strict requirements of the Department of Foreign Missions for all their personnel, physical examinations, education prerequisites, necessary experience, Christian Character, willingness to work, proven ability, it is a tribute both to Emma and to St. Paul's that she was selected for this field.

Emma's work at Frederiksted will be exactly the same as it was in St. Paul's, Augusta, the organization and administration of Church School and Young People's work, which is sorely needed there. Raising up future leaders for Christ and His work in the Islands of the Caribbean.

We hail St. Paul's first "gift of life" to the world field!

* * *

### CHAPLAINS PRAISED IN AUSTRALIA

From U. S. Army headquarters in Australia, Chaplain Luther D. Miller writes to the Rev. Dr. Henry B. Washburn, of the Church's Army and Navy Commission: "As the chaplains of the combat troops come under my supervision I have visited them in the jungle and on the beaches, and have observed with pride the grand work they are doing. In the stress of battle they proved a power of spiritual strength. All commanding officers are lavish in their praise. It would do your heart good to hear the combat troops compliment the men of the Corps. The chaplains have suffered privations, they have gone days without sufficient sleep, they have lived in swamps for weeks at a time, they have cut and slashed their way through the most cruel jungle in the world in order to bring the solace of the Church to the men of their units.

"In the quiet areas most of the chaplains are building jungle chapels, buildings open on three sides. All have an altar and sanctuary. The roofs are thatched in true jungle style and the pews are cocoanut logs. The chapels are adequate for services of all denominations."

* * *

### RESIGNATION OF MR. BOYLE

The resignation of Mr. Joseph E. Boyle as director of the National Council's promotion department is announced by the Presiding Bishop, effective August 1. Mr. Boyle has accepted a position in the public relations department of the J. Walter Thompson Company, national advertising agency. Bishop Tucker expects to appoint his successor shortly. "I need not say," Bishop Tucker writes, in informing members of the National Council of the resignation, "how great a loss this will mean to the department in which Mr. Boyle has rendered brilliant and invaluable service as director for the past five years."

Mr. Boyle will continue to act in an advisory capacity to the National Council's department. Part of his new work will be to assist in carrying forward the United Canvass. He came to the National Council after fourteen years in charge of publicity for the diocese of Chicago, preceded by long experience in newspaper work, first on William Allen White's famous Emporia Gazette, then with the Associated Press in the Midwest and Southwest. He is a graduate of Kansas State University.

* * *

### TO ENDOWMENT FUND OF CHURCH IN DIOCESE OF HARRISBURG

Mr. and Mrs. William H. Willis, of Miami, Florida, and Blue Ridge Summit, Pennsylvania, recently contributed $2,500 to the Church of the Transfiguration, Blue Ridge Summit, diocese of Harrisburg, for the Endowment Fund in memory of Mrs. Willis' parents, Mr. and Mrs. Carl B. Keferstein, of Washington, D. C., and Blue Ridge Summit. Mr. Keferstein was for many years a vestryman and senior warden of St. Margaret's Church, Washington, and of the Transfiguration, Blue Ridge Summit.

* * *

# Personal Notes Of Interest

**Captain Day Awarded Silver Star**

The Army and Navy Commission is glad to announce that Chaplain Richard W. Day hs recently been awarded the Silver Star Medal for gallantry in action.

* * *

### CHANGES

**Rev. Albert Accepts Call to Cincinnati**

Rev. John J. Albert, who has been rector of St. Paul's Church, Williamson, W. Va., since 1940 has accepted a call to Cincinnati, effective the first of September.

---

**The Rev. George M. Brewin,** rector of the Church of Our Saviour, Salem, Ohio, and Trinity Church, Lisbon, Ohio, has accepted a call to the rectorship of Grace Church, Toledo, Ohio, effective August 1, 1943.

---

**The Rev. Robert F. McGregor,** rector of St. James' Church, Bucyrus, Grace Church, Galion, and St. Mark's Mission, Shelby, Ohio, has accepted a call to become rector of Christ Church, Oberlin, Ohio, effective September 1, 1943.

---

**The Rev. B. Z. Stambaugh, D. D.,** rector of the Church of Our Saviour, Akron, Ohio, has accepted a call to the rectorship of the Church of the Redeemer, Lorain, Ohio, effective Novem- 1, 1943.

---

**Rev. Fay Appointed Curate to Church of the Holy Cross**

The Rev. Holmes A. Fay of Atlanta, and for the past year teacher in the Holderness School, Plymouth, New Hampshire, has been appointed curate of the Church of the Holy Cross, Miami, Florida, and has already assumed his duties. In addition to his work at Holy Cross, he will be in charge of the recently formed Mission of the Epiphany, in Miami Springs. Mail address, 3635 Northeast First Avenue, Miami 37, Florida.

* * *

### DEATHS

The Rev. Kenneth Mackenzie, D. D., Rector Emeritus of the Church of the Holy Trinity, Westport, Conn., died at Westport on July 12th.

He was born in New York City July 31, 1853. He received training in evangelistic work at the House of the Evangelists in New York. In 1878 he became private secretary to Dr. Stephen H. Tyng, Jr., Rector of the Church of the Holy Trinity, Forty-second Street and Madison Avenue. While occupying this position he studied for the ministry and was ordained deacon by Bishop Beckwith in 1880 and priest by Bishop Potter in 1882. He served as Assistant Minister of the Church of the Holy Trinity until 1888 when he resigned to become Rector of St. Thomas' Church, New Windsor, N. Y.

He was Rector of the Church of the Holy Trinity, Westport, Conn., from 1891 until 1926 when he resigned to devote himself to extra parochial work. He was a lecturer at the Missionary Training Institute from 1899 to 1940, President of the Fairfield County Clerical Association from 1912 to 1941, Director of the Connecticut Bible Society from 1909 until his death, President of the Inland South America Missionary Union from 1915 to 1940 and Chairman of the Westport Chapter of the American Red Cross from 1923 to 1942. He received the degree of Doctor of Divinity from Wheaton College, Wheaton, Ill., in 1935.

He composed a setting for the Te Deum and numerous hymn tunes. He was the author of many books, including Divine Life for the Body, Anti-Christian Supernaturalism, An Angel of Light, and Our Physical Heritage in Christ, and is known to readers of the Southern Churchman by his book reviews.

Dr. Mackenzie is survived by seven children, eight grandchildren and five great-grandchildren.

---

### ORDINATIONS

**Ordinations of Two Latin Americans**

The Episcopal Church's ministry in Latin America has recently been enlarged by the ordination of a Cuban to the diaconate and a Brazilian to the priesthood.

**Deacon**

In the Church of St. Francis of Assisi, Cardenas, Bishop A. H. Blankingship ordained Jose Augustin Gonzalez, lately returned to Cuba from the Virginia Theological Seminary, Alexandria. He is to work at the mission of St. John the Evangelist, Vertinientes. This is the church recently built after a design by Archdeacon J. H. Townsend, who had extra doors added at the sides because, he says, there are always besides the congregation, numbers of people who are too shy to enter the church but who will venture up to stand in the open doorway.

**Priest**

In the Church of the Crucified, Bage, Brazil, Bishop W. M. M. Thomas advanced to the priesthood the Rev. Antonio Joaquin Texeira Guedes, who will continue as assistant there.

Commenting on the freedom which the Brazilian Episcopal Church enjoys, Bishop Thomas writes: "Here we have

# Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**HELP WANTED**

WANTED, WORKING HOUSEKEEPER and companion, one who needs a good home, state salary expected, Address Box 64, Kensington, Maryland.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

**SITUATION WANTED**

EXPERIENCED TEACHER AND MATRON wishes position. Address X, Y, Z, care of Southern Churchman, Inc., Richmond, Virginia.

REFINED WIDOW WISHES POSITION as companion, room, board and small compensation. G. E., care of Southern Churchman, Richmond, Va.

religious liberty. Our work is upheld by the authorities, who in no way interfere with schools or churches. At this service, civil and military authorities occupied reserved seats near the pulpit. In this church, built to seat 200, there were congregations numbering from 300 to 350, at 9 A. M., at 2 and at 8, in spite of threatening weather."

**Deacon**

On July 28th Cecil Locke Alligood was ordained to the Diaconate by Rt. Rev. Robert Emmet Gribbin, D. D., Bishop of Western North Carolina, acting for the Bishop of East Carolina, in St. Philip's Church, Southport.

The Rev. E. W. Halleck, of St. John's, Wilmington, preached the sermon. The candidate was presented by his father, the Rev. Howard Alligood, of Fayetteville.

The Litany was read by the Rev. Mortimer Glover, of St. James, Wilmington, and the Epistle by the Rev. Thomas P. Noe, of Wilmington.

The Rev. Walter R. Noe, Executive Secretary of the Diocese, acted as Master of Ceremonies.

Other clergy present were Rev. S. E. Matthews, Washington; Rev. Alexander Miller, Wilmington, and the Rev. Harvey W. Glazier, of Wilmington.

Mr. Alligood will serve St. Philip's, Southport, and St. Paul's, Clinton.

**Rev. Prentiss Barrett Ordained to Priesthood**

The Rev. Prentiss Barrett was ordained to the Priesthood in the Church of the Good Shepherd, Lexington, Ky., by Bishop Almon Abbott on the Feast of the Transfiguration, August 6th. The candidate was presented by the Rev. Llewellyn B. Catlin, Jr.; the Litany was said by the Rev. William F. Bumsted; and the sermon was preached by the Rector of the Church, the Rev. John W. Mulder, D. D. Mr. Barrett is a native of Pikeville, Ky., and a graduate of the University of the South and of the Theological School at Sewanee. He will serve as Priest-in-Charge of St. Thomas' Church, Beattyville, Ky., and Associated Missions in Lee and Estill Counties.

**PROMOTIONS**

**First Lieutenant to Captain**

| | |
|---|---|
| Beasley, Revere | 7-9-43 |
| Chase, William J. | 7-6-43 |
| McGavern, Charles L. | 7-6-43 |
| Stevenson, Dean T. | 7-5-43 |

**Captain to Major**

| | |
|---|---|
| Holder, Oscar E. | 7-6-43 |

**Lieutenant-Colonel to Colonel**

| | |
|---|---|
| Hall, Percy G. | 7-11-43 |

**ROSTER OF EPISCOPAL STUDENTS OF THE HARVARD CHAPLAINS' SCHOOL, CAMBRIDGE, MASS.**

**July 19 to August 14, 1943**

Andrews, Sherman W., Anker, Herman, Becker, Robert T., Bennett, Walter M., Bryant, John A., Clary, Edward P., Edden, James A., Elliott, Samuel H. N., Harvey, Thomas, Hermitage, W. H., Jung, George P., McKinney, George, Nelson, Leonard E., Richards, James, Siegfriedt, Edgar F., Smith, Donald G., Urban, Charles H., Whittington, Max S., Wilder, Quinton M., Wilkins, William A.

* * *

**CHILDREN'S PAGE**

(Continued from page 11)

said to himself, "I guess if I'd lost this much money, I'd feel pretty badly. Likely whoever owns it is hunting all over for it. They'll likely be in the bank tomorrow morning. They probably lost it just before closing time."

He said nothing to his parents that evening, deciding that he would wait until morning. He sat down by a table near the window, trying to think of his good fortune. On the table was a clipping that he had cut out of a paper a few days before.

"I have to live with myself, and so
"I would be fit for myself to know
I want to be able as days go by
Always to look myself straight in the eye;
I don't want to stand in the setting sun
And hate myself for the things I've done."

He prepared himself for bed very soberly. He did not got to sleep very quickly, but when he did, it was because he had decided on something he would do next day.

In the morning, he went down early to the bank, and as soon as the manager went into his office, he followed him in and laid the package on his desk.

"Found this behind the wastebasket last night," he said abruptly, and started to go out.

"Hold on," said the manager, opening the parcel, "tell me about it."

So the messenger told him just where he had found it and how it had been hidden from sight by the paper in the basket.

"How did you happen to bring it back? No one saw you take it, and you know there is not likely to be any reward. You might have kept it and no one would have been any the wiser. Probably no one would have found you out?"

The boy looked up. "I wouldn't want to have anything to do with a fellow mean enough to do a thing like that," he said, "so I decided I'd bring it back 'cause I have to live with myself."

—Canadian Churchman.

* * *

**LUPE PLANTS A VICTORY GARDEN**

"Lupe," I asked my little Mexican serving maid, "why have you put all these glass jars on my back steps?"

"Oh, Senora," she answered, "they are for Ramon to take away **muy pronto** like the snap of feengers in the air."

"But, Lupe," I remonstrated, "aren't they my old fruit jars which were stored in the cellar? I may need them this year."

**"Exactamente,"** she responded airily, "that is why we take them away. When we breeng them back full of vegetables and victory we can steeck out our tongues at the Congress senores and their ration stamps. Now, Senora, if you will help me peeck our pecans for cake, I will tell you about garden which are overflow with victory.

"First, I tell sewing club that it are no use to try to stay indoors when mocking birds and cardinals seeng in huisache trees with hearts breaking for company, so we ask dancing club boys to help us make victory garden. Right away it are success like red firecracker on the Fourth of July.

"Ramon's padre are gardener for King Estate and he get permission for us to use large piece of ground with hydrant on heem. We make heem General and Manager and he give us extra plants from King gardens and plenty of advice **absolutamente gratis.**

"My madre have make grand plan for summer. She say nobody not even American Army and Ramon's goat, could eat all the beets and carrots we have planted, so she will can left-overs in new pressure canner which she won at Cinco de Mayo Fiesta in San Pedro Park for make the best **enchiladas.** Also she ask what ean we do with small left-overs which are too good for burro and

goat to eat and I say that we will can them for soup next winter—tomatoes, okra, corn, carrots, and butterbeans all snug in same jar for consider the good theengs of the field how they grow.

"So now while we weed and hoe, we also prepare for results. We gather up jars and we put new paper on pantry shelves cut with fancy scallops by my abuela who say war is no whreeng theeft to people at last My abuela say, 'Lupe, what about your Senora who is always write on typewriter about victory but have no time for deeg in garden. We cannot let her weesh in vains for ration stamps; so we put up a few jars for her also.'

"All goes merry as marriage bell like in poem until I do not talk to Ramon for two hours, then the sadness wilts my lettuce like hot sun and no rain. He have no weeding hoe and I have no rake, so we exchange until Ramon take my hoe all the time and I am compel to weed my radishes and lettuce on my knees while Ramon make the laugh at me. But Senora, I do not stop the weeding, only the talking which make Ramon so lonesome that at final he promise to make me padded weeding bench like in advertisements.

"Then, Senora, I break my silence with 'Gracias' but no more, not a word except thanks, and now I am in bad feex. I want Ramon to come **pronto** with cart, but I have not make yet the pleasant talke **necesario** for asking favors."

"Well, Lupe," I said, "suppose you call Ramon and tell him that I will give him a new hoe if he will come as you say—**pronto.**"

"Senora," she exclaimed with joy, "you always know how to maange the happiness. Btu first, Senora, I bake the cake and then I call Ramon so that when he come up walk, he will sneef the pecan cake like ten thousand joys and he will theenk that Victory are already burst in air like Star-Spangled Banner. Then he will offer to stay and wipe deeshes for me. Is not thees also good way to manage?"

—Hazel Harper Harris,
in Christian Science Monitor.

* * *

**THE BLESSING OF IRRITATION**

"Bless them that curse you . . . and pray for them which despitefully use you." Life on earth would not be worth much if every source of irritation were removed. Yet most of us rebel against the things that irritate us, and count as heavy loss what ought to be rich gain.

We are told that the oyster is wiser; that when an irritating object, like a bit of sand, gets under the "mantle" of his shell, he simply covers it with the most precious part of his being and makes of it a pearl. The irritation that it was causing is stopped by encrusting it with the pearly formation.

A true pearl is therefore simply a victory over irritation. Every irritation that gets into your lives today is an opportunity for pearl culture. The more irritation the devil flings at us, the more pearls we may have. We need only to welcome them and cover them completely with love, that most precious part of us, and the irritation will be smothered out as the pearl comes into being. What a store of pearls we may have, if we will!

—Sunday School Times.

* * *

**WELCOMINGS**

In this round world there are many
good things;
One of the best of all
Is to answer a knock at the door and
find
Some one has come to call.
It's pleasant to ask the visitor in
To a cheerful hearth all cosy and clean,
To laugh and talk while the kettle sings,
In this wide world there are many
things,
And maybe some of the best of all,
Are welcomings. —Exchange.


# THINGS BEGAN TO HAPPEN WHEN THE SEMINARIES WERE FOUNDED

Missionaries of the Church of England founded dozens of parishes before 1776 but the Church had an uphill fight. Fields were lost, never to be recovered. There were no American bishops, and **there were no theological schools.**

Organizing the national Church was a great step forward. The next was the founding of theological schools. **After that the great missionary expansion started.**

THE SEMINARIES FURNISH
Technical Information to Meet Today's Problems.
Stimulating Contacts between Students and Faculty.
The Life of Prayer and Devotion.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:
**Berkeley Divinity School, New Haven. Episcopal Theological School, Cambridge**
**General Theological Seminary, New York. Philadelphia Divinity School**
**Virginia Theological Seminary, Alexandria**

# STUART HALL

100th session. Episcopal. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girls. Secretarial. Tiled swimming pool. Sports, including riding. Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal, Box J-S, Staunton, Virginia.

# St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## SURPLICES, STOLES, CASSOCKS,

Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.

**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue (at 46th St), New York N. Y.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

# Christmas Cards

We need 500 Christian Workers to sell our splendid religious line of Christmas and every-day greetings, calendars, stationery, sacred music, plaques, mottoes, Bibles, and books. Send for our large catalog and commission rates.

**THE BOONE PUBLISHING COMPANY**
**P. O. Box 200 Des Moines, Ion**

At Last! SOMETHING NEW AND SENSATIONAL IN CHRISTMAS CARDS
MAKE Extra MONEY FAST
AMAZING "OILETTE" CARDS
1. No cards at all like them. Designs never before offered. Gets orders fast. Gorgeous Christmas Cards with name, 50 for $1, up. 9 other profit Assortments. New features—clever ideas. Up to 100% profit. Write today for Samples on approval.
50 FOR $1 With Name
PURO CO., 3041 Locust, Dept. St. Louis, Mo.

New Sensational EMBOSSED CHRISTMAS CARDS WITH NAME 50 for $1 Biggest MONEY MAKER

You can earn quick cash at once just visiting friends. Show samples we send you of gorgeous Name-Printed Christmas Cards. **50 for only $1.** Every design richly EMBOSSED. Unusual, distinctive, greater value! Sell faster — bring you more money. Additional profits with sensational bargain $1 Christmas Assortments—21-Card, Religious, Gift Wrappings, Oilette, Humorous, also Everyday Cards. **Personal Stationery,** too. Experience unnecessary. Write today for SAMPLES on approval.

**FRIENDSHIP STUDIOS Adams Elmira, N.Y.**


## THOUGHTS FOR THE THOUGHTFUL

"He who picks up one end of a stick picks up the other. He who chooses the beginning of a road chooses the place it leads to."

Religion is what the individual does with his own solitariness.

—Whitehead.

I never try to explain evil. If anybody asks me to explain suffering, I say I can't. I say I know a power that can surmount it.

—Maude Royden.

Again and again I have been tempted to give up the struggle, but always the figure of that strange Man hanging on the cross sends me back to my task again.

—Geo. Tyrrell.

One learns more metaphysics from a single temptation than from all the philosophers.

—Lowell.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

—John Bunyan.

He that is mastered by Christ is the master of every circumstance. Does the circumstance press against you? Do not push it away. It is the Potter's hand. Your mastery will come, not by arresting its progress, but by enduring its discipline.

To live above malice toward wrongdoers is to reach one of the high peaks of Christian living. It requires all that goes into living the Christian life to attain it.

—Dr. G. S. Reamey.

Every person we meet is different because we have known him. We may not always be conscious of our influence. Others may not be conscious of it, but it never ceases. If there is light within us it will shine. If there is darkness within us it will shade. We do and say many things with no thought of the effect upon others. —Gleanings.

Before there was ever a world, God loved it. Before there was ever a sin, God hated it. Before there was ever a soul to be lost, God planned salavtion for that soul. Before there was ever a gospel to be preached, there was a gospel in the heart of God to be preached.

St. Paul said, "I must also see Rome." Why must he? No one made him undertake that risky adventure that ended with his beheading on the Appian Way. I must see Africa, said David Livingstone. Why must he? No one coerced him from his Scotland home to die in his tent in Africa with his face fallen into the open pages of his Bible, a sacrifice to his high endeavor to paint the dark continent white. Here is the secret of man's greatness and his liberality, to have compulsion not from without, but from within.

—Fosdick.


## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction: 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## EPISCOPAL CHURCH STORE

Bibles, New Testaments, Prayer Books and Hymnals, Communicants' Manuals, Devotional and Religious Books, Crosses, Chains, Book Markers, etc. Church and School Supplies. Information and prices upon request.

**LYCETT, INC., CHURCH SECTION,**
**317 N. Charles St.,**
**Baltimore, Md.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 607 Bay Head, N. J.**

## ELLISON & HAWES

**RICHMOND, VA.**

**COAL AND FUEL OID**
**FAIRBANKS-MORSE AUTOMATIC COAL BURNER**

**General Office, 530 East Main St.**
**Atlantic Life Insurance Co. Bldg.**
**Tel. 2-4766.**

## R. GEISSLER, INC.

450 SIXTH AVE. NEAR 10th ST. NEW YORK

## Church Furnishings

IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

Removed to 71-79 W. 45th St.

Vol. 109—No. 33

21 AUGUST 1943

# The Seven Churchman

Mrs Tate Irvine
409 E Main St
Comp

## PRAYER FOR THE BEREAVED

In wartimes, Presiding Bishop Henry St. George Tucker of the Episcopal Church believes that people should pray regularly and continuously for those bereaved. He suggests the following prayer for use by anyone in private devotion, or for use in Episcopal Churches if the form is authorized by the Diocesan Bishop.

"Almighty God, who didst offer Thine only Son to be made perfect through suffering, and to win our salvation by enduring the cross; sustain with Thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray Thee, the pain of their bereavement, that knowing their loss to be the price of our freedom, they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that we may highly resolve that these dead shall not have died in vain, and that of the agony of the present hour there may arise a new and better world in which Thy will shall rule, to the honor of Thy Son our Saviour, Jesus Christ. Amen."

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R Tate Irvine, Secretary-Treasurer

Published by The Southern Churchman Publishing Co., 101 West Franklin Street, Richmond, Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## *LETTERS*

May 14, 1943,
before reaching C. T.

My dear Bishop:

I know you will forgive an unknown old man for writing to you; until I retired at 70, six years ago, I was for more than three dozen years first dean, then archdeacon of Bloemfontein in this country. Since retiring I have had more time for prayer, thought, reading, etc. I like every Christian who has awakened in some degree, to what Christianity really entails, I am intensely anxious that we really shall have "a new and better world" after the war, and of course we know that it can only be a better world, in so far as God's will is increasingly done there.

Now a few months ago I read for the first time the Dean of Canterbury's book on Russia, "The Socialist Sixth" (I rather fancy it has another title in the U. S. A.). That book was a revelation to me, up till my reading it, I had only come across one side of Russia's actions, the destructive; the constructive I was largely ignorant about. One had read about the assassinations of the Czar and his family; about the anti-God campaign and of religious and class persecution, but of the enormous constructive work for the welfare of her people that Russia has accomplished, of this I was very, very largely ignorant, and I have not the least doubt that there are tens of millions in U. S. A., England, South Africa, etc., of good and kind-hearted people, who have the same ignorance, and that biased ignorance is I believe a great hindrance to our own work of social reconstruction. I think when you read the Dean's book, you cannot avoid the conclusion, that though Russia has opposed the first and great commandment, to love God with all her heart, etc., that she yet sets Christendom a most marvellous example of the observance of that second command which "is like unto" the first, the loving our neighbor as ourself. And so, dear Bishop, if you have not already done so, I want you to read that book carefully and critically and in as far as you agree with my opinion of it, to do your best through the Protestant Episcopal Church and in other ways to get that book very widely read in U. S. A.

I suppose that after Victory, the U. S. A. and Great Britain will have to associate themselves with Russia, in very close co-partnership in the formation of peace terms and of the social and economic building of that new and better world for which all Christians pray every time they say the Lord's Prayer. It is essential to this co-partnership, and its smooth working that England and U. S. A. should know the truth about Russia, possessing neither a biased ignorance, nor an uncritical appreciation.

I feel, too, that Russia's great contribution to the health and education of her people should be studied by us who must have these among other aims in view, that we may consider what in her methods can be of assistance to us all. Our Lord tells us that when the physical needs of the poorest are met, when they are fed, clothed, visited, then, action to the more needy is considered as offered to Himself, and I most firmly believe, since reading this book, that Russia has, in the last decade or two, rendered Him in this way more service than any of the professedly Christian nations have done.

Do read the book, dear Bishop, if unknown to your serious study, and then see if you do not agree with me, and in as far as you do agree, get it widely read in the U. S. A., and all as a campaign towards the hallowing of our Father's name, the coming of His Kingdom, and the wider doing of His will as in Heaven above so more and more widely on earth below.

I know you will pardon my action in writing to you, it is an action, born in prayer, and from a hunger for the coming of His Kingdom.

Yours apologetically, prayerfully, hopefully,

Frank H. Hulme,
(lately Archdeacon, Dean, etc.)
Care Mrs. Chandler,
335 Loop St.
Tietermaritzburg
Natal, S. Africa.

P. S. Ten minutes ago I picked up an old Church Times and read of your election as President of the Federal Council of Churches. Congratulations, God bless and guide you in this extended sphere. It opens a big door, God help you to put through it all you can, for the promotion of His Kingdom. You will receive under separate cover a second letter from me. Could you send it for me to your equivalent of Church Times? Living Church, is it? Not sure of title of address. Once more apologetic thanks.

May 14, 1943,
Before reading C. T.

---

To the Editor:

May 14, 1943.

I feel sure that your courtesy will allow you to permit a Priest from another portion of the Anglican Communion, its self-governing Province in South Africa, to address himself to your readers, and if what I say is obvious and unnecessary then please forgive an old man (76) for butting in, his excuse is amply sufficient, a real desire that God's will may indeed be done as in Heaven above, so on earth below. . . . I write on the day of our great joint victory in Tunisia and I suppose that I am not exaggerating our international influence when I assume that roughly speaking after the final victory, the U. S. A. and the British Commonwealth will, in the peace terms, and the design for "the new and better world" for which we are all hoping and praying, have approximately two-thirds of the say; the remaining third being taken by Russia in the Western settlement and by China in the Pacific sphere; of course Russia with her vast territory should be heard in both theatres, and many other peoples too, will rightly be welcomed to offer their contributions; but we may, I believe, hold without arrogance that you and we will possess that two-thirds' say, Russia and China exercising the remaining third. Now we must qualify for that tremendous responsibility, and it is of supreme importance that we should not only deeply appreciate our present indebtedness to the magnificent and self-denying struggle that our great Russian Ally is putting up month after month for our common cause, but we must also try to arrive at the real truth about Russia, so that we may be able to appreciate the people with whom victory will bring us into close and growing partnership. Until a few months ago, I, with, I expect, tens of millions of other Americans and Britishers, had knowledge only of one aspect of Russian activities, her destructive, not her constructive acts. I knew about the murder of the Czar and his family, the anti-God campaign and the persecution of religious, social, and opposing sections; but I was mainly in ignorance of that scientifically planned, and devotedly carried out campaign for the vast forward march in health, security and education of her teeming millions. I think it is no exaggeration to say that if Russia (in the past) set herself against the first and great commandment to love God with all our hearts, etc., she has on the other hand set us a shining example far beyond the present attainments of any professionally Christian nation, in her far-flung achievements in honoring that second command which is "like unto the first," the loving our neighbor as ourself. How do I arrive at this conclusion? Well, the object of this letter is to point you to the source, the Dean of Canterbury's book on Russia, "The Socialist Sixth" (though I believe the American edition has another title). I want you all to read it, if you have not already done so.

(Continued on page 13)

# HAVEN . . .

By J. W. KENNEDY

A parent let me read a letter from a son who is on maneuvers in Louisiana. He describes the hardships in an uncomplaining way—wet all the time from rain or perspiration, sleep on the ground, no baths, mosquitoes, poison ivy and a host of other things that make one glad he is far away from such hardships. At the close of the letter, and this was the point she wanted me to get, he said: "Whenever the folks back home feel like complaining over the minor inconveniences of civilian life let them think of what we are going through." This young man, in spite of the toughness of his training, has many worse things in store for him when his mock enemy becomes a real one. We have been conscious often of the terrible things our boys are enduring "over there" in almost every section of the globe for our sakes. That is why one is a bit shocked to hear a single "yelp" of complaint from another over conditions that are relatively insignificant.

One of the truly remarkable traits of Jesus, since He was human, too, is that He never complained. This might seem surprising since He lived by faith alone. There was no regular income, no settled living place, no certainty of what would happen on any tomorrow. This characteristic Christian virtue of accepting things as they come, using what is possible and not letting the rest give harm or concern, is from Christ. He was in many uncomfortable and unpleasant and dangerous spots during the brief flash of His ministry, but not once a complaint. Even His cry in Gethsemane was not a complaint, but a cry for strength to bear; nor were His words on the cross bitter when He appeared to feel God had forsaken Him.

The old answer of the average human being, who is satisfied with his present spiritual stature, is usually "But I am not Christ." No, none of us is really like Christ, but because of Him we are enabled to bear anything and everything. Spiritual strength far surpasses physical strength and we are given witnesses daily as to how much men can suffer if they depend, as Jesus did, upon the High and Sustaining power of God.

We look at the situations of difficulty and trial in the wrong way. It is usually our selfish attitude that spoils the view and narrows it to a slit that leaves out more than it takes in. "Why did this happen to **me?**" Jesus never even had such a thought. His attitude of mind was a question: "What is **God** trying to show me in this situation or trial?" Too often we torture our hearts and half-craze our minds with the wild reiteration of our unanswered whys? We cannot always discover why it is **our** boy that is lost or why **we** have to suffer or **our** loved one was taken or another got the job **we** deserved. Life grows sour over such questions. There are answers in them, as many have found, when we look for the good in them and not at our selfish hurt because of them. Most of the resentments we nurse and keep again with an unanswered why and the feeling that **I** have been wronged unjustly.

In this day of major catastrophe for half the world, whether we be in one half or the other, there is a high note we as Christians must sound, and then live by its melody. In the first epistle of John, the theme of which is the admonition to "walk in the light of His fellowship," are these words, specific antidote for complaints and endless whining whys:

"This then is the message we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all. If we say we have fellowship with Him and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and Jesus Christ his Son cleanseth us from all sin. . . . He that saith. I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in Him."

That is why in every situation the Christian finds not darkness but dawn.

# *This Week . . .*


COMMISSION ON APPROACHES TO UNITY—MINORITY REPORT ..... 4

CAN CHRISTIANITY HELP?—WHAT ABOUT GOD? . . . ..... 6

First of Six Radio Addresses by the Right Reverend William Bertrand Stevens, Bishop of Los Angeles

A CHRISTIAN BASIS FOR RECONSTRUCTION. 8

FEATURES

Haven . . . ..... 3

Rev. J. W. Kennedy

Editorials . . ..... 7

Children's Page .....10

Mrs. C. H. Goodwin

News . . . .....12

Thoughts for the Thoughtful.....16


AUGUST

1. Sixth Sunday after Trinity.
6. Transfiguration (Friday).
8. Seventh Sunday after Trinity.
15. Eighth Sunday after Trinity.
22. Ninth Sunday after Trinity.
24. S. Bartholomew (Tuesday).
29. Tenth Sunday after Trinity.
31. Tuesday.

* * *

COLLECT FOR NINTH SUNDAY AFTER TRINITY

Grant us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. Amen.

# *Commission on Approaches to Unity*
# *Minority Report*

Commending the study and exploration which have been done by the Episcopal Church's commission on approaches to unity, in its discussions with a similar commission of the Northern Presbyterian Church, a minority report of the Commission, just released, differs sharply with the majority in the conclusions drawn and action recommended. It is signed by Bishop Frank E. Wilson, of Eau Claire; the Rev. Dr. Francis J. Bloodgood, Grace Church, Madison, Wis., and Clifford P. Morehouse, Milwaukee.

Four matters needing further careful scrutiny, the minority states, are: the duties and powers of the episcopate, what they are and how determined; the relation of a system such as the Presbyterian, which has but one order in its ministry, with that of the Episcopal Church, which has three; the meaning and method of administering confirmation; and the nature of the priesthood. The minority urges that the language of *Basic Principles* is not clear in its implications.

The minority feels also that the commission has not accurately understood the purpose of the statement known as the Lambeth Quadrilateral. (This brief summary, mentioning the Bible, the creed, the sacraments and the episcopate, with brief comment on each, first appeared in *The Church Idea*, a book by William Reed Huntington, then rector of Grace Church, New York, writing in 1869. The term "quadrilateral" was suggested to his mind by the four famous fortresses of Lombardy which figured in the Sardinian campaign of Napoleon III, then fresh in people's minds. The four points were adopted by General Convention in Chicago in 1886, and again in 1888 at the Lambeth Conference, since when it has been known as the Lambeth Quadrilateral).

The minority of the present commission feels that the four provisions of the Quadrilateral are "a starting point for conversation—not a terminus of negotiations." "The [majority] report suggests that the Episcopal Church is committed to unity with any body of Christians who accept those four points" but the four provisions, the minority declares, "do not constitute in themselves a platform for reunion. They are the corner-posts upon which the other planks of a platform must rest."

The minority is asking that the present membership of the commission be replaced by an entirely new membership.

We, the undersigned, feel impelled to dissent from that part of the foregoing Report which covers the progress of negotiations between our Commission on Approaches to Unity and the Department of Church Cooperation and Unity of the Presbyterian Church in the U. S. A. It appears to us that the Report uses a great deal of language to very little effect. It does not meet the actual situation squarely but circumvents it with rhetorical phrases. This is particularly true of the concluding resolutions and its preamble which we find to be exceedingly vague and confusing.

The reason we take exception to this kind of Report is not for what it says but for what it may be made to imply. We have already had an unfortunate experience in this respect with regard to the Declaration of Purpose as voted by the last two General Conventions. There is a distinct feeling of resentment in many quarters of the Episcopal Church at the way in which this Declaration of Purpose has been held over the heads of Churchmen as a mandate of General Convention for every utterance emanating from the Commission on Approaches to Unity. Repeatedly it has been said that "we have agreed to unite." Many of us do not believe we have done any such thing. We have declared our "purpose to achieve organic union" which is quite another matter. The Bishops and Deputies who voted the Declaration of Purpose had no idea they were voting the Episcopal Church into union with the Presbyterian Church. They understood they were launching on a voyage of exploration which might carry them through many and devious channels but which had a definite objective in the end. The two have been made to appear synonymous—which they are not. Opposition to one or another of the tentative schemes put forth by the Commission has been branded as a flouting of the will of General Convention—which is quite contrary to the facts. We would not have such errors repeated in the presenting of this Report to this General Convention. It seems necessary that we should make ourselves clear on a few specific points.

1—We believe it is time to correct certain current misapprehension in regard to the meaning of the Chicago-Lambeth Quadrilateral. The four requirements of that Quadrilateral are quoted in the Report and, while the Report does not exactly say so, it suggests that the Episcopal Church is committed to unity with any body of Christians who accept those four points. We would particularly stress the fact that the four provisions of the Quadrilateral were never meant to be four lonely props of a reunited Church torn out of their normal context in the full life of the Church in which they are embedded. They do not constitute in themselves a platform for reunion. They are the corner-posts upon which the other planks of such a platform must rest. The original resolution adopted by General Convention in 1886 declares that Christian unity can only be restored by "the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence. . . . . As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following"—then follow the four points of the Quadrilateral. In other words these four points are part of the sacred deposit to which all must return but they are not the whole of it. (See Journal of General Convention of 1886, p. 80.) The Lambeth Conference of two years later adhered to the same line. In adopting the Quadrilateral the Bishops said, "the following Articles supply the basis on which approach may be by God's blessing made towards Home Reunion." Then they add that they "hold themselves in readiness to enter into brotherly conference **(such as that which has already been proposed by the Church in the United States of America)** with the representatives of other Christian communions in the English-speaking races" (Resolutions 11 and 12 of the Lambeth

Conference of 1888, the bold face being ours). We find the Quadrilateral to be a starting point for conversations—not a terminus of negotiations.

2—In one section the Report becomes specific by listing four issues which must be faced. Without saying it in so many words the Report strongly intimates that the Episcopal Church should raise no questions about these issues but should allow them to be quietly submerged into the comprehensive plan of mutual recognition. We believe each one of these issues must be carefully scrutinized and we would point out certain aspects of them which are bound to be troublesome unless they are fairly faced.

a—The Report asks whether the Episcopal Church is prepared to move toward organic union "with a Church which is willing to accept the historic episcopate while not prepared to accept a particular doctrine concerning it." We are impressed with the fact that while the Presbyterians are prepared to accept Bishops in the united Church, they are by no means ready to accept the Historic Episcopate. In the **Basic Principles** it is stated that "the official duties and powers of the bishops shall be determined by constitutional enactments requiring the concurrence of the legislative bodies of the (United) Church." It might be a fair question to ask whether an episcopate whose duties and powers are to be determined at some future date could in the nature of the case be the **historic** episcopate. However all uncertainty about it is dissolved by a covering letter which was sent out with the **Basic Principles** from the office of the General Assembly of the Presbyterian Church to the constituent Presbyteries. To quote: "The office of bishop as herein set forth is Presbyterian in its conception. . . . In Scotland, Knox helped to ordain what were designated as Superintendents. Our own Presbyterian Church has, for practical purposes, provided superintendents in many Synods and Presbyteries, and Executive Secretaries or General Presbyters in a number of Presbyteries." In a meeting with our Commission members of the Presbyterian Department have stated frankly that when they speak of Bishops they mean Superintendents and nothing more. Obviously the Historic Episcopate is still an unsettled issue.

b—The Report asks whether the Episcopal Church is prepared for organic union "with a Church which, initially at least, has no order of the diaconate integrated with the order of priesthood and of the episcopate as one of 'three orders.' " We believe this to be an understatement of the real issue. For four centuries the whole Presbyterian system has been built around the fundamental doctrine of the "parity of the ministry." It is not merely a question of fitting the Diaconate into a ministry which is wanting in that Order. It is the far deeper question of reconciling a ministry which is solidly founded on a single Order with another ministry which has always stoutly contended for the historic necessity of three Orders. This is a question which still awaits discussion by the two Commissions.

c—The Report further asks whether the Episcopal Church is prepared for organic union "with a Church which is prepared to accept the rite of Confirmation 'as a representative rite of the whole Church,' but which at present is not prepared to restrict the administration of this rite to bishops only." It is a serious matter to trespass on the Holy Scriptures and to break with nineteen centuries of Christian precedent by separating the rite of Confirmation from episcopal administration but in this case the rite itself is further emasculated by allowing the laying-on-of-hands to be purely optional. As one member of the Presbyterian Department expressed it, "if the bishop is a godly man, it would be just as effective to shake hands with him as to receive the laying-on of his hands." The name "Confirmation" is retained in the **Basic Principles** but the thing itself is abandoned.

d—The Report finally asks whether the Episcopal Church is ready for organic union "with a Church which is not asked to subscribe (as our clergy are not asked to subscribe) to any theory of the priesthood beyond that which is implied in the second of the alternate ordination formulae in the service of the Ordering of Priests in the Book of Common Prayer." This is an unfortunate way of stating it. At the time of their ordination our clergy are obliged to sign a pledge of conformity to the "doctrine, discipline and worship" of the Episcopal Church. That pledge covers the entire Prayer Book—not merely one alternative sentence in the service of Ordination. It covers the Ember Day prayers, the Offices of Instruction, the Office of Institution and all the rubrical directions for priestly ministrations. It may be true that the Church is lenient about demanding rigorous adherence to the terms of this ordination pledge from its own clergy but that is a very different matter than lowering the standard itself in order to accommodate the clergy of a different persuasion. We believe little is to be achieved by seeking the least common denominator of superficial agreement.

The Report asks whether the Episcopal Church is "prepared to move toward organic union" under these conditions and implies that the answer should be "Yes." We submit that it must be "No" until the issues have been truly met and fairly solved.

3—It seems desirable to indicate one other place where we appear to differ with the authors of the foregoing Report. We say "appear to differ" because the language is not clear. On one page the Report refers to the appended document entitled **Basic Principles** as an unfinished piece of work which "still needs much clarification and development." On another page it says that "We the majority of the Commission are ready to envisage union according to the direction forecast in **Basic Principles.**" From such statements it may be difficult to determine just how far the Report means to commend **Basic Principles.** Nevertheless there is one provision which has appeared in every version of **Basic Principles** thus far and which bids fair to remain there. "The Ruling Eldership shall be accepted." That is plain and unequivocal. It would mean that the Episcopal Church would be obliged to accommodate itself to a drastic innovation of which it has no clear understanding either as to its character or its consequences. We are still uncertain as to whether the Ruling Elder is a layman or a clergyman. When this question was proposed to the members of the Presbyterian Commission they replied that "there are two schools of thought about it in the Presbyterian Church." The practical complications involved in merging the organization of the Episcopal Church which is built around the Episcopate with that of the Presbyterian Church which is built around the Ruling Eldership are fairly staggering. We are convinced that a great amount of territory remains to be explored before we would be justified in making any such uncompromising commitment.

For the past six years the present Commission has labored steadily and faithfully to carry out the desire of General Convention as expressed in the Declaration of Purpose. A succession of plans has been considered no one of which has received the unanimous approval of the members. Much preliminary work has

(Continued on page 11)

# *Can Christianity Help? "What About God"*

First in a Series of Six Aadio Addresses Station KMPC, Los Angeles, March 17, 1943—

**RT. REV. WILLIAM BERTRAND STEVENS**

Bishop of Los Angeles

The good man is he who has determined to give the best that he has to the best ideal that he knows. He is a religious man when and if that best ideal is God. A good many years ago I was in a shipwreck. It was clear that to the frightened people involved, mere morality was no comfort. They wanted God, however much they had neglected Him, and they prayed, and as the late Shailer Mathews once said, "The God to whom men will not pray is only the ghost of God." One is not good merely because he abstains from habits and practices which are commonly considered bad. So often our ideas of "goodness" are incomplete. If I speak the word "good" and ask you to close your eyes and tell me what image you visualize, the chances are that you will say, a benevolent old man or woman smiling serenely in a rocking chair. "Courage," "heroism" and "service" are all active virtues in common thinking, but goodness is passive and needs to be rescued from the dullness and drabness into which it has fallen.

"In the beginning, God." The good man is the godly man. His understanding of what God is like may be faulty, but he feels that there is a code of conduct, worked out in human history, that is from above. He believes that the great moral achievements of mankind find their roots in belief in a supreme being who is a Father. He has learned that there has been a revelation of what men must do to live together in harmony, and if he knows anything of history he realizes that this revelation cannot be disregarded or defied with safety.

Because he has seen that life has been so greatly enriched by the idea of the Fatherhood of God, he knows that the brotherhood of man is an inescapable companion idea. That means that the good man is he who is guided by the best that he knows and is determined to share and practice that best among his fellow men. It is here that we find our first evidence of the existence of God, because man, in his search for a Heavenly Father, senses what God is like. The first question is not, "Is there a God?" but "What is God Like?" or as Bishop Gore put it, "The most pressing question is not whether we can believe in God, but of what sort the God is in whom we can or must believe." Therefore, the first support of a man's faith is his own religious experience. We need and must have the aid of one who is **good,** who is a Father and who meets our pressing needs. "Like as the hart desireth the water-brooks; so longeth my soul after Thee, O God. My soul is athirst for God, yea, even for the living God; when shall I come to appear before the presence of God? My tears have been my meat day and night; while they say daily unto me, Where is now thy god?"

We cannot think of God and ignore this quest of the human soul, a quest that has been expressed in numberless phrases. "O that I knew where I might find Him." "Love divine all loves excelling." "Show me the way." Ray Palmer, the author of "My Faith Looks Up to Thee," has achieved immortality by his expression of this quest of the soul. He was a Christian minister of distinction but he gained his true fame by these verses written while still a student.

"While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day;
Wipe sorrow's tears away;
Nor let me ever stray
From Thee aside."

Man's belief that there is a God is our first ground of confidence, for it has been said that there has never been a good human instinct that does not have its corresponding satisfaction. The validity of this hope cannot be demonstrated like a problem in mathematics, nor is it easily communicated to others. One who feels it deeply may stir the emotions and deepen the faith of another, but generally speaking it is a hope that must be caught rather than taught. It was said of an English cobbler that he had hanging in his shop a picture of Robertson, the great preacher. When asked why, he said the presence of that picture kept him on the right track and enabled him to lead a better life. "Purely imaginary," someone says. But the cobbler knew better. "The spirit of man is the candle of the Lord."

Nevertheless, since faith in God cannot be proved and since there is always the possibility of man's being told that it is all in the realm of fancy, he seeks for outside support of what he feels, some suggestion that his experience is real and not imaginary. Theology once taught a series of arguments for the existence of God. They are still helpful to the theologian but most of us are chilled by their mechanical simplicity. One phase of them is helpful, however. In the human mind there is a persistent demand for Reason or Purpose. You cannot escape the conviction that there is direction in the world and that life is not a series of mad accidents. Science and common sense demand that there be some explanation of why we are here, and, as the Archbishop of Canterbury puts it, "The only principle that will satisfy the scientific demand for complete intellectual satisfaction is the principle of Purpose," by which he implies that, since science relates only one fact to preceding facts, there must be some explanation of life that will tie all facts together. If we accept Purpose behind the universe we accept God, and in the words of the late Dr. Streeter "No theory of the universe can be satisfactory which does not account for the phenomenon of life."

The Christian Gospel is shot through and through with the thought of Divine Purpose. "God so loved the world that he gave his only begotten son." I have tried , however, not to anticipate our Christian position, but to sketch the premises on which we build, to help us to avoid the difficulty of a frank layman, who told his pastor that a sermon on the nature of God had been most helpful because God to him had always been "a vague oblong blur." Our thoughts about God may be focused by the teaching and person of Jesus Christ. We find that God is in Christ, reconciling the world to Himself. Fatherhood and Purpose become real, as they are touched by the principles of love and sacrifice. But some of us feel the impor-

(Continued on page 10)

# EDITORIALS

*Religious Education*

The New York Times, in its issue of August 8th, carried an article, in the "Topics of the Time" column, on "The Church and War." The topic was inspired by a sermon preached in the Cathedral of St. John the Divine by Bishop Thomas Casady. It is significant that the "Times" devoted an entire editorial column to this sermon.

We were particularly impressed with the last two paragraphs. We quote: "If it is desirable to emphasize the spiritual quality of the Church, we must not ignore the fact that the Church will not stay alive without some good hard work. The Church school in various forms in the various religions is the chief reservoir for recruiting the church members of tomorrow. The Church is in some degree of danger when sufficient leadership is lacking for the schools." That is a significant statement coming from the secular press. We trust that many Church School Superintendents, Directors of Religious Education and Rectors, will read this statement and also pass it on to their prospective workers. It may be a real aid in the recruiting of the Church School Staff.

The editor of this column quotes the Rev. Otto Maybe, director of research for the International Council of Religious Education, "that the war is taking more teachers from these schools, and points out that older men and women will have to resume responsibility for teaching the Bible in our Church Schools. Earnest people who are concerned over the spiritual aftermath of the war may here find a way to take hold the job of doing something about it instead of merely worrying over the question whether the Church may be "dying."

To all of which, we give a loud AMEN!

*A Voice Across the Seas*

We print in the Letters to the Editor column, a letter from the Venerable Frank H. Hulme, formerly Archdeacon of Bloemfontein, South Africa. We trust that many of our readers will see this letter. Dr. Hulme is seventy-six. He retired six years ago. We feel that his letter has point, inasmuch as there is prevalent in this country a distrust of our ally Russia.

Here is a voice from far over seas that pleads for understanding not only of our Ally, Russia, but a fine spirit of cooperation between this country and the British Commonwealth of Nations. This is no new plea. It is significant only in that it comes from a consecrated Christian minister in far away South Africa.

We admire, too, this writer's earnest prayer, for the growth of a spirit of understanding and mutual helpfulness that should characterize all Christian groups. It is this spirit and this spirit alone, that will bring to the world lasting peace.

*A Queer Trilogy*

Under an Associated Press date line, the press today carries a story about the Nazi occupation of Orel. Tucked away in this account of the revealed atrocities committed by the Nazis in almost two years of occupation, is an interesting item. Of the twenty-nine schools in Orel, all but five were closed. The five that were kept open were attended largely by adults. The press account states that the chief subjects taught in those five schools were military science, espionage and religious subjects! A queer trilogy!

Destruction, deceit and we suppose a faith in the rightness of these first two! That is about the sense of proportion National Socialism has exhibited, in its sense of values. Of course they mean you destroy your enemies, and in destroying your enemies all means are fair, and then you will have a faith born in the mighty force which the "new order" will display. This is materialism rampant.

The danger lies in the fact, that this rather simple and facile doctrine easily captures the imagination of the unthinking. Especially is this true when demagogues begin their work. We are not free from the danger of such insidious doctrines springing up in this country. There are those who are calling upon our leaders, to destroy utterly the lives and properties of our enemies. There are those who are saying any means are fair in accomplishing this end. There are those who say that after this is done, then we will have a new and robust faith in the greatness of our country.

As Christians we protest such specious reasoning. It is our firm conviction that military measures must be used, and used to the limit. But there is still a code of fair play, which governs military operations, and the commanders of our forces have strictly adhered to that code. There is a legitimate use of espionage, that is closely allied to successful military operations. There is another type of espionage that only the weak brute uses. There is a religious faith in the rightness of a country's cause, which draws forth the best in that country's citizenry.

As Christians we would reverse the order of teaching that the Nazis used in Orel. Religious subjects would come first. A faith in God as revealed in Jesus Christ would be primary on the agenda. Espionage would be dropped as a subject. In its place we would put a course in the rights of others. Military science would be taught first to show its destructive power, and second its use only as a defensive means. Our ideal would be not the building of a vast military machine to cow friend and foe alike. But the building of confidence in the courage of the manhood of the nation, that in a time of crisis it would not fail. Just as our soldiers, sailors and airmen are proving on a hundred battlefields today that democracy does not breed a race weaklings!

This queer trilogy of the Nazis leaves us cold. As Christians we know that we can build upon no other foundation, than that is laid which is Jesus Christ

# *A Christian Basis for Reconstruction*

(Following is the text of a statement signed by 14 British church leaders, including the Archbishops of Canterbury and York and the Moderator of the Church of Scotland, made public in Great Britain and the United States, July 29, 1943:)

We welcome unreservedly the statement issued by the Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of the Churches of Christ in America. We believe that the main principles stated are such as to commend themselves to Christian minds in this country, and we share the hope expressed by the Commission that combined action upon the basis of these principles may be taken by the United Nations.

We agree in joyful recognition of the truth that God is the Creator of the world and the Father of all men, that He created men and nations for fellowship in His family, that His purpose is the supreme reality in human history, and that policies which depart from that purpose must eventually lead to failure and disaster.

We must recognize that men do not put first among the objects of their ambition God's purpose of universal fellowship; they put in the first place what they suppose to be their own several interests, as individuals, as families, as classes in society, as nations, as races. From this self-seeking they can only be won by conversion to trust in the redeeming love of God. We agree with the American Commission that "the first and paramount task of the Christian Churches remains that of bringing more persons to subject their lives to the will of God as revealed in Jesus Christ."

Statesmen and governments have to act through and on behalf of men and women as they are now. Christions, while working primarily for the conversion of men's hearts, must recognize that there is need to hold the selfish desires of men in check, and need also to to subordinate force to law, while also seeking to secure that the law is just. For force, which when organized for the purpose of a nation is commonly called power, is a reality which exists and will continue to exist. Those who control it are under a perpetual temptation to use it for selfish ends. The lawless use of power for selfish ends will wreck all hopes of justice, fellowship and peace.

All war is a manifestation of the sin of the world, and the first duty of the Christian is to understand it in the light of the divine purpose and judgment. This is conspicuously true of the present war, which is more than a conflict of nations; it is a conflict of faiths. Consequently real victory in the war depends upon the clarity of our aims beyond the military defeat of the enemy, and the completeness and sincerity of our dedication to these aims.

I

We agree that "the peace must provide the political framework for a continuing collaboration of the United Nations and in due course of neutral and enemy nations." We accept this as a goal, and believe that without delay institutional forms should be created of a kind that will not limit or frustrate the fullest development of political cooperation on a world-wide scale.

We hold also that the achievement of such a world political organization will only be possible if the steps taken to accomplish it correspond to the most urgent necessities, so that it is the expression of a unity of action wrought out in facing the complex problems of world reconstruction. When the war ends in the victory of the United Nations (and that it should so end we hold to be necessary for the preservation and, still more, for the improvement, of our civilization) we shall be confronted with certain immediate and urgent needs, supreme among which will be the feeding of hungry people and the restoration of order. In the process of meeting the clamant needs we shall employ methods of cooperation likely to be of great value in developing the habit of cooperation in the new era.

Moreover, we attach great importance to a vigorous dealing with the question of security, assuring to all peoples freedom from fear. Unless the nations are set free from the fear of repeated wars, other goals will remain unattainable. It is not part of our task as Christians to say how this hope should be realized, but it is our task to insist on its primary importance. Practical cooperation in the establishment of order in the period after the cessation of hostilities will point the way to further developments. In this cooperation the lead plainly must be taken by the four principal powers of the United Nations—The United States of America, the Union of Socialist Soviet Republics, the Republic of China and the British Commonwealth of Nations. Not less plainly the responsible share to be taken by the smaller of the United Nations must be recognized. For any of the United Nations to fail in supplying its share of contribution to the armed force required—a share proportionate to its population, wealth and strategic situation—would be shirking a manifest duty. This acceptance of a burden of responsibility by the United Nations should be preparatory to the inclusion not only of the neutral but also of the vanquished nations in the corporate system of world order so soon as political and psychological considerations permit.

It will not be possible to deal with the many and vast problems affecting the whole world through a single international organization for world government; it may be best, as has been already suggested in several quarters, to have both functional and regional departments beneath a supreme World Council. International reconstruction demands probably not one council but several devoted to different aspects; there must be effective agencies of international justice and equity. It is in the actual cooperation of the United Nations in the service of all nations according to their need that we may best hope to find the way of continuing an order for the world which at once respects the rights of all peoples, including the small nations and the minorities within the nations, and also recognizes the leadership inevitably devolving upon the great nations and especially upon China, Great Britain, Russia and the United States.

II

We agree that "the peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions." Indeed, we would go much further. Private as well as governmental action can have large international effects. We consider that, apart from the

desperate state of need in many parts of the world during the first years after the war, a permanent aim of the nations of the world and of their governments should be to develop and to mobilize the resources of the earth with a view to achieving for all peoples freedom from want.

In the case of industrial nations, and especially of Great Britain and the United States, this must include the avoidance of widespread unemployment. Unemployment has been, in part at least, a price which we have paid for forgetting that the primary purpose of production should be the satisfaction of the needs of ordinary people, or in other words, the establishment of freedom from want. It is by restoring this sense of purpose to the productive machine and by awaking the people of the richer countries to a sense of responsibility for achieving this aim, not only in their own country but throughout the world, that Britain and America will find the best hope of eliminating unemployment within their own territories. Such a task corresponds to the Christian belief that all men and all nations are members of the family of God, Who created the world and its resources for the benefit of all. To undertake it would inevitably promote fellowship and goodwill. The world has always been one fellowship spiritually, with one weal and one woe; it has now also become quite plainly an economic unit in which we can prosper together or suffer together, but cannot in the long run prosper at one another's expense. The successful pursuit of this aim involves two pre-conditions. One is the establishment of international agencies of economic reconstruction, to which, as to the common organs of social and economic security, the vanquished nations must, as soon as conditions make it possible, be admitted as equal partners; the other is a readiness in the victorious nations to forego economic advantages which it will be possible and very tempting to secure for themselves at the expense of others.

Something more than the "enlightened selfishness" familiar in international politics will be needed at this point. Nothing but dedication to a great ideal, with the readiness for sacrifice which true dedication involves, will be enough. It is at least doubtful whether that dedication can endure without religious inspiration.

III

We agree upon the need "to adapt the treaty structure of the world to changing conditions." As the American Commission further remarks, "change effected under the threat of force seldom is productive of peace, because change under such circumstances seems to reward and thus encourage violent and lawless elements. On the other hand nations, like individuals, seldom freely abandon their acquired legal rights. We doubt the feasibility of establishing a special mechanism for the revision of treaties. In major issues it is essential that the decision should be arrived at by the supreme world agency, whatever that may be. We hope that a continuing cooperation in economic tasks and in the maintenance of world order may create a readiness to negotiate together such as would enable the world structure to be responsive to the need for change.

IV

We agree that not only good government but self-government should be the goal for all men, and that the progress of backward or subject peoples towards complete responsibility is a proper subject of international concern. There are in fact many degrees between complete self-government and complete subjection, as the British Empire itself illustrates. Progress towards political autonomy must be united with progress towards an improved standard of living, education and social services, and it is probable that this can best be achieved by the maintenance, or establishment, of larger units of organization. Technical skill, knowledge and dedicated service should be made available as widely as possible; the economic and social needs of the backward territories demand aid on a scale only to be met by world effort. Accordingly we welcome the idea of an international colonial commission, which would have the right to inform itself upon the condition of subject territories, to report to whatever world political organization is created upon breaches of international undertakings, to supervise the application of pooled international resources in carrying forward economic and social development, and to watch over the development of self-government. Some such form of international supervision over not-fully-self-governing territories can be combined, as the League of Nations mandates system has shown, with that direct administration of each of these territories by some single Power, which experience has shown to be the most practical working arrangement, though, under modern conditions, it has become improbable that even the strongest single Power will continue to be able to defend and develop dependencies single-handed.

V

We have already stated our conviction that there must be an adequate international control of armed power, and our hope that the present association of the United Nations may develop into a world political organization in which would be vested armed power sufficient to prevent renewed aggression and the preparation of future wars. We think it essential to approach this question by way of a search for the means of a responsible, combined maintenance of peace, rather than by way of an effort to limit armament. As the American Mission remarks: "the positive purpose of control is to bring such military establishments as remain into the affirmative service of international order."

In this connection we think it right to include some definite statement regarding the treatment of the vanquished enemies. They must be disarmed and deprived of the means of aggression; but at the same time we must take care that there is open to their citizens the same opportunity as other people enjoy of an equal share in all that conduces to the good life, so soon as and so long as their states behave as good neighbors among the other states. The settlement following on their defeat must be militarily and politically severe, including the punishment of those proved guilty of crimes committed in this war; but it must be such that coming generations, in those countries, looking back with a fuller knowledge on the events of these years, can accept it as just. This involves a discrimination between those who direct the totalitarian regime in particular enemy countries, and those who are either its victims or its adversaries. We attach great importance to promoting by every possible means an increase in the influence, in these countries, of the elements in them which are most in sympathy with the ideals of world order set forth here, and in this con-

nection we look forward to an increase in the collaboration of the churches across the divisions between the nations now on opposite sides of the conflict.

VI

With the emphasis laid by the American Commission upon securing to individuals everywhere the right to religious and intellectual liberty we wholly agree. We consider that not only the rights of conscience of individuals but the proper freedom of churches as worshipping and witnessing bodies ought to be respected and preserved, and this should of course apply to the adherents of all religions. We attach great importance also to academic freedom both for the individual and for such organizations as universities. The problem of the refugee is likely to occupy much of the energy of the United Nations as of other friendly peoples, and although it includes many issues beyond that of safeguarding the differences of different groups in matters of religion and conscience, we think that no world settlement which does not give reasonable security and freedom to the religious, cultural and other minorities, and especially to the most ancient of all the Jewish people, can be said to have succeeded.

* * * * * *

Governing all else is the mood or temper in which we approach the peace. We shall be very weary, and fatigue is a selfish mood. There will be great temptation to relax, to shirk responsibility, and to gather for our own advantage the fruits of victory. If we do that, the interval between this war and the next may be less than the twenty years of restless truce that ended in 1939. We need still the spirit of dedication and of sacrifice for the general good, which now means no less than the good of all the peoples upon the earth. For the tasks, though immense, are those which arise out of the historical situation in which we stand, and this situation, to those who believe in the Living God, is with all its vast responsibilities and difficulties still within the providence and purpose of God. It is He Who has given to us at this time the opportunity to serve in a manner new in history the interests of all mankind.

This spirit of service for the common good must be embodied in institutions designed to maintain and express it. Thus every nation which has the care of colonial dependencies should give an account of its stewardship to an international authority. Every nation should conform its commercial and industrial policy to principles laid down by an international council of economic reconstruction. And every nation should supply its quota of armed force to the world or regional council of security, so that the very armaments of the nation should be changed from being the instruments of selfish interest and mutual injury to become the common instrument of all peoples in the cooperative enterprise of civilization.

Institutions alone can effect little. The common institutions must serve common purposes and policies—in particular the establishment of freedom from fear and freedom from want. But these purposes can exist at all only so far as the people of the nations entertain them. To create a fellowship of all peoples in acceptance and pursuit of those purposes is a primary responsibility of Christians in all lands.

For in the end what is needed above all else is the recognition of clear moral standards which the nations and the citizens of the nations accept—in other words, the Law and Purpose of God. We need a change of heart; but we need also a standard for our conduct, a law to obey. We call men to recognize the Law of God as that by which they seek to guide their conduct, in national as in personal affairs, and as that by which they agree that their conduct should be judged.

William Cantuar
Cyril Ebor
John Baillie
Roy D. Whitehorn
M. E. Aubrey
S. M. Berry
George Cicester
J. Hutchison Cockburn
A. D. Lindsay
Richard Livingstone
Walter J. Noble
William Paton
John Hope Simpson
R. H. Tanney.

* * *

**CAN CHRISTIANITY HELP?**

(Continued from page 6)

tance of an occasional excursion into what our grandfathers called Natural Religion, as opposed to the Christian revelation.

If man requires God, and if there is purpose behind human events, it becomes necessary for him to find that relationship to God and to further the Divine Purpose. That brings us back to where we began. The godly man is deeply concerned that the idea of God and the will of God shall dominate human affairs. The rule of God must therefore be preached with new insistence. All our troubles in the world today may be traced to its denial. Totalitarian philosophy has eliminated first—a God who is Father, second—a God who is concerned with the needs of all His children, and third—a brotherhood under a common father. Step by step it has edged out these ideas because they interfere with the ideal of racial or national supremacy. The world knows to its sorrow what tragedy has followed this denial.

Is there a road back? Can we restore the rule of God in human life? To the Christian there is only one answer. We can and we must.

In a recent booklet of the Forward Movement of the Episcopal Church there is a description of a man in deep mental distress. His pastor tried to show him the way out. "How would you get started on this?" the man asked. "If I were in your place," said the clergyman, "I'd get down on my knees and say out my own personal needs to whomever or whatever is running things in the universe." "Do you mean right here?" asked the man. "What better place than your own living room?" answered his pastor. And down on their knees they went and the man prayed something like this: "O God, if there be a God, help me now because I need it." That was all, but from it the man grew into a beautiful and a gracious religious faith.

Do we dare to act on the faith in God that we possess??

The second and third addresses in this series of six radio addresses will appear in our next issue.

## COMMISSION ON APPROACH

(Continued from page 5)

been accomplished. The Report reminds us that under the best of circumstances a long period of further negotiations lies ahead. It is a good time for a new Commission to be appointed. We recommend that all the present members of the Commission on Approaches to Unity be relieved of further service and that an entirely new membership be appointed including a larger number of parish priests.

Finally we would offer the following resolutions as substitutes for the combined Resolution numbered ——— in the Report.

RESOLVED, the House of concurring, that this General Convention receives with appreciation the Report of the Commission on Approaches to Unity and the Minority Report on the sections dealing with the Presbyterian Church.

RESOLVED, the Huse of concurring, that the Commission on Approaches to Unity be reappointed with a new membership which shall be more representative of the whole Church than is the present membership and that the Commission be authorized to initiate or to continue conversations with representatives of other Christian bodies with special emphasis on deepening the friendly relationship already established between the Protestant Episcopal Church and the Presbyterian Church in the U. S. A. through a persistent program of education over a period of years before specific terms of union shall be formulated.

RESOLVED, the House of concurring, that because of the intimate contacts existing throughout the world between the various branches of the Anglican Communion and corresponding branches of Presbyterianism, any commitments looking toward organic union between the Protestant Episcopal Church and the Presbyterian Church in the U. S. A. should first be submitted to the Lambeth Conference for counsel and advice before any action is asked of General Convention in order that the Anglican Communion may continue to speak in unison on matters which affect the welfare of the whole.

RESOLVED, the House of concurring, that the sum of five thousand ($5,000) be appropriated for the work of the Commission on Approaches to Unity during the next triennium.

Signed by

Rt. Rev. Frank E. Wilson, S. T. D.,
Bishop of Eau Claire.

Rev. Dr. Francis J. Bloodgood,
Madison, Wis.

Clifford P. Morehouse,
Milwaukee, Wis.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### CAPTAIN SOU'WESTER

Almost every afternoon when Captain Sou'wester was not busy catching crabs or digging clams or fishing for tomcod, Jane went across the road to his house and sat on his porch with him and asked Captain Sou'wester to tell her a story.

Captain Sou'wester's name was not really Captain Sou'wester, but Jane called him that because he was almost always wearing a black oilskin sou'wester hat. The sou'wester hat seemed almost as much a part of the old man as his gray whiskers. Jane admired both the hat and the whiskers very much. But she admired Captain Sou'wester's stories most of all.

"Tell me about the time you were shipwrecked," Jane would say, and then Captain Sou'wester would tell her about the time he had been shipwrecked.

Or Jane would say, "Tell about the time you saw ten whale all spouting at once." And then Captain Sou'wester would tell about ten whales.

Sometimes Jane said, "Please tell about the mermaid." And then Captain Sou'wester would tell about the time he thought he had glimpsed a mermaid in the waves, though, he said, it might have been a seal or a dolphin. Jane preferred to think it was a mermaid.

At any rate, it was a mermaid in the song which Captain Sou'wester sometimes sang for Jane.

"'Twas there I saw a pretty mermaid
With a comb and a glass in her hand."

Many things about visiting the seashore were fun. Wading in the little waves was fun, and building sand castles was fun and hunting for shells was fun. Jane wished she never had to go home to the city.

The two very best things about the seashore, Jane thought, were Captain Sou'wester, who was hardly ever too busy to tell stories, and the song the waves sang night and day. Jane loved the waves' song. She could hear it when she waked up in the morning and she could hear it when she was going to sleep at night. She could hear it any time during the day when she listened for it.

But at last it was time to leave the seashore and go back to the city. Mother was packing the bags and the suitcases. Jane's play suit was packed and Jane had to put on her going-on-the train clothes. There was just time left to go and say good-bye to Captain Sou'wester and Mrs. Captain Sou'wester.

Jane went across the road and sat on Captain Sou'wester's porch beside him. "Can you tell me a new story, one you haven't told me?" Jane asked Captain Sou'wester.

"There isn't time for a story if you're going to catch that train," Captain Sou'wester said. "But I have a good-bye present for you. It's something that used to belong to my little girl who is grown up now. I brought it to her from the South Seas when she was about your size."

Captain Sou'wester took Jane into his parlor and handed her a lovely large shell from the mantel. It was a white shell with a beautiful pink lining.

"When ever you get lonely for the ocean just hold that shell to your ear and you'll hear the song of the waves again. If you listen real hard you might even hear a mermaid singing," Captain Sou'wester said.

Jane held the shell close to her ear. "Oh! Oh! Oh! It sounds as though there were a little ocean inside the shell," she cried. "Oh, thank, you, Captain Sou'wester."

So Jane took the big shell back to the city with her and whenever she felt lonely for the seashore and Captain Sou'wester she held the shell close to her ear. Then as she listened the shell sang softly like far-off waves. Sometimes Jane was almost sure she could hart a faint mermaid song, too.

"The wide blue sea is always here,
And you'll be coming back next year."

was what Jane hoped the mermaid sang.

—Eleanor Hammond in Story World.

# A WEEKLY REVIEW OF THE NEWS

### REPORT OF WASHINGTON COMMISSION ON SEE FOR PRESIDING BISHOP

A Presiding Bishop's See has been in the mind of our Church for many long years. Because the Church has not come to a definite decision about it the possible candidates for this High Office have been limited by geography and the size of the Diocese.

However, as time has passed the office of Presiding Bishop has changed and his duties have become greater and with the war and the reconstruction program for foreign missions and other programs that are anticipated after the war his duties will become still greater.

Therefore, he should be freed from all extra or Diocesan duties when he is elected to this office for life with a set retirement age.

What is the simplest way to accomplish this?

The Joint Committee to Consider the Matter of a See for the Presiding Bishop has suggested three simple steps to accomplish this:

1. As soon as any bishop is elected Presiding Bishop he shall resign his jurisdiction.

2. A Presiding Bishop's House, with offices, shall be erected in the District of Columbia.

3. At his retirement he shall receive a retirement allowance equal to half his salary as Presiding Bishop, minus whatever the Pension Fund allowance might be.

The Presiding Bishop now has by resolution of the General Convention and cooperation of the National Cathedral a seat in the Cathedral of Washington commensurate with his office.

The Presiding Bishop is now honorary chairman of the Cathedral Chapter. The National Cathedral is not now owned or governed by the Diocese of Washington, but by a Chapter or Board whose membership is more or less national. There is also an Advisory Council that is national and interdenominational. The Cathedral has been built and is supported by contributions from people all over the world.

The College of Preachers has been serving the whole Church and is supported by endowments.

So the Presiding Bishop would come into a set-up which has always had a national aspect without adding to his duties in taking care of it.

Now about the residence in the District of Columbia or on the Cathedral Close near his seat. There are several reasons why that should be, especially now and in the next few years. The Presiding Bishop has been commissioning his ambassadors or missionaries to all parts of the world and as soon as the war is over he will be sending forth many more. The world is looking toward Washington as the center of the greatest Christian Democracy of all time. They will look more and more for the Christian Ambassadors of Christ to come from that center too. Even now our Presiding Bishop is finding it necessary to confer with the Representatives of many foreign countries and the State Department in regard to our present mission fields. Now, much more in the future will this be necessary as new fields are being opened as new victories are being won by the Allies.

Another reason is that Washington is conveniently located between the north and the south and trains reach out in all directions toward the West. And after the war Washington will probably be the hub of one of the greatest commercial airlines of all times. Washington also has trains running every hour to New York so that it would be convenient for the Presiding Bishop to attend National Council meetings and other meetings by train or air.

There is nothing in the Constitution or Canons of the Church that requires our Presiding Bishop to have territorial jurisdiction so why burden him with any. He has sufficient real Jurisdiction as it is:

He is the President of the National Council, including the Domestic and Foreign Missionary Society, and as such directs the general missionary work of the Church at home and abroad. (Canon 61.)

He has oversight of all the Domestic Missionary Districts of the Church, and in case of a vacancy in any one of these Districts is in charge of the same, and may appoint some Bishop as his Deputy to exercise his jurisdiction therein until an election can be made. (Canon 15, Sec. VI.)

All Missionary Bishops must report annually to him (Canon 20, Sec. III.)

He has the oversight of all the American Churches in Europe and Foreign lands not within the Jurisdiction of any Bishop of this Church. (Canon 57, IV, VII.)

He also has many other duties and jurisdictions provided by Canons.

Now, in regard to his retirement.

When the Church requires its Presiding Bishop to resign from his Diocese he no longer has a diocese to return to after his retirement as Presiding Bishop, which time is set by Canon the nearest General Convention after his 68th birthday. So the same provision is suggested for our Presiding Bishop as is in practice with our missionaries.

This set-up is the simplet and easiest as it only needs a few Canons to be passed to accomplish it. Then it would be possible for the General Convention to elect any bishop in the whole Church as Presiding Bishop.

Clyde Brown,
Secretary of the Joint Committee.

* * *

### CHAPLAINS' EXPERIENCES HELPFUL IN FUTURE WORK

Washington—Many chaplains now serving in the armed services will return to civilian life after the war much better clergymen for their experiences, judging from two reports received this week by Captain Robert D. Workman, Chief of Chaplains, U. S. Navy.

Both reports are from men serving in the South Pacific. Our chaplain feels he will be a better minister after the war because in the Navy "the little petty things are stripped away and one has time only for those things that are important and real."

Continuing, this chaplain expresses a reaction that is general among clergymen in service: "Since leaving the States my work has been varied and challenging. What an effect this is having on my attitude regarding the message of religion! If the other clergy are having similar experiences, those who return home should be able to do much more effective and vital work."

The second report is from Lieutenant (jg) Gordon V. Tollefson, ChC, USN, who is regimental chaplain for a Marine unit. He writes: "I wouldn't trade my experience for anything. It will mean a definite enrichment of my ministry when I return."

Speaking to the churches at home Chaplain Tollefson said: "The Church at large cannot remain aloof nor apart from the experience which our young men are going through. We must talk the language of the men when they come back, and to do that we must suffer the same discomforts and dangers."

Chaplain Tollefson is 28 years old, the son of Rev. Sander Tollefson, pastor of the American Lutheran Church at Huron, North Dakota. He served a Lutheran church in Idaho for a year before becoming a Navy chaplain.

Describing his ministry to the Marines, the Chaplain admits the sermons he preaches now are different from those at home.

"I try to show the men that the word of God is practical, fitting into their every need," he wrote. "I tell them that Christianity is a he-man affair. It is staunch stuff all the way through. It has power and punch. It enables a man to carry on, it gives him new strength when his own is leaving him in a moment of crisis."

Chaplain Tollefson received a B. A. degree from St. Olaf College at Northfield, Minn. After graduation he enlisted in the Navy as a flying cadet and gained a total of 485 flying hours before he decided to become a clergyman. Receiving an honorable discharge he entered Lutheran Theological Seminary, St. Paul, Minn., and in June, 1941, was ordained.

This experience as a Navy flier has been valuable, because, as a Marine Combat Correspondent recently expressed it: "When the men go out on a 20-mile conditioning hike and bivouac overnight in the jungle, the chaplain marches right alongside, weighted down like the others with a heavy pack. When the men complain of blisters, the chaplain is there to prove he's no exception."

* * *

### WAR AFFECTING CHURCH'S WORK IN MEXICO

New York, N. Y.—Speaking of the war's effect upon the Church's work in Mexico, Bishop Efrain Salinas y Velasco, says that foreign citizens of various allied countries and members of English-speaking congregations have left Mexico, offering their services to their respective nations. "Mexican Episcopalians from some of our rural areas have also left for the States to work on farms, etc. This migration has resulted in a notable decrease in attendance at our religious services, especially in many of our rural missions," the Bishop says.

"Black marketing and larger exportation of supplies has brought a continuous increase in the cost of living. These two facts have reflected in a

larger extent on the giving capacity of our people, which is decreasing as salaries for the most part have not been raised proportionately. On the other side, the exodus of so many people has roused the devotional life of our Church people, especially the women, who now feel more deeply the need of God's help and the counsel and comfort of the Church's ministers, and the Church's religious services, to pray for God's protection on their dear ones, either fighting or working in distant lands."

"Many opportunities are open," Bishop Salinas declares. "Many applications come to the Bishop's office, asking for missionaries to start new work in various States. I have to say that much to my regret I am unable to meet many of these applications because of lack of workers."

* * *

## DATE CHANGED FOR CONSECRATION OF NEW BISHOP IN JERUSALEM

New York, N. Y.—The National Council has been informed by radiogram from London, that a new date has been set for the consecration of the new Bishop in Jerusalem, the Ven. W. H. Stewart. The consecration date was originally fixed for Ascension Day, but was postponed because of Archdeacon Stewart's inability to get to England from Palestine in time.

Tre Archbishop of Canterbury has now designated September 21, the Feast of St. Matthew, for the consecration, which will be held, presumably, in St. Paul's Cathedral, with Archbishop Temple officiating.

* * *

## CLERGY CONFERENCE HELD IN KNOXVILLE

A small exploratory Clergy Conference was held here under the leadership of Rev. Richard R. Beasley, Rector of St. John's, Knoxville, Tennessee, on the subject, "Growth in Our Church". It was motivated by three facts: (1) The Episcopal Church has something precious that will appeal to all classes of people and minister to their lives. (2) Its growth is slow in most places and almost negligible in the smaller towns. (3) Means of promoting the growth of the Episcopal Church is timely in view of the talk on all sides in regard to post-War planning. Some of the findings: Our Church continues principally a city Church, and in many places a class Church. It is not growing in missions, in rural areas and in towns under 15,000, but usually only holding its own. Its growth in static communities is impossible, therefore, there is wisdom in the Church's getting established early in defense areas and other localities where fresh communities are arising. Obviously, also, there is no growth where there is no Sunday School. It has been demonstrated that the Church can appeal to all groups, mountain and rural folk, as well as sophisticated city dwellers. We have a duty to use "sanctified imagination" to commend our Church to the people in any way possible. Explaining Morning Prayer or the dialogue Holy Communion or Evening Celebration of the Holy Communion would seem to be all to the good as teaching agencies and as ways to reach the people where they are.

We always over-estimate how much the laity, both in and outside, know about the Episcopal Church. Many people do not know how to belong to the Episcopal Church. Having the laity on the lookout in the congregation to get the names of visitors is a great aid in helping the Rector follow up prospects. Great value has been found in the zone system where it has been efficiently used.

The subjects discussed are as follows:

**Subjects**

1. The Dark Picture of Our Church.
2. Some Encouraging Signs.
3. Causes of Present Conditions.
4. Where We Are Strong—Where Weak.
5. How We Can Commend Our Church.
6. The Opportunity of the Unchurched.
7. Our Practical Assets.
8. Some New Ventures and Techniques.
9. What We Have Found Successful.

Among those attending were: The Rev. Richard R. Beasley, Rector, St. John's Church; the Rev. Frank N. Butler, Assistant, St. John's Church; the Rev. Eugene N. Hopper, Rector, St. James' Church, Knoxville, Tennessee. The Rev. Joseph Lodge Kellermann, Rector, St. Paul's Church, Murfreesboro, Tennessee; the Rev. William S. Lea, Rector, Church of the Advent, Spartanburg, South Carolina; the Rev. Charles M. Seymour, Rector, St. Thaddeus' Church, Aiken, South Carolina.

The Rev. Richard R. Beasley.

Knoxville, Tennessee.

* * *

## UNITED CHURCH CANVASS TO BE TRIED IN DETROIT

Detroit, Michigan—The plan of a United Church Canvass for all churches and synagogues in Detroit is to be tried this fall, according to the announcement of the Detroit Council of Churches. The decision to hold the united canvass came as a result of the interest of the Ven. Leonard P. Hagger, Archdeacon of the Diocese of Michigan, one of the Vice-Presidents of the Council of Churches and Chairman of its Comity Department, with the support of the Rev. Charles Scheid, of the Grosse Pointe Congregational Church. The Detroit Council of Churches believes that this will be the first time a United Church Canvass will have been held in a large metropolitan center, although the plan has met with much success in more than 200 smaller communities.

The chairman of the United Church Canvass is Mr. Harold Thompson, a member of the Executive Council of the Diocese of Michigan, and a member of its Departments of Religious Education and Promotion. Vice-Chairmanship has been accepted by Mr. Samuel J. Lang, a member of the Methodist Communion and a lay leader of the Detroit annual conference of the Methodist Church, and the Treasurer is to be Mr. S. R. Kingston, of the Congregational Communion. These men were selected for service not because of their affiliation with any particular Communion, but because of their consecration and ability.

The general plan is for the laymen to publicize the United Church Canvass and to make all preparations for it, but to leave to the ordained leadership of every church the working out of the individual parish program and the administration of the campaign in that congregation.

The general committee, feeling that participation in a common cause will mean much to the churches even before the start of the campaign, has requested every congregation in Detroit to contribute some amount towards the necessary expenses of the United Church Canvass. This request is meeting with good response.

* * *

## LETTERS

(Continued from page 2)

and, if you think it worthy, then to "boost" it (is that good American?) and see that it is very, very widely read throughout length and breadth of your great republic. And one more recommendation, if I may make it please you, much more than us, on your Pacific front will have to be fellow-planners with China, I suggest that you read "Asia and Democracy" by Pearl Buck (Macmillan). It is slight and simple, but contains most necessary doctrines, which must be held and practiced if we really want, with God, that new and better world.

Perhaps, Sir, by the time you print these lines (and I hope and pray—yes, I do pray—that you will print them), you will have met our great, our utterly outstanding General Smuts. It is some 30 years since I first met him, and you can be always discovering fresh elements in his true greatness, for like our South African gold, which you store for stability, his richness for true stability is not in the least superficial. I often most gratefully thank God for three men, your Roosevelt, our Churchill, whose mother you claim, and our Smuts, a most splendid trio; when you have read the Dean's book I feel sure that you will make it a quartet and will cheer loudly as Stalin mounts the platform of world liberators, then Pearl Buck will say, "It is really a quintet, you know," and up will go Chiang Kai-shek so greatly assisted by his American-trained wife, and of course there are others of our leaders worthy to mount that platform, too. And as we follow these great leaders called at this time I believe by God Himself, and follow, above all, the one supreme leader, the way, the truth, whom General Smuts has proclaimed as "the Man of Nazareth, the one infallible Guide." then as we follow these God-given rulers, and above all, Him whose rule means universal righteousness, we shall be working for that day "the day that shall surely come, when the world shall be filled with the glory of God as the waters cover the sea"—God grant it.

I am, Sir, very humbly and prayerfully,

Frank H. Hulme,
(formerly Dean and Archdeacon of Bloemfontein, South Africa.

P. S. to letter below: U. S. A. pays me a small royalty for sales of my booklet on Repentance, "The Hand Outstretched."

Dear Mr. Editor:

I do hope you will be able to print this, if so kindly send me a copy (or copies if correspondence follows). I can't enclose stamps. I have, of course, no American stamps here, but I enclose what collectors will value more, a few Union of S. A. stamps surcharged S. W. A.—South West Africa, once German but since 1918 our mandated charge, and other stamps. I am at the present moment at a mision one-half mile from the Angola (Portuguese) border. Dear Mr. Editor, you won't let America go isolationist again will you? He. the

# Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**HELP WANTED**

WANTED, WORKING HOUSEKEEPER and companion, one who needs a good home, state salary expected, Address Box 64, Kensington, Maryland.

HELP WANTED—WORKING HOUSEkeeper and companion. Good home. State salary desired. Address Mrs. H., care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a commuiity or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

**SITUATION WANTED**

EXPERIENCED TEACHER AND MATRON wishes position. Address X, Y, Z, care of Southern Churchman, Inc., Richmond, Virginia.

REFINED WIDOW WISHES POSITION as companion, room, board and small compensation. G. E., care of Southern Churchman. Richmond, Va.

A NURSE, REFINED, DESIRES A CASE. Address B. Southern Churchman, Richmond, Va.

thorn-crowned ascended King of Kings is "from henceforth expecting till all His enemies be made His footstool," and all the world needs America's help in this subjugation. God bless you and yours and your work, editorial and others, for Him.

Yours in prayerful cooperation,
Frank H. Hulme.

P. S.—I pray daily that U. S. A. and G. B. might learn to make so real an example of the brotherhood of man, that Russia would be impressed and grant real toleration to the doctrines of the Fatherhood of God, with the result that there might be a great Soviet Orthodox Church pulsating with zeal for the service of God and man, and in full communion with Rome, us, etc.

Care Mrs. Chandler
335 Loop St.
Tietermaritzburg
Natal, South Africa.

* * *

# Personal Notes Of Interest

**MRS. IRVINE ON VACATION**

Mrs. R. Tate Irvine, News Editor, Secretary and Treasurer of the Southern Churchman, is on vacation for the month of August.

* * *

**EDITOR OF "THE NATION" VISITS IN ENGLAND**

Freda Kirchwey, Editor and Publisher of **The Nation**, has left for a month's visit to England, at the invitation of the British Ministry of Information. From London she expects to make a tour of the island, visiting the industrial centers of Wales and Scotland. She hopes to have an opportunity of discussing with leaders of all parties the present political and economic scene and to gain first-hand information on what the government and the people as a whole are thinking about post-war planning.

* * *

**DEATHS**

**Prof. A. M. Strange**

Prof. A. M. Strange, former president of the Okolona Industrial School and a member of the faculty, died July 7, 1943, at the age of 59. Funeral services were held at the Tupelo Baptist Church with all the Negro ministers of the community officiating, assisted by Rev. Charles G. Hamilton, of Aberdeen, former chaplain of Okolona Industrial School.

Professor Strange was one of the great educational leaders of his people. A graduate of Alcorn State College, he began his work by starting, in Jefferson Davis County, the first Rosenwald school in Mississippi. Then at Kentwood, Louisiana, he established the first County Training School for Negroes. After building several other training schools in Louisiana, he came to Tupelo, Mississippi, where for fifteen years he labored in building up the Lee County Training School.

In 1933 he was named President of the Okolona Industrial School, a church institute school which he made into a junior college. Under his leadership a dozen buildings were added to the school and much scholastic as well as material progress made. He went from there to be President of the Ministerial Institute and College at West Point, Miss., where he again built up a dilapidated and dying school into a solid institution. He was called back to Okolona this year, and he had been only there a few weeks when he died.

Prof. Strange was the first Negro elected as delegate to the General Convention of the Episcopal Church. He was a speaker at the Cincinnati and Kansas City General Conventions, and a loyal member of the church. Under his leadership the chapel of St. Bernard's, at the Okolona School was constructed, and he made Christian Education a part of the curriculum. He was a constructive leader in promoting friendliness between the races, and his life was a credit to the South.

**Rev. Hulbert A. Woolfall, D. D.**

The Rev. Hulbert A. Woolfall, D. D., recently rector of St. Peter's Church, St. Louis, Mo., died in Rockville, Maryland, on Thursday, August 5, 1943. Dr. Woolfall had been confined to a sanatorium there for the past eighteen months.

Dr. Woolfall was well known and beloved in the Diocese of Washington, having been ordained to the diaconate in 1926 and to the priesthood in 1927 by the late Rt. Rev. James E. Freeman, D. D., Bishop of Washington. His first rectorship was St. Philip's, Laurel, Maryland, but in 1928 he became rector of St. Mark's, in Washington, where he served until 1932. During this time he did outstanding work for the Parish. His former congregation and his many friends in Washington always welcomed him as he returned from year to year as one of the guest preachers at The Church of the Epiphany during the Lenten Services.

The funeral service was conducted at St. Mark's Church on Sunday, August 8, by the Rev. G. Freeland Peter, D. D., assisted by Rev. Clifford L. Stanley, rector of St. Peter's Church, St. Louis, Mo., and the Rev. Thomas L. Small, locum tenens at St. Mark's. Many of the clergy of the Diocese of Washington attended the funeral, and the entire vestry of St. Mark's Church and the Senior Warden of St. Peter's, St. Louis, were honorary pallbearers.

Interment was in Woodlawn Cemetery, New York.


# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK**

# Millions on the Move

LIKE shifting sands of the desert, our American population is on the move today. Millions have changed and are changing their places and conditions of living. Into military camps and war industry areas has flowed a steady stream of soldiers and artisans and their families and as a result many communities have been flooded with new people while others have been drained dry of manpower and womanpower.

These changes have created problems of housing and transportation but, even more important they have created social, moral, and religious problems of inconceivable magnitude.

The Church must go to these people and already is doing so in a goodly number of communities. Children must be baptized and instructed; young people counselled, advised, and confirmed; home life stabilized by religion. Already parishes, dioceses, and the national Church, independently and together, are at work. But much remains to be done. Countless opportunities are open if the Church provides funds and manpower.

New methods and techniques are being worked out, in many cases in co-operation with other Christian bodies. A limited amount of financial assistance has been granted by the national Church where local resources are inadequate and the program sound.

An example of how the Church has moved quickly to meet new conditions is at the huge Glenn Martin airplane plant near Baltimore where thousands of families suddenly moved in. The Episcopal Church, in co-operation with other Churches and after careful surveys, worked out a constructive program, with each Church assuming responsibility for a given area. An Episcopal church was erected and a priest placed in charge. Today the work is going forward. Other projects equally striking, in shipyard, power plant, and munitions areas are under way in the Dioceses of Connecticut, Michigan, California, East Carolina, Oregon, and Los Angeles.

The Presiding Bishop is prepared to recommend an enlargement of the present program in war industry areas to General Convention, believing firmly as he does that such work, though temporary, constitutes a part of the Christian Offensive during the next few years.

THE domestic scene looms large in this Christian Offensive not alone in war industry and camp areas. College and university campuses, many of them now populated with units of the military services but without the usual military chaplaincies, are calling for help. The Church, already doing an excellent job in college work, must do more, both now and after the war, in providing the religious training for these thousands of young people who will be our leaders tomorrow.

The rural field likewise is ripe to the harvest. A permanent strategy providing better training of rural clergy and lay workers has been worked out by the national Church. Standards of living and pay of our rural workers must be raised and an aggressive program of expansion fostered. This will require more missionary support from the Church as a whole.

The war, too, has brought the Church face to face with her responsibilities and opportunities among minority racial groups, many of them United States citizens though of Mexican, Chinese, Filipino, and Japanese ancestry. One new missionary in New Mexico, for example, could bring into the Church hundreds of Mexicans who are now without religious training.

THESE are but a few illustrations of the Christian Offensive here at home. Our nation is engaged in a global war for the preservation of the democratic way of life. Yet democracy of itself is not enough; it must be a Christian democracy and our Church's missionary program is a vital element in the future of the nation and the world. America must be made Christian if the world is to be won for Christ. The new missionary program which the Presiding Bishop will recommend to General Convention is designed to help attain this end.

**THE NATIONAL COUNCIL, 281 FOURTH AVENUE, NEW YORK 10, N. Y.**

**The time has come when the Church must launch a Christian Offensive designed to take advantage of some of the tremendous opportunities resulting from the war.** **THE PRESIDING BISHOP.**

## No. 4 IN A SERIES: THE CHRISTIAN OFFENSIVE

# STUART HALL

100th Session. An Episcopal school emphasizing the best in Southern tradition and culture. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girl. Excellent one and two-year secretarial courses for high school graduates. Music, Art, Dramatics. Separate lower school—grades 4 to 8. Sports including riding. Tiled swimming pool. For catalog, address

**Box JS. Staunton, Va.**
**Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal.**

# St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## SURPLICES, STOLES, CASSOCKS,

Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.

**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue (at 46th St), New York N. Y.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

# St. Christopher's

**COUNTRY SCHOOL FOR BOYS**

Under auspices of the Episcopal Church. Founded 1911. Accredited College preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.


## THOUGHTS FOR THE THOUGHTFUL

Hope must come out of what we have, or it is not hope, but a dream.
—Pearl Buck.

"A hungry man in Cambodia is a threat to the well fed in every American city."

From the lowest depths there is a path to the loftiest height, and for the poor also a gospel has been published.
—Carlyle.

There is a Christian war going on. It needs an army, not a drift of stragglers.
—Bishop Barry.

O wash me, Thou, without, within,
Or purge with fire, if that must be:
No matter how, if only sin
Die out in me.

Christ suffices for every heart, whatever the degree of spiritual intelligence there may be, or whether the capacity to appreciate spiritual things be small or great.

Willingness to think in world terms is the distinctive moral mark of our times. —Bishop McConnell.

Henry Ward Beecher once said to a deacon of Brooklyn Tabernacle: "If you see anybody asleep, come and wake ME up!"

Dignity, and rank, and riches, are all corruptible; but moral character has an immortality that no sword-point can destroy; that ever walks the world.

It does not matter how great the pressure is, it matters only where the pressure lies; whether it comes between you and God, or whether it presses you closer to His heart
—Hudson Taylor.

The Christian is committed to a belife which is foolishness by any ordinary rational standard; the belief that his ordinary human nature not only can be, but is being, changed. He has been made partaker of the divine nature. To the same participation all men are invited, and in it is humanity's only hope. —E. Percy.

No public duties or communal burdens, or prolonged strain absorbing all our energies can dismiss as irrelevant from our hearts and minds the love of those within the inner circle which God and ourselves have drawn round us. Therefore, the simple expressions of affection, words, letters, photographs, parcels, all the paraphernalia of the kind thought and warm heart, have significance and importance even in a world at war.
—Rev. Guy Rogers.

Our great danger is not one of infidelity. It is not a likelihood that men would deliberately deny and denounce God, but the great danger is that men would acknowledge the deity of God and not serve Him. The great danger is not that men will deny the inspiration of the Scriptures, but they will accept them as such and then not live by them. The great dange ris not that men will hate the church and seek to destroy it, but the danger lies rather in the fact that men will be sympathetic towards it but will leave it alone and allow it to die for neglect or support.


## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction: 120 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## EPISCOPAL CHURCH STORE

Bibles, New Testaments, Prayer Books and Hymnals, Communicants' Manuals, Devotional and Religious Books, Crosses, Chains, Book Markers, etc. Church and School Supplies. Information and prices upon request.

**LYCETT, INC., CHURCH SECTION,**
**317 N. Charles St.,**
**Baltimore, Md.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 607 Bay Head, N. J.**

## ELLISON & HAWES

**RICHMOND, VA.**

**COAL AND FUEL OID**
**FAIRBANKS-MORSE AUTOMATIC COAL BURNER**

**General Office, 530 East Main St.**
**Atlantic Life Insurance Co. Bldg.**
**Tel. 2-4766.**

## R. GEISSLER, INC.

450 SIXTH AVE. NEAR 10th ST. NEW YORK

**Church Furnishings**

IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

**Removed to 71-79 W. 45th St.**

Vol. 109—No. 34

28 AUGUST 1943

# The Southern Churchman

Gloria Dei (Old Swedes) Episcopal Church, Philadelphia, has been designated a National Shrine by the Federal Government. The oldest church in Pennsylvania, it carries on a highly modern activity program. Inset shows opening service of Art Guild meeting, with John E. Campbell reading the prayers.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R Tate Irvine, Secretary-Treasurer

Published by The Southern Churchman Publishing Co., 101 West Franklin Street, Richmond, Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.



# *Great Christian Offensive Can Sieze War-Created Opportunities*

**Episcopal Church Head Points to Need in This Country and in Other Lands as Challenges to Church and Factors in New, Better World**

**Far-Reaching Results Will Be Felt Long After War Is Ended**

New York, N. Y.—"The time has come when the Church must launch a Christian offensive designed to take advantage of some of the tremendous opportunities resulting from the war," declares the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church.

Bishop Tucker says that people are reading in their newspapers almost daily, stories about present and future military offensives, and he urges all Christian people to take advantage, in planning and action, of opportunities which, he says, "may be called wartime opportunities, but their results will be felt long after the war is concluded."

There are many of these opportunities, the Bishop believes, both in foreign lands and here in the United States. In distant lands he cited as an example, the missionary call from Free China, that vast section in west and southwest China into which millions have migrated under pressure of war. "A gallant group of Chinese and American missionaries has gone along with them and today is doing one of the finest pieces of missionary work in the history of the Church, in the face of terrific obstacles," Bishop Tucker said. He said, too, that even in occupied China Christian work is going on, and a great period of reconstruction will be necessary as soon as the war is over.

Other examples mentioned by the Bishop are in Latin America, "where younger Churches of growing strength will depend on us for aid in training native clergy, in developing educational projects, and in opening up new work," and India, from which comes "an urgent demand for advance. Thousands who seek entrance to the Church would not be turned away if we could play a more vigorous part."

On the home front, the Bishop declared that opportunities of equal magnitude are open. He mentioned the Negro race announcing that the Episcopal Church has inaugurated a new program among the Negroes, but that it needs much expansion. Another example, he said, lies in the war industry areas, "a great, if perhaps temporary field, involving the largest migration our country has ever known."

All of these needs, and many others, Bishop Tucker declares are clear calls from God. "Our response will require strenuous effort and real sacrifice. We do not grudge the effort and sacrifice necessary for victory in the war. Shall we not be equally ready to pay the price that will be needed to embrace the opportunities to bring into being that new and better world which we as Christians believe to be God's purpose for mankind?"

## *LETTERS*

August 18, 1943.

To the Editor of the Southern Churchman:

O, how beautiful those front page lines, "My Rendezvous" are.

The Southern Churchman fills a long felt want. Dean Robbins and Bishop Oldham and Bishop Tucker are so fine and all the editorials are excellent. I am so interested in the progress of "Unity." It must come. "Then there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all in all."

The Southern Churchman's faithful friend,

Margaret S. Gibson.

* * *

**EARLY CHURCHES IN NORTHEAST OHIO**

It was 1796 when Moses Cleaveland and a party of surveyors reached the site on the southern shore of Lake Erie which later was to be a great city known by his name. He had an assignment from the state of Connecticut to survey that state's Western Reserve. A second group of surveyors followed in one year. In this second group there was a clergyman of the Protestant Episcopal Church, the Rev. Seth Hart.

Mr. Hart had no church building, but he evidently found the people of the vicinity ready for religious services. According to his own report he conducted services and officiated at weddings, funerals and baptisms. One of the workmen was drowned in the Grand River. Mr. Hart officiated at the service. He reports that it was the first time that white people had formally attended a funeral service at Cleaveland. There were present 32 men, seven women and three children.

Mr. Hart did not continue long in the Reserve and the next name which appears in the religious history is a missionary, the Rev. Joseph Badger, who seems to have had a joint commission from the Presbyterian and Congregational churches. It was not until 1816 that Cleaveland saw the actual organization of an Episcopal Church.

Trinity Parish, which eventually evolved into Trinity Cathedral, was organized in the home of Phineas Shepherd in the village of Brooklyn, which lies west of the Cuyahoga River. This was the first religious organization in Cleveland. Evidently there was considerable rivalry between Brooklyn and Cleaveland for in 1820 the church was removed to the western village. "The word 'Cleaveland' will in the future be omitted in the records of the parish," said the report. But six or seven years later the church was moved back east of the river. Trinity Parish was incorporated in 1828 and its first building consecrated in 1829.

While there is no record of Episcopal churches in Cleaveland between the visit of the Rev. Seth Hart and the organizing of Trinity Parish, there was much activity in the surrounding country. Laymen were meeting in homes and many requests went back to the east asking for prayer books. Churches which were later to be organized had their informal creation in the homes of the pioneers. Official visitors who came later found much of their organizational work done for them.

St. James Church at Boardman was organized in 1809. It has just celebrated the 134th anniversary of its organization and the 114th anniversary of the erection of its church building which is still being used. This charming edifice is a definite landmark of the past with the present. Other early parishes were St. Peter's, Ashtabula (1816), Christ, Windsor (1817), St. Peter's, Medina (1817), St. Luke's, Ravenna (1817). The organization of the churches beginning in 1816 was stimulated by the oversight of two clergymen sent as missionaries to Ohio—Roger Searle and Philander Chase who was to become the first Bishop of the Diocese to be organized in 1818.

These historic incidents are of especial interest in view of the 54th Triennial Convention of the Protestant Episcopal Church in the U. S. A., which will be held in Cleveland, October 2-11.

# HAVEN . . .

By J. W. KENNEDY

The old familiar phrase, "that he who runs may read", was called to my attention last week as a misquote from the book of Habakkuk which had a different meaning in its original context. I turned to Habakkuk at this first oppjortunity and found the reading of this phrase went like this in the King James version: "I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." The reference is found in Chapter 2 verses 1, 2 and 3.

But in Goodspeed the vision is to be written "clearly upon the tablets, that one may read it on the run." Verse three also concludes a bit differently, "If it tarry, wait for it; for it will surely come without delay." Beginning with verse 4 we find the message or the vision and what the prophet is tarrying for. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." In other words, the point of this section is not contained in the familiar run and read passage but in the just and live passage. St. Paul quotes this very passage two times, in Romans 1:17 and in Galatians 3:11; giving it a fuller meaning than it has here, for the word that the Prophet uses signifies "faithfulness" rather than "faith". "The sense of the whole message would appear to be this: The soul of the evil man cannot stand upright. It collapses. The soul of the good man is steadfast and therefore survives. It is not might but right that, in the long run, survives all ordeals, as time will prove."

It is not so much then the running or the reading for they are both stymied because of the foreign army on the march against them. They are perplexed and troubled, not knowing what to do. The picture seems to be of the people poised for flight, but waiting for a word from God telling them what to do, and of the implication that the message will be so brief that they may literally read it and run or read it on the move. For every time of waiting upon God for knowing the right choice or decision to make is like this. Our admonition gained from this passage might well be "So let us take our stand with the Prophet on his watch-tower, and wait for the revealing word that none but God can give."

Several other lessons lie in wait for us between the lines.

We are never moving so fast that we cannot catch a bit of God's revelation if we remember to look for it.

We must be prepared to snatch every good thing we can and run with the good news to those who need it most, without delay—the need is so great and messengers so few.

But running or waiting we must still bear with faithfulness and patience whatever comes (invasion, plague, adversity, the temporary victories of the wicked, injustice and all other evil things) until God lightens the darkness of our incomplete knowledge.

But Habakkuk cautions us we must stand in a watch tower on the alert, ready for the message when it comes. He knew that one of these days the patient one who waited and received would be able to run unhindered by the enemy.

Stand daily, then, ready to receive what God would have us know and do between the dawns.

Broadcast August 9, 1943.

# *This Week . . .*


THE QUICKENING POWER ..... 4
By Rev. C. Avery Mason

CAN CHRISTIANITY HELP?
"DOES GOD SPEAK?" ..... 5
Second in Series of 6 Radio Addresses by the Right Rev. William Bertrand Stevens, Bishop of Los Angeles

INFORMATION REGARDING DEFERMENT OF PRE-THEOLOGICAL STUDENTS ..... 6

THE GREAT CHRISTIAN OFFENSIVE CAN SEIZE WAR-CREATED OPPORTUNITIES .. 2
By The Very Rev. Henry St. George Tucker

FEATURES

Haven . . . ..... 3
Rev. J. W. Kennedy

Editorials . . . ..... 7

Children's Page ..... 9
Mrs. C. H. Goodwin

News . . . .....10

Thoughts for the Thoughtful.....16


**AUGUST**

1. Sixth Sunday after Trinity.
6. Transfiguration (Friday).
8. Seventh Sunday after Trinity.
15. Eighth Sunday after Trinity.
22. Ninth Sunday after Trinity.
24. S. Bartholomew (Tuesday).
29. Tenth Sunday after Trinity.
31. Tuesday.

* * *

**COLLECT FOR TENTH SUNDAY AFTER TRINITY**

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask for such things as shall please thee; through Jesus Christ our Lord. Amen.

# *The Quickening Power*

By THE REV. C. AVERY MASON, S. T. D.,

Administrative Secretary, Forward in Service

The General Convention of 1934, held in the midst of depression, was guided by the Holy Spirit to establish the Forward Movement so that by daily prayer and meditation the Church might recover spiritual vigor to more perfectly witness to the Truth. That Movement has maintained its high quality. One illustration of this fact is that 300,000 copies of each issue of Forward day by day are still used.

In 1940 General Convention, under guidance of the Holy Spirit, was led to establish Forward in Service, a ten-year program devised to quicken every organization, department and function of the Church so that the last half of this century may experience an outpouring of Christian life and witness in such quality and quantity as to affect vitally all of American life, and hence the life of the world.

In 1943 General Convention meets at Cleveland. Again the Holy Spirit will be present to guide the future efforts and actions of this upsurging life within Christ's Body—the Church.

What is the vision in specific terms? It is a vision of individual communicants reaffirming the vows of baptism and confirmation; parishes remembering they are corporate bodies whose function is to be outposts of God's Eternal Kingdom; dioceses planning and executing their work as closely integrated parts of Christ's Body; the National Church supplying yearly general objectives for the whole Church and suggesting, where needed, tried and proven methods of carrying out those objectives. We are to do the old things with renewed vision.

"We cannot tell how He will win the nations,
How He will claim His earthly heritage,
How satisfy the needs and aspirations,
Of East and West, of sinner and of sage.
But this we know, all flesh shall see His glory,
And He shall reap the harvest He has sown,
And some glad day His sun shall shine in splendor,
When He the Saviour, Saviour of the world, is known."

There is a sense of immediacy in the air today. The pattern for the future is being fixed now. A dozen authors have emphasized this in the past year. Dr. Lewis in the "Screwtape Letters" portrays "Screwtape" an expert devil as writing letters to his nephew "Wormwood", a devil of less experience. In effect, Screwtape says to Wormwood—"Never let Christians live in the present. Keep them remembering the past or dreaming of the future, for in the past they cannot touch God (The Enemy) nor can they be in intimate communion with God (The Enemy) in the future." It's the present that counts for here and now, in the present, Christians can be in touch with God. "Therefore," says Screwtape, "keep Christians from being and doing things now."

Perhaps it was a recognition of this fact which led Forward in Service in its Plan of Action for this year to emphasize CHRISTIAN COMMUNITY SERVICE. If American community life is to be developed we must do it now! If the Church as the Divine Society is to witness to the Christian corporate life within it, that witness must be made now! To say we haven't time to carry out in our parishes the following suggestions of Forward in Service is to invite the reply—"Each of us has all the time there is." If we cannot find God, and the corporate life of the Church is not real to us in the midst of wars and social upheaval, then we must admit that for us God is a creature of circumstance, and the Church a fair weather club.

Christian Community Service is making our cities, villages and rural areas realize that The Divine Society is in their midst. It is the Church challenging the world for its worldliness by living not talking the Gospel. Each parish is and must be a Holy City with gates through which the citizens come in and out—carrying out Christ's gifts of Light and Life and returning with the world's burden of Pain and Suffering and Sin to be placed at His feet. We are out to conquer the world, but to conquer the world, New York, St. Louis and Sussex County (wherever I live) must be conquered lest having preached to others my city, my community, my county may be cast away. Jargon and slipshod sentimentality must go. The fight we wage is to the bitter end for secularism must give place to Christ. Should we fail to render Christian Community Service we ought not to complain if totalitarian, communistic or Nazi community service is rendered.

The Plan of Action suggests four obvious ways of rendering Christian Community Service:

First—The social implications of our corporate worship are found in every page of the Prayer Book. Perhaps the greatest service we can render to our fellowmen is to lead them to see that Christian worship is concerned with their jobs, problems, joys and defeats. "We cannot sit down and be devotional while acquiescing in conditions which make it impossible for other souls even to obey the moral law." (Evelyn Underhill.) We reject totally the theory of Godlessness that the earning of one's daily bread is not related to his Sunday worship. The offering of "ourselves, our souls and bodies" as described in the Prayer Book are not idle words. We mean it: Corporate worship must be primary. We are not a society of worshippers but a worshipping society. The word liturgy means people-at-work, and whether it be Morning or Evening Prayer, The Litany or Holy Communion, we are corporately, people-at-work. Doing what? Summing up the week before. Every hour of labor or of pleasure, every thought and word and deed are presented to Him who died for us. Nor do we lose our identity in corporate worship. The laborers are to worship as laborers, doctors as doctors, mothers as mothers, clerks as clerks, and as such we contribute our lives and our all to the corporate worship of the Church. The Holy Spirit is not private property of any man or group. It is part of the Society of God and works in the society of man. We receive power as men and women who are laborers, doctors, mothers and clerks, and if corporate worship means anything at all we are to go out and use that power as laborers, doctors, mothers and clerks in the world. Work and worship must be related.

Why do men stay away from Christian worship? One answer is that they see no relationship between Sunday worship and the way they earn their living on Monday. **They feel** that the Church gives only half-hearted attention to the problems they face during the

(Continued on page 8)

# *Can Christianity Help? "Does God Speak?"*

*Second in a Series of Six Radio Addresses Station KMPC, Los Angeles March 24, 1943*

**THE RIGHT REVEREND WILLIAM BERTRAND STEVENS**

**Bishop of Los Angeles**

We recall various ways in which we have been told that God speaks to us. He speaks in the lives of good men and women whose minds are unusually alert to the things of the spirit. Daniel Webster saw clear evidence of the divine in the life of his old aunt up in the New Hampshire hills. "When the Master of the universe has points to carry in His government," said Emerson, "He impresses His will in the structure of human minds."

God speaks in the world of nature, in the beauties of the seasons and living things, in the sun and rain and all that makes us glad to be alive. "Nature is a revelation of God; Art a revelation of man."

> "A voice is in the wind I do not know;
> A meaning of the face of the high hills
> Whose utterance I cannot comprehend,
> A something is behind that; that is God."
> —George MacDonald.

God speaks in the moral progress made by man and and institutions. "There is a divinity that shapes our ends." Even

> "Though man sits still and takes his ease,
> God is at work on man;
> No means, no moment unemploy'd
> To bless him, if He can."
> —Young.

But our understanding of God in these revelations of Himself is made difficult by embarrassing facts that are hard to explain. For example, the best of men have their weaknesses and are not able to live up to their moments of inspiration or even their normal level of kindness and goodness. One suspects that even Daniel Webster's aunt was not always able to be true to her best self. Nature is sometimes a cruel mistress. "Red in tooth and claw," she seems to delight in torturing man with earthquakes, fires and floods. The moral progress of man is not always certain. It seems to be so and just when we feel it is reaching a new mark, something like the present war drives us back to the place where we started.

We seek, therefore, some declaration of God that is not confusing, some word that does not have perplexing associations. This was the hope of the Jewish people of old. They had a clear understanding of right and wrong and a keen thirst for righteousness. Our debt to them is a tremendous one. The Jews have been called the unquenchable optimists of history, hoping when hope seemed futile and believing when belief seemed vain. It was this hope of the ancient Jewish world for a perfect revelation of God that the Christian finds fulfilled in the Person of Christ who is the expression of God's mind and His plan for mankind. We find in Christ our answer to the query, "'Does God Speak?'" "God was in Christ reconciling the world to Himself" we say with conviction. "God so loved the world that He gave His only begotten Son." The Episcopal Church with the whole Anglican Communion of which it is a part makes this its starting point in Christian thought and action.

We all seek to be better than we are. We are free men and women and have the power of choice which is "the strongest principle of human growth." Because we have the power of choice we make mistakes and the religious man is ever seeking to narrow the margin of wrong choices. In this search our plan and inspiration is the Person of the perfect Christ. God wants us to be better and in Jesus Christ He gives us the example and the means. Of all the religious leaders of history, only Jesus was able to face evil in thoroughgoing fashion and proclaim the truth that it can be conquered. He gave us a pattern of righteousness by showing us what real goodness is. Where we dimly apprehend, Christ discloses.

> "O Light that followest all my way,
> I yield my flickering torch to thee;
> My heart restores its borrowed ray,
> That in Thy sunshine's blaze its day
> May brighter, fairer be."
> —G. Matheson.

In His death upon the Cross, Jesus showed us how evil can be overcome by perfect unselfishness and self-sacrifice. In His parables, He told us much of the mercy of God and made it clear that no offense is a complete barrier to the divine love. The only condition to reconciliation is that something happen within the heart of man. We must want to be different. We must really crave a way of life that will be effective against our own special kind of weakness or meanness and that will be potent in every area of our activity.

> "Plenteous grace with Thee is found,
> Grace to cleanse from every sin;
> Let the healing streams abound,
> Make and keep me pure within."

All of this is involved in what we believe about Christ in the truth that we call the Incarnation. In Him we find something that can restore our lost sense of freedom, our hope for the future, and our joy in fellowship.

Christianity is not a code of ethics or a system of philosophy. It is a way of life. It is belief that Christ can and will help men, that He reveals to us God's will and our own possibilities. In Him we see the purpose for which we were created, the aim of human existence and the perfection which we must seek. In the death on Calvary we see the perfect obedience, humility and self-sacrifice which show how far righteousness can extend. This is so true and vivid to the earnest Christian that he must, of necessity, share it and he becomes a joyous crusader. That is the explanation of self-sacrificing service done in the name of Christ. It is the background of intrepid pioneers like James Chalmers who once said, "Recall the twenty-one years; give me its shipwrecks, give me its standings in the face of death, give me it surrounded with savages with spears and clubs, give me it back again with spears flying about me, with the clubs knocking me to the ground—give me it back and I will still be your missionary."

By entering into the perfect goodness of Christ and

(Continued on page 8)

# *Information Regarding Deferment of Pre.Theological Students and Recommendations Regarding Their Admisson to Seminaries*

Many leaders in our churches and seminaries are troubled over the possible effect of the present Selective Service regulations upon the supply of students for the Protestant ministry, especially since the lowering of the draft age to 18. This concern has been expressed in a resolution adopted by the Executive Committee of the Federal Council of Churches and the Executive Committee of the American Association of Theological Schools:

> "In view of the urgent need of the churches for a continuing number of theological students to provide trained chaplains for the armed forces and adequate pastoral leadership for the civilian community; and also in view of the desirability of a clearly understood basis upon which such a dependable succession of candidates for this religious service may be assured; we earnestly request the Selective Service System to amend Occupational Bulletin No. 11 as issued March 1, 1943, so as to include the following provisions:
>
> "Any young man 18 years of age may, on filing his Selective Service questionnaire, or at any time prior to induction, request and receive favorable consideration for a 11-A deferred classification as a pre-theological student provided:
>
> (a) That he is properly credentialed by his church authorities as a candidate for th eministry:
> (b) That it is certified by a recognized college that he is accepted for admission and that within a period of thirty-four months or eight terms of sixteen weeks each after entrance he will be able to complete a pre-theological course of study acceptable to the seminary which he plans to enter; and
> (c) That a recognized theological seminary certifies that he is unqualifiedly accepted for admission upon completion of this pre-professional work."

On June 3rd, a committee representing the Federal Council and the American Association of Theological Schools and consisting of President John A. Mackay of Princeton Theological Seminary, President Arlo A. Brown of Drew Theological Seminary and Dr. Douglas Horton representing the Federal Council of Churches, and President Mackay, President Abdel R. Wentz of the Lutheran Theological Seminary, Gettysburg, Dr. Gould Wickey and Dr. Henry P. Van Dusen representing the American Association of Theological Schools, waited upon General Hershey, Director of the Selective Service System, to present this resolution.

The conference was long and thorough. General Hershey and his staff were cordial, sympathetic, and responsive to the problem laid before them.

Selective Service fully shares the concern of the churches and seminaries that a steady supply of men should be made available for the Christian ministry. This concern was in their thought in framing Occupational Bulletin 11, and it is their view that this Bulletin, **as now revised,** safeguards this objective.

**Occupational Bulletin 11, as revised on July 1, 1943,** provides that

> "A student (pre-medical, pre-dental, pre-veterinarian, pre-osteopathic, pre-theological) should be considered for occupational classification if he is a full-time student in good standing in a recognized college or universiay and if
>
> "(a) It is certified by the institution in which he is pursuing the pre-professional course of study that if he continues his progress he will complete such pre-professional course of study **within 24 months from the date of certification.**
> "(b) it is certified by a recognized (medical, theological, etc.) college that he is accepted for admission and will be admitted to undertake professional study upon completion of his pre-professional work."

In issuing this bulletin, the Selective Service System assumed that the seminaries would follow the practice now generally being followed by the Medical schools of the country, and accept prospective seminary students upon their completion of two calendar years (through acceleration, three academic years) of college work. The Selective Service System does not see its way to grant pre-theological students a special status, neither asked for nor given to pre-professional students of medicine, dentistry, engineering, and other parallel professions.

It is clear that the basic question is whether the churches should seek to secure a unique classification for pre-theological students, or whether the latter should stand on the same basis as candidates of the other major professions for whom special classification is provided. In following the latter alternative, all the professions concerned recognize that their students will have less than the desired academic preparation, but that this qualification of standards, indefensible in normal times, is justified when millions of young men are sacrificing altogether the possibility of college education while others are seeking to make themselves available for the service of the national community at the earliest possible date.

After the most careful consideration and discussion of the problem thus presented to the churches and seminaries, it is our judgment that it would be unwise for the church to request a uniquely privileged exemp-

(Continued on page 8)

# EDITORIALS

*Laymen Speak*

We have published both the majority report and the minority report of the Commission on Approaches to Unity. This is such a vital question, that we have the temerity to write again on this same subject.

There came to our desk the other day a letter signed by fifteen prominent laymen from every section of the country, endorsing the majority report. This list included such outstanding laymen, as ex-Senator George Wharton Pepper, Mr. Charles P. Taft, Mr. Samuel Thorne, Mr. Stoughton Bell, Mr. Augustus N. Hand, Mr. John B. Minor and others. No one can doubt for a moment the loyalty of these laymen to the doctrine, discipline and worship of the Protestant Episcopal Church. With their letter they enclosed five pamphlets all dealing with this vital question. It is encouraging to receive this information from laymen. As their letter states, "In our judgement a practical manifestation of Christian Fellowship at this particular time will have a stimulating effect upon the people of both Churches and will be a great encouragement to all who are laboring to prevent post war chaos." If we have an aroused laity, we are sure of making progress in the realm of Christian Unity.

We commend these laymen and hope that their good work will bear fruit, in General Convention.

*Dealing With the War Bereaved*

It is acknowledged in most quarters that the Church has made good progress in her ministry of healing. We wonder if our clergy are prepared to deal as effectively with the war bereaved? If we fail in this task, it is indeed going to be a grievous failure.

We like the prayer for the "War Bereaved" authorized by the Presiding Bishop. It will bring comfort to thousands. But our plea is that the parish clergy begin to train themselves now for the mounting casualties that are bound to come.

The tensions that war places upon all increase rapidly. The function of the Christian pastor is to ease those tensions. It will best be done through quiet prayer and meditation. The pastoral office of the ministry comes into its own during periods of stress. The clergy of the Church must be awake to the need for the due exercise of their pastoral office. The healing of the distraught and pain racked spirit, by the sudden loss of a loved one, is a chief responsibility of the minister in this period of emergency. Medals, brave words, will not do. There must be a faith in the One who said, "I am the Resurrection and the Life!"

God help His ministers to rise to the glory of their responsibility in these distressful days.

*We Are So Sorry!*

We received the following letter from the Bishop of Ohio.

"My dear Mr. Editor:

Iwas shocked beyond measure to see on page 13 of the Southern Churchman of August 14, 1943, the folowing headlines: "Rev. Fay Appointed Curate to Church of the Holy Cross.' We have been making a noble effort to overcome this type of terminology in the Diocese of Ohio, and it is just too bad that the Southern Churchman had to let us down. Please find enclosed for your information, and for that of your editorial staff, this little verse, which was published in our diocesan paper Church Life, and which I hope will set you straight for the future.

Yours faithfully,

Beverley D. Tucker."

Here is the poem!

**"Reverend"**

Call me "Brother" if you will.
Call me "Parson," better still.
Though plain "Mister" fills the bill,—
If that title lacketh thrill,
Even "Father" brings no chill
Of hurt or rancor or ill-will.
If "D. D." the name append,
Then Doctor doth some fitness lend.
"Preacher" (Ugh!), "Pastor,"
"Rector," "Friend,"—
Titles almost without end, —
Never grate and ne'er offend;
A loving ear to all I bend.
**But how that man my heart doth rend**
**Who blithely calls me "Reverend."**

—Author Unknown.

The point is that "Reverend" should be used only when the first name or initials are also used, or when title "Mister," or "Doctor," or "Canon," is also used. Here are examples of **right** usage: Rev. John Smith; Rev. J. B. Smith; Rev. Mr. Smith; Rev. Dr Smith; Rev. Chaplain Smith; Rev. Canon Smith. Here are examples of **wrong** usage: "Rev. Smith"; "Good morning, Reverend."

Knowing the Bishop of Ohio's loyalty to the Southern Churchman, and to things connected with Virginia, we are truly sorry for this gross error. We know there are thousands of other good churchmen, and sensitive grammarians, who likewise cringe when this mistake is made. We do ourselves. We trust that our proofreader will be more careful in the future. The editor is not the proofreader, but he will exercise more diligent care in the future. Please forgive us, Ohio!

## THE QUICKENING POWER

(Continued from page 4)

week. **They know** no sense of corporateness as they try in daily life to practice the Christian life. **They hunger** for a sense of belonging to a Church that cares when they fight for a decent civil life or business ethic.

One might say that the whole Plan of Action revolves about this renewed emphasis upon the social implications of our corporate worship. If men are to worship corporately with a sense of social responsibility they must have sound organization in the parish Church, conviction about Christian Vocation and the Christian Doctrine of Man.

Second—Is it possible that parish churches have not evaluated their own parochial work in 20 years! Not only is this possible, it is a fact. We must recapture the vision of the Church as the Body of Christ. What earthly body could go along that length of time functioning with efficiency yet never checking its progress? The time is ripe for us all to check up on our parochial organizations, see if they are related to the total work of the Church and the needs of our communities, cut out the useless growths which cling to the average parish Church and "streamline" our parochial organizations for active service in the struggle against secularism. Forward in Service can assist any parish priest with materials based upon actual experience in living parishes and with inventory charts prepared after years of study and work. They are free to the clergy for the asking.

Third—Every Christian has a Vocation. Emphasis upon Christian vocation isn't an academic phrase to be tossed about exclusively in classrooms. Christian vocation, the fact that God calls each man and woman to use particular gifts as a member of Christ's Body, is the crying need of the modern world.

Fourth—The Christian Doctrine of Man is a challenge and an answer to every state, organization or social custom which would degrade man. It is an answer to modern anarchy.

These four constitute the Plan of Action for this year. A Plan of Action beaten out under the realistic scrutiny of parish priests and laymen in all eight provinces of our Church. Eight times the tentative Plan of Action was taken to the clergy of our Church in provincian conferences, every diocese has had the opportunity to send representatives to go over this Plan to make it the Plan of Action of the whole Church. Nor is the Plan a theoretical document. Each step in the Plan is backed up by tried and tested methods documents. The Plan of Action and methods documents are free in single copies to the clergy. Additional copies can be secured at a very nominal price by addressing Forward in Service, 281 Fourth Avenue, New York 10, N. Y.

* * *

## CAN CHRISTIANITY HELP?

(Continued from page 5)

by cooperating through our wills we are able to take to ourselves something of the courage and character of Christ Himself.

It is to u ndergird men for this life in Christ that we have the season of Lent.

"I know an ancient garden set within
An old gray wall besmirched with rusty mold;
Its medieval gate remains to hold
Remembrance and the name which long have been.
Who enter there forsake their worldly kin
And lesser aims awhile, to be enrolled
For training, and to learn what saints have told
Of earnest strife against besetting sin.

That garth is Lent, its walls six creeping weeks,
Its gate Ash Wednesday—all to bring us near
The pattern life of our redeeming Lord.
The Church, as He to His disciples, speaks:
"Come ye yourselves apart—strive—be severe—
To conquer self, amend, and be restored."

—Edward Henry Eckel.

* * *

## INFORMATION

(Continued from page 6)

tion for its prospective ministers, even if it were probable that such a request would be granted.

Accordingly we recommend,

1. That the seminaries indicate their readiness to accept for admission properly qualified men who shall have completed three academic years of college work, and that they so inform the colleges in order that pretheological students may be properly certified to their draft boards for classification in II-A.

2. That in the case of pre-theological students who will not have completed the requirements for the A. B. degree or its equivalent within twenty-four months after reaching the age of eighteen, the seminaries shall require them to complete their work for the A. B. degree or its equivalent during their seminary course, especially by utilizing the summer terms.

It is our judgment that under no circumstances should the B. D. degree be granted without the completion of the work for the A. B. degree or its equivalent.

Furthermore it should be rceognized that these recommendations are designed only to meet a war-time emergency and would cease to be effective at the conclusion of the emergency.

* * *

## A PRAYER FOR USE AT THIS TIME

**O Almighty God, the Supreme Governor of all things Whose power no creature is able to resist; We ask Thy guidance for our Government and for our people in this time of trial. Save us from violence, discord and confusion; from pride and arrogancy, and from every evil way. Drive from among us all bitterness and racial prejudice, fill our hearts with the spirit of brotherhood, and make us a united people faithful to do Thy Will, through Christ Thy Son, our Lord.**

**Amen.**

**..Set forth by the Bishop of New York.**

* * *

**SPEAKING IN PARABLES. By Dom Bernard Clements. Morehouse-Gorham, New York. 127 pages. $1.50.**

British radio preaching has always been of high order. These addresses, all of them prepared for broadcast use, are no exception. The first group are five-minute morning addresses, similar to our own "Haven." The last section of the book contains the "Malta Messages." In the midst of the Sunday evening entertainment broadcast for the garrison on Malta, the announcer would say, "Hold on, boys, here's the Padre. He'll be gonged after three minutes, but until then he has something to say." Many letters back home told that these three minutes did have a message for the men on Malta.

**WHAT MATTERS. By Walton Harlowe Greever. Muhlenburg Press, Philadelphia. 104 pages. Paper 50c.**

A booklet of dogmatically expressed doctrine from the Lutheran standpoint.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### THE SEED

In the heart of a seed,
Buried deep, so deep,
A dear little plant
Lay fast asleep.

"Wake," said the sunshine,
"And creep to the light."
"Wake," said the voice
Of the raindrops bright.

The little plant heard,
And rose to see
What the wonderful
Outside world might be.

—Scrapbook.

---

### DOCTOR THEODORE

Mary Lou tried playing house alone in the playroom. It was not much fun.

"Oh, dear! Why did Ruthie and Jane have to move away?" Mary Lou sighed. Playing house with no neighbor ladies to call with their doll children seemed little fun. But there were no girls living next door now. There was only a boy called Teddy, who owned a horrid, barking little dog. Mary Lou had no use for either boys or dogs.

"I think I'd better put you outdoors for a nap, Goldilocks," Mary Lou told her biggest doll. "The fresh air will do you good."

The new boy next door was shoveling snow off the walk, as Mary Lou wheeled Goldilocks' carriage out on the front porch.

"Hello," he called. He looked lonely, too.

"Hello," Mary Lou called back.

Then Buddy, the little dog, came racing across the yard, barking. Mary Lou was almost afraid of Buddy.

"Call your old dog and don't let him wake my baby," Mary Lou told the boy. Teddy called and Buddy went home again.

An hour later, Mary Lou went to see if Goldilocks had waked from her nap. "Oh! Oh!" Mary Lou squealed. "Where's my doll?" Goldilocks was not there. The covers were pulled out on the porch.

Teddy looked over the fence. "What's that?" he called. He stopped shoveling snow. Then he understood and looked around.

He spied Goldilocks half buried in a snowdrift near the fence, and he guessed how the doll had got there. It must have been Buddy. That pup was always burying things!

Just then Mary Lou saw Goldilocks, too. "Oh! Oh! my Goldilocks will die of the cold!" she squealed.

"No, she won't. Not if we get her to bed with a hot water bottle right away and you have the doctor to see her." Teddy really felt sorry about Buddy's naughtiness. He must do something to keep Mary Lou from feeling too bad and blaming Buddy.

"Here!" Teddy handed Mary Lou the big doll. "You go in and get her to bed, and I'll go for the doctor."

"What doctor?" Mary Lou asked, but Teddy had disappeared into his own house.

Mary Lou hurried to put Goldilocks to bed. She had hardly finished when the doorbell rang. Why, who was this in a long coat and with that funny thing in his ears? It was Teddy, of course, but he did look very like a doctor.

"I'm Dr. Theodore," Teddy explained in a funny, deep voice. "And I've come to take your child's pulse and listen to her lungs and write you a prescription so she'll get well."

Mary Lou giggled. She led Dr. Theodore to Goldilocks' bed. He listened to Goldilocks' heart with the funny instrument and looked very grave. But he was encouraging.

"I think we'd better fix a hospital for Goldilocks," Dr. Theodore said. "You can be the nurse, and wear a cap, and if you have some other dolls we can have them for patients in the hospital, too. That Teddy bear would be a good patient."

The rest of the afternoon flew by. Mary Lou never had heard of so many interesting diseases as the dolls suddenly had. Dr. Theodore was really wonderful, the way he prescribed for them and made them all well by supper time.

Mary Lou was so excited that she could hardly eat her supper.

"Teddy's uncle is a doctor, that's why he knows so much," Mary Lou told her parents. "And he gave Teddy that old steth—stetho—something that he uses to listen to the dolls'—I mean patients' —hearts and lungs with. And Teddy says any time the dolls are sick I can telephone for him. He's going to make a special phone with two tin cans and a string between his playroom and mine."

"Pretty fine having a doctor in the house next door, when you have a family of dolls likely to get chicken pox or measles any minute," Daddy laughed.

Mary Lou thought so, too. Why, playing hospital with Teddy was really more fun than playing house with Ruthie and Jane!—Story World.

### AVIATORS LEARN FROM GEESE

Have you noticed that groups of airplanes usually fly in V-wedges, like flocks of wild geese winging northward in the spring or southward in the fall?

At first thought, this has no particular meaning; but those of us who are interested in aviation find that there are two good reasons for such a flight formation.

First, geese, like airplane pilots, follow a leader or flight commander. The commander of the flight flies at the nose of the V, and because of the V-formation, all those behind him can see his signals.

Second, an airplane flies because its propeller "digs into" the air or wind, pulling the plane along like a boy climbing a rope hand-over-hand. Wild geese must also have air resistance or wind resistance against which to beat their wings.

Now, the rush of a plane or a goose through space leaves a partial vacuum directly behind it, a space where the air is thin. This space does not offer the proper resistance to whirling propellers or beating wings; hence, wild geese and airplanes fly in V-formation instead of single file, one, behind the other. The position of each, slightly back and to the left or right of the one ahead, keeps him out of the vacuum and gives him ample air resistance for flying besides permitting him to watch the signals of the flight commander.

—Ambassador.

* * *

### THE DOWNY WOODPECKER

Today, a little fellow came
And went to work for me,
He didn't stop to give his name
Nor ask about a fee;

But eagerly and earnestly
Began a keen inspection
Of branches on my apple tree,
For worm or bug infection.

The noisy sparrows, quarrelsome
For bread crumbs in the yard,
Ignored the toiler who had come
To labor there so hard;

And scolding blue jays made demands
For peanuts; but the worker
Asked not a thing from human hands.
To show he was no shirker

He ate his dinner as he toiled,
And so precise was he
His snow-white shirt was never soiled
The while he worked for me.

—Our Dumb Animals.

(Continued on page 13)

**UNIQUE FEATURE OF AN ARMY CAMP**

I am truly convinced that Chaplains are busy people. They are doing all in their power to encourage those within their reach to put on the "whole armor of God" to girt loins with truth; to aid in fastening on the "breastplate of righteousness"; to shod feet with the preparation of the gospel of peace; to urge that man takes the "shield of faith, the helmet of salvation, and the sword of the spirit."

Because of such motives, the Chaplains at Fort Knox, Kentucky, instituted a Daily Vacation Bible School. For a period of six weeks, three weeks at the Post Chapel, and three at the Goldville area, the children of officers, noncoms, and civilians, ranging in ages from 4 to 14, enjoyed a real experience. Such a school administered to the spiritual needs of 1,000 families, located on a post which has grown to ten times its normal size since our peace has vanished. 750 families reside in the Goldville area, and 350 others are located over the post at large.

The Goldville school was in session from June 14-July 2, with an enrollment of 99, thirty of whom were recognized for perfect attendance.

Captain Claude E. Ireland, Wendell, Minnesota, Assistant Post Chaplain, was in charge. He served in World War I, and was ordained in July, 1918, under the open sky, near Noyers, France. Before Bible School was over, he left to fill a new assignment.

Corporal Violet Clark, a WAC and Chaplain's assistant from Farmersville, Texas, directed the school in a most efficient and inspirational manner.

Superintendent of the beginners was Mrs. Bernard Hall. Working with her was Miss Jean Miles, who was also one of the secretaries, the other two being Miss Juanita Morgan and Miss Rosalie Schendlicker.

The largest group in the Goldville school was the Primary Department. It was interesting to note that nearly every one of them had perfect attendance. Mrs. J. P. O'Mera was the Superintendent assisting her with the teaching was Mrs. R. L. Brooks.

Corporal Violet Clark and Mrs. James Gamel worked the Junior-Intermediate group. The latter was also the school song leader.

Mr. Roberts and Mrs. Sexton, the latter replacing Mrs. Kimball, who left for California, directed the recreation.

Mrs. Warner, Texas, needed to be replaced as a pianist. This was done by an efficient and outstanding student, Bobby King, aged 12 years.

The Post Chapel Schools—one for Protestants, and one for Catholics—were in session from July 12 to July 29. The Protestant enrollment numbered 115, with 36 having perfect attendance.

Chaplain F. C. F. Randolph is the Post Chaplain. He was born in New York City. Prior to his military service, he ministered to churches in New York, Ohio, and Pennsylvania. If you can fathom the huge task of being a Post Chaplain, at a camp with the magnitude of Fort Knox, then I know that you on the home front will be proud to have released from your services this Christian personality. In addition to his many tasks, he was never too busy to work with us, suggest to us, or pray for us in D. V. B. S.

The Chaplain in charge was Chaplain L. R. Mellin, of Watertown, N. Y., now Assistant Post Chaplain.

The Superintendent who endeared herself to the pupils was Mrs. Charles Pitts, of Texas. It was gratifying to find a Chaplain's wife equally eager for service. Her husband, Chaplain Pitts, serves with the Army Air Corps, Godman Field, Fort Knox.

Mrs. Ted Rice served as Secretary. Bobby King, who served for three weeks at the Goldville school, also attended the Post school and served as their youthful pianist.

Miss Christine Cole, one of the school teachers, was Superintendent of the beginners. They met at the Fort Knox Nursery School.

"God in Creation" was the basis of study for the Primary Department. Mrs. Mary Jones, Mrs. Sue Leslie Kimball, Miss Beverley Thompson and Miss Mary Thompson were the efficient leaders of this group.

The Junior-Intermediate group used for its theme, "Discovering God".

Mrs. Anna Marie Mathes, of Texas, was the Superintendent and one of the teachers. Mrs. Mabel J. Boyer also served as instructor. Mrs. Ernest B. Leathers, Cygnet, Ohio, led the entire group of Juniors and Intermediates in a devotional hour each morning.

It would be difficult to summarize accomplishments. The students worked from the Scriptures and work books, memorized Bible verses, sang, played and did creative work. Both schools edited a newspaper, including numerous pictures of themselves, which each student received as a souvenir.

Each day a flag ceremony and processional took place, with the youngsters marching from school to Chapel for closing exercises. Each day allegiance was pledged to the American Flag, the Christian Flag, and the Bible. One of the greatest student honors achieved was to carry one of these in the procession.

Visiting Chaplains assisted each day. In addition to those named were Chaplains Charles Pitts, Ivan F. Beck, William J. H. McKnight, John G. Gieck, Allen T. Bennett, Ira S. Fritz and Robert S. Skelton.

At a closing consecration service, Juniors and Intermediates pledged themselves to noble services, one for the ministry—one for missionary labor, many for Sunday School teachers and better Christians.

Graduation exercises were held with qualifying students and the faculty receiving certificates. The Post Commander, Colonel N. B. Briscoe, addressed the groups, before presenting the diplomas.

And so they gathered from many states—but with one purpose, Christian education. There were workers from many walks of life—Chaplains, a Chaplain's wife, school teachers, Sunday School teachers, housewives, officers' wives, non-coms' wives, a WAC, mothers and colonels' daughters. Whether they were visitors or if they resided on the Post, they bent every effort to instill the values and beauties of Christian living.

In the words of one of the teachers—"If we have encouraged but one child to a true consecration of service; if we have caused but one to have a closer and sweeter walk with the Saviour; if we have helped but one to be more lovely in the name of Him who is most lovely, ours has been a most happy and blessed privilege."

Esther Cook Leathers.

Cygnet, Ohio.

* * *

**GROUPS TO PRAY CONCERNING UNITY**

The Rev. Whitney Hale, of Boston, has reported that in the Diocese of Massachusetts there are plans to get together small groups for prayer concerning unity, and especially for our negotiations with the Presbyterians. These groups are to include men of all types of churchmanship, and Presbyterians as well as Episcopalians may be included.

This proposal did not reach the Commission on Approaches to Unity in time to be included in their report, which has already gone to press. But it is so eminently wise and Christian that it deserves wide consideration, and, I trust, will lead to action in other dioceses similar to that undertaken in Massachusetts. It is from the prayer of our Lord (St. John 17:21) that the movement toward church unity takes its origin; it is by the prayers of His followers even more than by debate and argument that it may best be promoted.

Sincerely yours,

Howard Chandler Robbins.

* * *

**RHODE ISLAND**

Through the Rhode Island correspondent of the Southern Churchman comes the yearly report of the work of the Service Committee of the United Thank Offering. The General Chairman is Miss Harriet Neal, of Coronado, California; the Vice-Chairman is Mrs. Roswell H. Blair, of Annapolis, Maryland, for the Navy; the Army Chairman is Mrs. C. D. Roberts, of Chevy Chase, Maryland, and the Newport, R. I., Chairman is Mrs. John Sylvester, of Greenough Place, Newport.

These Army and Navy Service women are offering for the year a United Thank Offering of $1,254, which makes, for the Triennial Offering, the round sum of $3,000.00. This is a good improvement over the last time, and is most creditable to the eighteen women mostly responsible for the work.

In her annual report, Miss Neal writes: "Gratitude changes in war because the type of things prompting it changes. Occasionally some blessing comes which so overwhelms us that the gratitude it brings forth is deeper than that which comes from a hundred ordinary causes—the gratitude which lifts the heart in wordless, joyful prayer, which seeks some expression in a gift deliberately, thoughtfully, given; and, that expression being inadequate, the natural culmination of the prayer and gift is a rededication of our lives, for joyful service for the extension of Christ's Kingdom."

In the South the chairmen are Mrs.

A. T. Zimmerman, Forty-fifth Street, N. W., Washington, D. C.; in Virginia, Mrs. L. J. Bellis, Alson Drive, and Mrs. O. A. Sandquist, Quarters S P 23, NOB, in Norfolk; Mrs. H. E. Jenkins, Camp Perry, Williamsburg, and Mrs. E. T. Preston, NPG, Dahlgren, while in Maryland the chairmen are Mrs. Herbert Dumstrey, Bainbridge, and Mrs. H. A. Baldridge, Annapolis. In New England, besides Newport, there is a chairman, Mrs. G. A. Alden, Quarters H, Naval Hospital, at Boston, Mass. Further south is Mrs. W. C. Fortune, Burmont Street, Philadelphia, Pa. In the Far West are Mrs. E. E. Stevens, Naval Ammunition Depot, Hawthorne, Nevada, and at Mare Island, Calif., Mrs. G. P. Shamer and Mrs. W. E. Malloy, at the Navy Yard, and, of course, the indefatigable General Chairman. Miss Harriet Neal, in Coronado, California.

* * *

**DIOCESE OF MICHIGAN**

Detroit, Michigan—A Leadership Training Conference for boys 14-21 years of age will be held at Camp Frisbie, Waterford, Michigan, beginning Monday, August 30 and closing Sunday, September 5, according to the announcement of the Department of Boys' Work in the Diocese of Michigan. Boys from parishes and missions in Michigan, from Canada, and from other Dioceses are expected to attend, two of the registrations so far received having come from Louisville, Ky.

The Leadership Training Conference is under the auspices of the Diocesan Brotherhood of St. Andrew, although membership in the Brotherhood is not required for attendance.

The Rev. Sheldon T. Harbach, Diocesan Director of Boys' Work, will be Conference Chaplain. Mr. Harrison Fiddesof, General Secretary of the National Brotherhood of St. Andrew, and Mr. Vern Swartsfager, Field Secretary of the Brotherhood assigned to Army and Navy Work, will conduct a period during the conference on "How the Brotherhood of St. Andrew Works", and Mr. Swartsfager will also be the special Campfire Speaker. The Rev. Allan L. Ramsay, of St. Mary's Church, Detroit, is to be athletic and swimming director, with the assistance of the Rev. John R. Scarlett, of Jackson. Among leaders from the Diocese of Michigan will be the Rev. Messrs. Clarence W. Brickman, of Lansing, Gilbert Runkel, of Flint; Irwin C. Johnson, of St. John's, Detroit, and Charles E. Edinger, of Ferndale.

The conference is limited to 60 persons. The cost for the period will be $10.00, and reservations are being taken at the Diocesan Office, 63 East Hancock Avenue, Detroit 1.

---

Ann Arbor, Michigan—A new joint program for the work of St. Andrew's Parish, Ann Arbor, and the work among the Episcopal students at the University of Michigan has been agreed upon by the Vestry of St. Andrew's in cooperation with the Harris Memorial Trust and the Church Society for College Work. This program involves a greater concentration of the activities of the parish and student work on the church site, due to the closing of Harris Hall, former student center.

Since 1885 the work of the parish and the work among Episcopal students at the University of Michigan has been a joint enterprise. At the time of the erection of Harris Hall a trust fund was formed under the leadership of Bishop Harris, second Bishop of Michigan, to receive and administer the funds for the upkeep of the building and the promotion of student work. Later on, under the leadership of Bishop Page, fifth Bishop of Michigan, the Centennial Fund of the Diocese was raised. The income from 10% of the capital of this Fund has been paid since that time to the Harris Memorial Trust. Also, the women's organizations of the parish have contributed yearly to the funds of this Trust and from time to time special gifts and contributions have been received from individuals.

Fifteen years ago the income from the Harris Memorial Trust was approximately $8,000 per year. In the years of the depression, this dropped to $4,800 per year and remained fairly constant at that amount until 18 months ago, when a further decline in the income occurred, due to default in a number of securities and to lower rates of interest. It became obvious that the parish must choose between keeping Harris Hall open with practically no staff for the student work, or closing the Hall and having an adequate staff. Furthermore, it was conservatively estimated that it would cost $15,000 to renovate the building.

In view of this situation, the Vestry of St. Andrew's Church requested the Church Society for College Work to review the situation and to offer suggestions. The Society recommended closing Harris Hall and moving the student work to the parish buildings at St. Andrew's Church, and offered an amount of money annually for three years, to be used with income available from the Harris Memorial Trust, for a thorough-going student program. This offer was accepted by the Harris Memorial Trust and the Vestry. The work will be carried on by a Student Chaplain and a full-time Woman Counsellor, and funds will be available for entertainment, an adequate program and administrational expenses.

Present facilities of the parish will be adapted also to the use of both parish organizations and college work, and the midweek communions and special services formerly held in the Chapel at Harris Hall will now be held in St. Andrew's Church. Much of the Harris Hall furniture will be moved to the parish hall to equip the building for both parochial and student activities.

In the statement issued by the Vestry of St. Andrew's to the people of the parish, is the comment:

"Undoubtedly one of the challenges of this new venture will be the building of more adequate facilities to house the parochial and student activities on the church grounds. The plan of the Harris Memorial Trust is to devote the monies obtained from the sale of Harris Hall toward such facilities. The hope of the Vestry is that the members of the parish will share in the responsibility and privilege of providing, in connection with St. Andrew's Church, the best possible equipment for both parochial and college work."

* * *

**RADIO MESSAGE FROM MAURICE VOTAW AT CHUNGKING, CHINA**

New York, N. Y.—Radio message from Maurice Votaw, at Chungking, China, which reached the National Council August 17, states that on May 12, Miss Anne Lamberton wrote her sister, "We are all well and getting along without any difficulty. Plenty of hot water for showers and laundry. We have received two lots of packages and bought two lots of things from the canteen."

Mr. Votaw supplies the information also that Miss Laura P. Clark, Dr. Harry Taylor "and the others are now living where Bishop Gilman stayed last spring. This is believed to be the Columbia Country Club. "I think we can write to all groups," he concludes.

* * *

**CONFIRMATION OF LEPERS**

Ancon, P. C. Z.—Bishop Harry Beal, of the Canal Zone, has just had his first confirmation of lepers, six men and two women, in the leper colony at Palo Seco. They were prepared by the Ven. Arthur F. Nightengale, now in his twenty-first year as rector of St. Paul's, Panama City, with its 1,300 communicants. Besides attending to a number of other duties, Archdeacon Nightengale manages to provide an early celebration at the leper colony every Monday morning.

Shaded by palms and breadfruit trees, the neat two-story, government-built houses of the colony form a cheerful community on a headland at the Pacific end of the Zone, selected for the colony by General William Gorgas in 1907. Fewer than 500 patients have been admitted in thirty years, and of these, more than one-tenth have been sufficiently cured to be paroled; 85 women and 34 men are now patients. They work little farms and sell their produce to the colony kitchen at current prices. A woodwork shop is kept busy. Patients made all the furniture in the Chapel of the Holy Comforter.

* * *

**AMERICANS IN CHINA: HARRY R. CALDWELL**

In China today, still carrying on their work in the face of bombings, privation and daily risks of death, are many veteran missionaries who have spent their adult life in that country. United China Relief supports much of their work.

Undoubtedly one of the most picturesque of these is Harry R. Caldwell, a Methodist missionary now 67 years old, who has spent most of his life in the backwoods of Fukien Province in China's southeast. He is still at his post not far from Foochow.

Dr. Caldwell's relation to the people living around him has always had the same all-inclusive character of that of a country doctor to his patients. His services long ago left the purely evangelical field and have touched upon the scientific, the agricultural and the educational.

A recent anecdote is typical of Dr. Caldwell's energy, audacity and practical outlook. About a year ago he ran the Japanese blockade to return to his post in unoccupied China, close to the enemy lines. He arrived safely, and triumphantly, with a glass tube containing several Carolian queen bees in his vest pocket, where his body warmth kept the bees alive. These bees are now improving the local honey industry—and there the sugar shortage is not felt.

In 1904 the Rev. Caldwell, then a mild-eyed, gentle-mannered young mis-

sionary, started a remote mission station in a semi-jungle region of China whose inhabitants were illiterate and hostile. The bare hills of Fukien Province were criss-crossed by ravines checkered with tall sword grass, and they were filled with man-eating tigers.

Dr. Caldwell established himself forever in the hearts of these people when he took a gun and went out one day in search of a tiger which had just carted off a 16-year-old boy in a nearby village. He staked a goat for bait outside the village, and waited all one night. At dawn the tiger appeared, and jumped for the goat. The tiger didn't get the goat, but young Caldwell got the tiger—and started his own fame as a "tiger-hunting parson."

With a gun in one hand and a Bible in the other, Dr. Caldwell has since built 61 mission stations in China. In his area eight out of ten people were illiterate. He made teaching one of his biggest jobs, and pioneered in adult education in that region. He has established scores of schools, and helped launch a university.

Dr. Caldwell felt a special responsibility for the half million farmers and fishermen in his end of China, and he has during his years there undertaken many agricultural projects on their behalf. He introduced improved grains, vegetables and fruits, and once when he returned to China from a furlough, he took with him a crate of full-blooded American roosters, whose descendants today help feed the hungry Chinese in his district.

With all this activity, Dr. Caldwell has found time for a large amount of first-class scientific work in natural history. He has hunted butterflies, bats and birds; is a recognized authority in the latter field. And in the Museum of Natural History in New York are scores of handsome specimens and skins —the gift of the tiger-hunting parson.

Roy Chapman Andrews once called the Rev. Harry Caldwell "one of the most unusual men I have ever met", and the hundreds of Chinese whose lives he has bettered would agree.

Dr. Caldwell was born in Cleveland, Ohio, and spent much of his youth in the Tennessee mountains, where his father was a Methodist minister.

* * *

## DIOCESE OF GEORGIA

"The Rev. Harry Speake Cobey, for the last 17 years rector of St. Paul's Church, Albany, Georgia, has accepted the call to Christ Church and Christ Church Neighborhood House, Augusta, Ga., effective Sept. 1, 1943.

"Deaconess Ruth E. Byllesby, Founder of Christ Church Neighborhood House, lover of all mankind, beloved of children, builder of one of our Church's largest Church Schools, indefatigable worker, competent, efficient, faithful Churchwoman, in the seventy-eighth year of her age, resigns her work to younger hands. The Congregation of Christ Church last Sunday evening unanimously asked her, if she were herself willing to withdraw her determination to retire. To hear the many expressions of love and gratitude for the many years of work was a testimonial of the affection of an entire congregation for one who has served them so well.

"Mr. Cobey comes to his new work with a host of qualifications. Born in Grayton, Maryland, June 21, 1890, he received his B. S. degree from the University of Maryland, and did graduate work at Emerson Institute and Wesleyan University. He was graduated from Berkeley Divinity School, and ordained by Bishop Harding, of Washington in 1918. In that same year he married Josephine M. Gray. They have four children.

"Mr. Cobey has served Rock Creek Parish, Washington, D. C., Christ Church, Gainesville, Georgia, and St. Paul's, Albany. He has been in the Diocesan Department of Christian Social Relations since 1829, and has been its Vice-Chairman since 1936. He is President of the Board of Examining Chaplains. He is Chairman of the Dougherty County Welfare Board. He was Deputy to the last General Convention."—St. Paul's Episcopal Church Bulletin, Augusta, Ga.

---

Savannah, Ga.—St. Augustine's Church (Colored) recently held a flag dedication service and program on a Sunday evening. The flag is in honor of the nineteen members of the church, including a young woman, who are enlisted in the armed forces of our country. Father Elliott Guy, priest in charge of St. Stephen's Church (Colored), dedicated the flag. The principal address was delivered by Lieutenant-Colonel De Maurice Moses, commander of the 207th Coast Artillery, A. A., Camp Stewart. The chorus of the 921st A. B. S., Hunter Field, Savannah, sang several selections.

Julia St. Clair Moore,
News Correspondent.

* * *

Rhodesia—Writing to the Presiding Bishop to acknowledge the "most generous sympathy and support" given by American aid to British missions in 1943, Edward Paget, bishop of southern Rhodesia, outlines the scope of that diocese. The war hit them rather hard financially, and while they might make up the money loss by using local gifts, it would seriously hinder expanding work.

In his 200,000 square miles, including all Southern Rhodesia and a large section of Portuguese East Africa, Bishop Paget has but forty-three priests, of whom fifteen are African. Three more Africans have recently been ordained deacons, but the whole staff is depleted by the war. The population includes 1,500,000 Africans, 65,000 Europeans, and a small number of Greeks, Jews, and people from India.

The only secondary school in the country, for Africans, is a part of the mission's educational system, which includes a teacher-training school and a college for ordination candidates. Men of the Community of the Resurrection, from Mirfield, England, and a Sisterhood direct most of the educational work, including religious instruction in some of the government schools.

* * *

## LETTER FROM A GROUP OF LAYMEN RE UNITY

Dear Deputy:

The undersigned are an unofficial group of Episcopal laymen who earnestly hope for favorable action by General Convention upon the pending proposals for a reunion of the Episcopal and Presbyterian Churches.

As an aid to the study of the issues involved, five pamphlets are enclosed, each of which approaches the subject from a different angle. These we commend to your thoughtful consideration.

In our judgment a practical manifestation of Christian Fellowship at this particular time will have a stimulating effect upon the people of both Churches and will be a great encouragement to all who are laboring to prevent a post-war chaos. Moreover, we laymen are convinced that no more hopeful approach to the reunion of Christendom can be made than through the union of the two American branches of the Anglican and Presbyterian traditions.

If you are unable to attend the Convention, will you be so kind as to pass this material on to your alternate.

Sincerely yours,
Albert C. Agnew, San Francisco, California
Stoughton Bell, Cambridge, Massachusetts
Fyke Farmer, Nashville, Tennessee
Milton P. Fuller, Topeka, Kansas
Augustus N. Hand, New York City
John B. Minor, Richmond, Virginia
John Lord O'Brian, Buffalo, New York
George Wharton Pepper, Philadelphia, Pa.
Owen J. Roberts, Washington, D. C.
Dr. Paul Rutledge, Kirkwood, Missouri
Edward L. Ryerson, Chicago, Illinois.
Charles P. Taft, Cincinnati, Ohio
Samuel Thorne, New York City
William C. Turpin, Macon, Georgia
Dean Vincent, Portland, Oregon

The following pamphlets were enclosed:

(1) Episcopal and Presbyterian Official Formularies of Doctrine Compared.

(2) By What Authority—George Wharton Pepper.

(3) Why Unite with the Presbyterians—Gardiner M. Day.

(4) Analysis of the Minority Report —John C. Spaulding.

(5) Fundamentalist Catholicism—T. O. Wedel.

* * *

## RESIGNATION OF REV. ARTLEY B. PARSON

New York, N. Y.—The resignation of the Rev. Artley B. Parson as associate secretary in the National Council's overseas department is announced by the Presiding Bishop, effective November 1. Mr. Parson's future plans are not yet announced. He has been associate secretary in the overseas or foreign missions department since 1920. After graduation from Harvard and the Episcopal Theological Seminary, Cambridge, Mass., he spent his diaconate and two years more on the staff of St. Paul's Cathedral, Boston, and then went to the Philippines in 1916 as rector of Holy Trnity Church, Zamboanga. Later he was rector and dean of the Cathedral of St. Mary and St. John, Manila, from 1918 until called to headquarters for service in the national department.

Besides having first-hand knowledge of work in the Philippines, he and Mrs. Parson are among the few who have made a thorough visit covering the Church's work in Liberia. In 1938-39 they went around the world to attend the International Missionary Council in Madras and visited missions in the Orient. They attended the consecration of Epiphany Cathedral in Dornakal, south India. In spite of the war they succeeded in visiting a number of inland stations in China, and in Tokyo Mr. Parson was one of the last foreign visitors to address the students of St. Paul's University. Probably no other

Churchman has so wide a personal acquaintance with the missionaries abroad while contacts and relationships of many kinds have made him widely known in the United States.

* * *

**CONFIRMATION IN EGYPT**

Cairo, Egypt.—Llewellyn Gwynne, bishop of Egypt and the Sudan, recently confirmed nearly 300 service men and women in All Saints Cathedral, Cairo. As a center for religious work among troops in the Middle East, the Cathedral has a chaplains' department which is of great help in many ways. Through this department nearly 600 candidates looking toward ordination after the war have been found among men serving in this area.

General Montgomery has been reading the Lessons at the Cathedral, for Morning or Evening Prayer. In conversation and in public speeches he has paid high tribute to the work of chaplains.

* * *

**DIOCESE OF SOUTH CAROLINA**

Old St. Paul's Church, Charleston, South Carolina, the Rev. Lawton Riley, rector, for the first time since the War Between the States, will have services every Sunday this summer. For many years it has been the custom to close the Church entirely in August. The cornerstone of the church was laid in 1811 and it was consecrated in 1816. The National anthem is sung at the close of the 11:15 o'clock service every Sunday morning.

* * *

**DIOCESE OF WEST VIRGINIA NATIONAL ANTHEM**

For nearly two years Christ Church, Point Pleasant, West Virginia, has closed the morning service by singing the national anthem.

In August, 1941, the rector, the Rev. Mr. Cady, spent the month at Chautauqua, New York, where each daily concert was ended with the singing of the national anthem. When he returned he inaugurated this custom at the morning service. Just before the recessional hymn the choir and the congregation stand and sing the two verses of "Star Spangled Banner" and during the two years the congregation has really learned to sing it. This is probably the first church that begun the singing of the national anthem at the regular services.

This is also being done in St. Margaret's Church in Washington.

* * *

**DR. PORKESS HONORED**

The Rev. Dr. William Porkess, rector of St. Stephen's Episcopal Church, Wilkinsburg, Pa., has been honored by being chosen as one among the 960 notable personages, whose 150 word biographical sketches comprise the 1943 800 page International Blue Book (Who's Who in the World). These sketches appear in the same volume in three languages—English, French and Spanish. It would be no exaggeration to state that, in its cosmopolitan scope, the International Blue Book has no equal. A few instances are illustrative, such as: The President of the United States, King George VI of England, His Holiness, Pope Pius XII, the Most Rev. William Temple, D. D., Archbishop of Canterbury and Primate of All England, Winston Spencer Churchill, George Bernard Shaw and Madame Chiang Kai-shek. The plan of the compiler of this volume is to place a copy in all the principal libraries of the largest cities throughout the world.

* * *

**I would like for the Rector to bring me the Holy Communion, but I do not believe I could stand the strain of the long service. I have been bedridden for years, and any unusual event makes me extremely nervous.**

The Prayer Book provides for a shortened Holy Communion service for the sick (see pages 321-23).

Also, in some parishes, especially the larger urban parishes where there are many sick, and the clergy staff is limited, the priest takes the consecrated elements from the Altar to the sick after the service. This eliminates the necessity for consecrating the elements, in the sickroom, and shortens the service considerably.

Consult your Rector, and be frank with him. He is anxious to se that you receive the Holy Communion.

**I don't think my son realizes the sacredness of the Holy Communion. He and his friends talk too glibly about attending the early service each Sunday. Wouldn't it be best for him only to attend at the late service each month?**

Whatever the motive for your son's frequent attendance at the Holy Communion, whether to worship God or to associate with his friends, don't you think God will take this opportunity and that your son will grow in grace as he attends this most sacred service?

Perhaps your boy is mainly interested in being with his friends at this service. But that is a part of the meaning of Holy Communion.

Before the altar we renew our communion with God, and with our fellow men.

No, your son cannot attend the service too frequently. And, remember, the Holy Eucharist, while certainly an awe-inspiring service, as we realize the Presence of Christ, also is a joyous service of thanksgiving at His Presence.

He wants us to approach Him with reverence, yes, and also with happiness in our hearts.

**Why should the altar ever have been called a table?**

The altar is an altar in that we remember here the perpetual memorial of Christ's sacrifical death, and in that here "we offer ourselves, our souls, and bodies".

The altar is a table in that here we receive from God the sacred gift of Christ's Presence in the Holy Communion.

* * *

**CHILDREN**

(Continued from page 9)

**THE HUMBLE MAN**

A hundred years ago, Oberlin, the German philanthropist, was journeying through a snowstorm near Strasbourg and lost his way. He was rescued from death by a wagoner, who came by after he had sunk in the drifts. The man refused any reward.

"Tell me your name, at least," said Oberlin.

"Tell me," was the reply, "the name of the Good Samaritan."

"His name is not recorded," said Oberlin wondering.

"Then let me withhold mine," said the wagoner.

Oberlin never forgot the incident. He had known so many givers who paraded their gifts, that the Christian humility of this man impressed him gave without desire for recognition.—deeply. Here was a true giver, who Watchman.

* * *

**COURAGE**

The lines which follow were written by a man of 97 years, blind, deaf, crippled and ill.

'Twas the last half-mile of the journey,
The journey we all have to tread.
'Twas the last half-mile of the journey
That foolishly filled me with dread.
I was old and hoping for rest
And the road looked so rocky and steep
That I longed to lie down on mother
earth's breast.

And have a long dreamless sleep.
Then I heard the voice of my Master:
He simply said "On," with a smile,
So with shame I buckled my knapsack
on
And started that last half-mile.

—Ex.

* * *

Schoolmaster: "If Shakespeare were alive today, would he still be regarded as a remarkable man?"

Pupil: "I think so, for he'd be 378 years old."—Advance.

* * *

# Personal Notes Of Interest

**THANKSGIVING HOLY EUCHARIST HELD FOR MISS BEESON**

It all came out at a party given to Bishop Strider of West Virginia by the people of Christ Church, Williamstown, W. Va., when the Bishop visited there recently.

Among those present was Miss Georgiana Beeson, who observed her ninetieth birthday last February. The fact came out that she was baptized in nearby Trinity Church, Parkersburg, W. Va., seventy-five years ago by the late Rev. Dr. W. L. Hyland, at which time she made her first communion. Following preparation, she was confirmed the following year, 1869, by the late Rt. Rev. John Johns, D. D., Bishop of Virginia, of which West Virginia was then a part.

(Continued on page 14)

# Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### HELP WANTED

WANTED, WORKING HOUSEKEEPER and companion, one who needs a good home, state salary expected, Address Box 64, Kensington, Maryland.

HELP WANTED—WORKING HOUSEkeeper and companion. Good home. State salary desired. Address Mrs. H., care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

### SITUATION WANTED

EXPERIENCED TEACHER AND MATRON wishes position. Address X, Y, Z, care of Southern Churchman, Inc., Richmond, Virginia.

REFINED WIDOW WISHES POSITION as companion, room, board and small compensation. G. E., care of Southern Churchman, Richmond, Va.

A NURSE, REFINED, DESIRES A CASE. Address B. Southern Churchman, Richmond, Va.

CLERGYMAN DESIRED TO TAKE charge of one of associated churches in large parish in Middle Atlantic Atlantic States area. Excellent opportunity for one interested in social relations and young people. Good salary and Rectory. Box A, Southern Churchman.

WANTED, HOUSEKEEPER. FOR PARticulars address Blue Ridge School, Bris. Va.

## *DEATHS*

### STEWART PEGRAM KEELING, Priest

THE REV. STEWART PEGRAM KEELING, D. D., died after a long illness at his residence in Washington, D. C., July 17, 1943, at the age of 82.

He was born at Newark, Del., the son of the Rev. R. J. Keeling, D. D., Civil War Rector of Trinity Church, Washington, D. C., and Elizabeth Bend (Polk). He received his education at Harrisburg Academy, Harrisburg, Pa., the Philadelphia Divinity School and Temple University. It was from the latter institution he received the degree of D. D. In 1891 he married Pamelia Gertrude Crawford (now deceased), and was the father of the late Margart Keeling Prosser. He served parishes in Huntington, Pa., Bedford, Pa., Morton, Pa., and was Rector of St. Peter's Church, Germantown, Pa., for twenty-eight years, having been Assistant for two years previous to his rectorship. In July, 1931, he was made Rector Emeritus of this Parish.

Those surviving him are a son-in-law, Colonel W. O. H. Prosser, now serving with the Army in North Africa, and three granddaughters, Elizabeth Prosser Stirling, wife of Major Early Hopkins Stirling, Fort Benjamin Harrison, Indiana; William O. H. Prosser, Jr., serving in the United States Navy, and Stewart Keeling Prosser, a student at Kemper Military Academy.

Funeral services were held on July 20, 1943, at Saint Margaret's Church, Washington, D. C., and were conducted by the Rector, the Rev. Armand T. Eyler, and the Rev. Edward H. Vogt, Rector of St. Peter's Church, Germantown, Pa. Interment was in the Keeling-Hutching Mausoleum in Rock Creek Cemetery, Washinton, D. C.

### NEWS

(Continued from page 13)

In those years the present state of West Virginia was little more than a wilderness, entirely undeveloped and had practically no means of transportation except by horseback. Roads were unknown and railways were few. The Bishops of Virginia made yearly visitations when possible and people were frequently admitted to their communions prior to confirmation.

#### Thanksgiving Eucharist

In grateful appreciation of Miss Beeson's example and devotion and constant loyalty to the Church, the priest-in-charge, the Rev. George J. Cleaveland, celebrated a thanksgiving Holy


# THE ST. JAMES LESSONS

THESE LESSONS were prepared by a group of teaching experts under the editorship of the Rev. Dr. Bernard Iddings Bell, and under the direction of the Rev. Dr. H. W. B. Donegan, Rector of St. James Church, New York City, and include suggestions of many experienced teachers in religious education.

THE LESSONS are published by St. James Church, at cost, without profit. Pupil's Work Book for all courses, 55 cents each; Teacher's Manuals for Courses I, II, and III are 35 cents each and for Courses IV, V. VI, VII and VIII, 55 cents each. These prices do not include postage. **No books sent on approval.**

**COURSES NOW AVAILABLE**

I The Lord Jesus and Children (ages 6-8)
II Jesus, Lord of Heaven and Earth (ages 7-9)
III Friends of the Lord Jesus (ages 8-10)
IV The House of the Lord Jesus (ages 9-11)
V Christian Virtues (ages 10-12)
VI The Lord and His Servant (ages 11-14)
VII The Lord and His Church (ages 12-15)
VIII The Lord Jesus Reveals God (ages 13-16)

Course IX, "How God Prepared for the Coming of Jesus" (ages 14-17) will be published September, 1944.

**ORDERS AND FURTHER INQUIRIES MAY BE ADDRESSED TO**

**Secretary,**

**THE ST. JAMES LESSONS**
**865 Madison Avenue**
**New York, 21, New York.**

Eucharist on June 6 in Christ Church. The hurch was packed to capacity with her friends of a life-time.

Following the service a reception was given in her honor in the parish house, when many messages of affection and congratulations were received. She was presented with an anniversary cake by Mrs. George Downing, representing the In-As-Much Branch of the Woman's Auxiliary of the Church of the Good Shepherd, Parkersburg.

Thus was commemorated, while she could enjoy it, the beautiful Christian life of one whose church life not only antedates the formation of the Diocese of West Virginia, but also constitutes a living link between the Church in Virginia and the Church in West Virginia.

**Noble Heritage**

Born in Wood County, near Parkersburg in 1853, Miss Beecon's parents were Benjamin Tomlinson Beeson and Mary Page Henderson, prominent church people. She is the oldest living descendant of Joseph Tomlinson, founder of the city of Williamstown, and is also a descendant of Thomas Henderson, one of the early founders of Virginia Seminary, Alexandria.

* * *

**RESIGNATION OF REV. ARTLEY B. PARSON**

New York, N. Y.—The resignation of the Rev. Artley B. Parson as associate secretary in the National Council's overseas department is announced by the Presiding Bishop, effective November 1. Mr. Parson's future plans are not yet announced. He has been associate secretary in the overseas or foreign missions department since 1920. After graduation from Harvard and the Episcopal Theological Seminary, Cambridge, Mass., he spent his diaconate and two years more on the staff of St. Paul's Cathedral, Boston, and then went to the Philippines in 1916 as rector of Holy Trinity Church, Zamboanga. Later he was rector and dean of the Cathedral of St. Mary and St. John, Manila, from 1918 unitl called to headquarters for service in the national department.

Besides having first-hand knowledge of work in the Phillippines, he and Mrs. Parson are among the few who have made a thorough visit covering the Church's work in Liberia. In 1938-39 they went around the world to attend the International Missionary Council in Madras and visited missions in the Orient. They attended the consecration of Epiphany Cathedral in Dornakal, South India. In spite of the war they succeeded in visiting a number of inland stations in China, and in Tokyo Mr. Parson was one of the last visitors to address the students of St. Paul's University. Probably no other Churchman has so wide a personal acquaintance with the missionaries abroad while contacts and relationships of many kinds have made him widely known in the United States.

* * *

**REV. JOHN S. WELLFORD RESIGNS AS RECTOR OF ASCENSION CHURCH**

At a special meeting of the Vestry of Ascension Church on Monday, July 19, 1943, the following resolution was offered by Wm. Kinckle Allen, and seconded by Dr. Wm. E. Walker:

Resolved,

That at the request of Rev. John S. Wellford we accept his resignation as rector of Ascension Church, Lexington Parish, Amherst County.

That in doing so we place on record this minute:

That we regret we have to accept the resignation of our said rector, who has endeared himself to the communicants of Ascension Church as well as to the members of the other churches forming Lexington Parish, and is beloved not only by the members of our churches but by our entire community of Amherst.

We bear witness to his faithfulness, sincerity, spirituality, and devotion to duty during the period of over six years he has been our rector, and feel that with these virtues as his foundation stones he will continue to go forward and onward and upward to greater heights in the service of our Lord and Saviour Jesus Christ.

We pray that the Holy Spirit will ever keep at his side, at all times, and in all places, to direct, guide, and lead him, to defend and comfort him, in all the dangers and adversities with which the ordeals of this present life may confront him.

That a copy of this record be mailed to the Rev. John S. Wellford and to the Senior Warden of the Vestry of Emmanuel Episcopal Church, Covington, Virginia.

Test:—

W. E. Walker,
Registrar of the Vestry.


# THE HYMNAL

## 1940

The REVISED HYMNAL, as prepared by the Joint Commission on the Revision of the Hymnal appointed by the General Convention of 1937 and as authorized by the General Convention of 1940, is now offered to the Church in three editions, all of which contain both words and music. The Musical Edition contains the full harmony of each hymn. The two Melody Editions contain the air but not the harmony. There will be no words-only edition.

Full Musical Edition (5⅞x8½)—now available
Standard, blue cloth.....per copy, $1.20
Choir, red buckram, reinforced.....per copy, $1.50

Large Melody Edition 5⅛x7¾)—available about October 15th
Blue or red cloth.....0er copy, $0.70

Small Melody Edition )3⅜x5⅝)—available about November 15th
Blue or red cloth.....per copy, $0.40

**Descriptive Circular on request showing specimen pages**

**Carriage charges are extra**

## THE CHURCH HYMNAL CORPORATION

**A Subsidiary of The Church Pension Fund**

**20 EXCHANGE PLACE** **NEW YORK 5, N. Y.**

# STUART HALL

100th session. Episcopal. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girls. Secretarial. Tiled swimming pool. Sports, including riding. Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal, Box J-S, Staunton, Virginia.

# St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster** (after July 1, 1942). For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## SURPLICES, STOLES, CASSOCKS,

Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.

**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue (at 46th St), New York N. Y.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**


Cairo, Egypt—Llewellyn Gwynne, bishop of Egypt and the Sudan, recently confirmed nearly 300 service men and women in All Saints' Cathedral, Cairo. As a center for religious work among troops in the Middle East, the Cathedral has a chaplains' department which is of great help in many ways. Through this department nearly 600 candidates looking toward ordination after the war have been found among men serving in this area.

General Montgomery has been reading the Lessons at the Cathedral, for Morning or Evening Prayer. In conversation and in public speeches he has paid high tribute to the work of chaplains.

## THOUGHTS FOR THE THOUGHTFUL

"Freedom must be limited to be possessed," so said the eminent English statesman Burke.

Cast all your care on God: that anchor holds. —Tennyson.

"Write it over all your difficulties, pen it across all your disappointments, inscribe it on all your fears, post it over all your troubles—God is able."

Although the world is full of suffering, it is full of overcoming it.
—Helen Keller.

"Courage for the great sorrows of life, and patience for the small ones; and then when you have accomplished your daily task, go to sleep in peace. God is awake."

"Let us be thankful that sorrow lives in us as an indestructible force, only changing its form and passing from pain into sympathy—the one world which includes all our best insight and our best love."

"Even to the death of the Cross He came; to the Cross, upon which no Roman citizen might ever, by law, be hanged; to the Cross, between two thieves; to the Cross, below which yawning soldiers played at dice. Would one know God? He is God."
—B. I. Bell.

"What makes you so joyful in the midst of your pain, here in this cold and leaky barn they asked of the dying Francis of Assisi. "I wish what God desires," he replied.

Until humanity comes to believe in the principles of Christ and to build upon them, no possible economic programs or social reforms of political arrangements or international conventions, no amount of goodwill or peaceful desire or progress of the arts and sciences, ever can build a civilization which will satisfy the insistent needs of humanity. First things must come first.

There is nothing for the Christian to fear from the operations of the intellect—nothing whatever; and least of all is there anything to fear at this time, when the contradictions, strifes, and convulsions in which a secularized, godless civilization has involved itself are manifest for all to see. All is exactly as you would expect it to be, if the Holy Scriptures are indeed the word of truth. And he is on firm intellectual ground, as well as on the rock of faith, who can say, with that saint and scholar Charles Gore—"The conviction deepens and strengthens that Jesus Christ is the Light of the World."
—Rev. F. D. Frith.

The sun sets beyond the western hills, but the trail of light he leaves behind him guides the pilgrim to his distant home. The tree falls in the forest; but in the lapse of ages it is turned into coal, and our fires burn now the brighter because it grew and fell.
—Selected.

* * *

Our earthly pilgrimage is brief; it were well to have signposts along the way, pointing to the better Land.


## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel. Wisconsin 2752.

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## EPISCOPAL CHURCH STORE

Bibles, New Testaments, Prayer Books and Hymnals, Communicants' Manuals, Devotional and Religious Books, Crosses, Chains, Book Markers, etc. Church and School Supplies. Information and prices upon request.

**LYCETT, INC., CHURCH SECTION,**
**317 N. Charles St.,**
**Baltimore, Md.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 146 Plainsfield, N. J.**

## ELLISON & HAWES

**RICHMOND, VA.**

**COAL AND FUEL OILS**
**FAIRBANKS-MORSE AUTOMATIC COAL BURNER**

**General Office, 530 East Main St.**
**Atlantic Life Insurance Co. Bldg.**
**Tel. 2-4766.**

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS

Removed to 71-73 W. 45th St.

Vol. 109—No. 35

4 SEPT. 1943

# The Southern Churchman

## HOW?

By LEE SPENCER

How do they live who never see the sky
Save some gray patch by noon,
All smeared with dirty smoke?
Housed in foul tenements, reared in vile stench,
Broken by drudgery, hopeless through life,
How do they live?

How do they live who never turn their hands
To any useful work,
Yet know their ease is fed
By ceaseless toil and misery?
That other human beings die too soon
That they may live in luxury?
How do they live?

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R Tate Irvine, Secretary-Treasurer

Published by The Southern Churchman Publishing Co., 101 West Franklin Street, Richmond, Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## The Question Box

**Do you believe we will know our loved ones in the next world?**

Yes. Christ emphasizes this.

We do not lose our personal identity after death and fade into a great Nothingness.

Our souls are reunited with God and our loved ones, as we push aside the curtain of Death, and enter into His Presence.

**How can the pelican be considered a Christian symbol?**

The pelican, according to ancient legend, nourished her young with her own blood. So it became a symbol of our Lord, particularly symbolizing His love for His Church.

**What are the emblems of the Four Evangelists?**

The Man(, the Lion, the Ox, and the Eagle.

The Man is the symbol for St. Matthew, because this Gospel stresses the humanity of Christ.

The Lion is the symbol for St. Mark, because this Gospel stresses the royal dignity of Christ, who is spoken of as "the Lion of the Tribe of Judah."

The Ox is the symbol for St. Luke, because he emphasizes the priesthood of Christ, and the ox in ancient times was the symbol of priestly sacrifice.

The Eagle, the symbol of St. John, stands for lofty inspiration.

**What is the Unction of the Sick?**

This is a Prayer Book service (page 320) for "any sick person (who) shall in humble faith desire the ministry of healing through Anointing or Laying on of Hands."

Unction, usually administered by a priest with oil blessed by a bishop, has as Scriptural authority St. James 5: 13-16, and St. Mark 6:13.

**Should confirmation be at any specified age?**

No. The Church does not set any specified age. However, She does insist (Prayer Book, page 295) "so soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the matter contained in these Offices, they shall be brought to the Bishop to be confirmed by him."

Incidentally, adults need feel no hesitation about being confirmed with a large class. In every class usually there are many adults, persons who for various reasons have delayed being confirmed, and persons who have been received into the membership of our Church from other religious bodies.

**Are there any organizations in the Episcopal Church stressing the Ministry of Spiritual Healing?**

Yes. The American Guild of Health, the Fellowship of St. Luke, and the Life Abundant Center.

The American Guild of Health has as its objects: 1, The study of the influence of spiritual upon physical wellbeing. 2, The exercise of healing by spiritual means, in complete loyalty to scientific principles and methods. 3, United prayer for the inspiration of the Holy Spirit, in all efforts to heal the sick. 4. The cultivation, through spiritual beans, of both individual and corporate health. For other information, write Mrs. Franklyn Cole Sherman, 3229 Berkshire Rd., Cleveland Heights, Ohio.

The Fellowship of St. Luke has as its objects: 1. The quickening of the spiritual life; the study of its influence on mental and physical wellbeing. 2. The restoration of the Apostolic Practice of Healing in the Name of Jesus Christ by Prayer, Anointing, and Laying on of Hands. 3. To pray and work for understanding and unity of purpose between those engaged in medical practice and those who employ purely spiritual methods. 4. To interpret the spirit of Luke the Physician for the needs of this age. This will be done by a careful study of his writings in the New Testament and the daily use of the Collect for St. Luke's Day. 5. To encourage and promote united prayer under the guidance of the Holy Spirit for all those who are "anyways afflicted or distressed in mind, body, or estate." 6. To cultivate through spiritual means both individual and corporate health.

The magazine of this Fellowship is "Sharing." Address all inquiries to the Warden, the Rev. John Gaynor Banks, 2243 Front Street, San Diego, Calif.

The Life Abundant Center, under the direction of the Life Abundant Movement, has as its objects: 1. To demonstrate the Life Abundant by obedience to LAW and service to mankind by following Jesus Christ. 2. To heal the sick in mind, body, and spirit, and to work for the prevention of disease, crime, and poverty by education and breaking down of superstition, ignorance, and prejudice. 3. To work for peace among individuals and nations of the world and the unity of Christendom. A school is carried on during the summer for guests who care to attend. Write the Life Abundant Center, Black Mountain, N. C.

## *LETTERS*

Editor Southern Churchman:

My very dear friend, Doctor Kenneth MacKenzie, died in July. I feel as if I had talked to him face to face. When he reviewed books for your paper ten years ago I wrote him. I wrote to tell him of my joy that a minister of my Church (Episcopal) wrote favorably of a book which accepted Healing.

I wrote to him that everyone of my friends in my home town, whenever I used the word "Healing," exclaimed, "Oh, you are a Christian Scientist." He sent me his book.

For ten years we have been friends. Rev. A. M. Fraser to whom I lent my book wrote me, "I have read it with pleasure and with profit." And Dr. Fraser was orthodox to the last hair of his head.

Why, oh, why, was such a Christian as the Rev. Kenneth MacKenzie, often criticized by his fellow Churchman?

In the 16th chapter of the gospel according to St. Mark I read:

"They shall lay hands on the sick, and they shall recover."

Also gifts of healing are mentioned in the Epistle of St. Paul.

Nevertheless to this day, whenever I mention Healing, all my friends in Staunton remark, Oh, you are a Christian Scienitst.

I never read the book written by Mrs. Eddy. But in St. Mark's gospel I find that our Saviour Jesus Christ just before He arose and was received up into heaven declared "they shall lay hands on the sick, and they shall recover."

Dear Kenneth MacKenzie!

He was a blessed saint. How many times he has cheered me in my years of invalidism. With deep gratitude I remember that I had his prayers and his letters for ten years.

Grace W. Harrison, age 83.

---

When we shall have as much zeal to correct ourselves as we have inclination to reprove and correct others, we shall know our own defects better than now we know those of our neighbor.

—Adam Clarke.

# HAVEN . . .

By J. W. KENNEDY

One of the most familiar passages in the New Testament is instantly on the tongue the moment the reference is given. When I give the reference, note how the phrase fills your ears without a sound from me as to the actual words. John 3:16. I want to read John 3:16 and a few verses following from Goodspeed's translation. Watch for the words, phrases, thoughts, flashes of insight that fill the inner parts with light.

"For God loved the world so much that He gave his only Son, so that no one who believes in Him should be lost, but that they should all have eternal life. For God did not send His Son into the world to pass judgment upon the world, but that through Him, the world might be saved. No one who believes in Him has to come up for judgment. Anyone who does not believe stands condemned already, for not believing in God's only Son. And the basis of the judgment is this, that the light has come into the world, and yet because their actions were wicked, men have loved the darkness more than the light and will not come to it for fear his actions will be exposed. But everyone who is living the truth will come to the light, to show that his actions have been performed in dependence upon God."

Listen to this imaginary conversation with one who has just listened to the reading of this section from John:

"God doesn't love the world. Look at it. If He loved the world so much it wouldn't be in such a mess, would it? God hates the world and the darkness of this hour is His wrathful judgment. God's love and the rest of that pious stuff you have just read simply doesn't gee with the truth, which is so obvious it makes you bug-eyed with amazement."

"I can understand partly how you feel for the temptation has often hit me to yield to the almost overwhelming evidence of sight and feeling without giving my mind a chance to dig under the debris and find if there is a bit of life left or a foundation. Examine this passage a bit more closely. God loved the world so much he sent His Son to wake it up from its drugged state of insensitiveness beyond self-consciousness. God created men who could use their lives for what they willed although God made them so that they could not stand the brightness of His light which of direction. That is why God sent a portion of Himself to save those who would be saved. His coming made men feel the full force of their wrongs and they sensed the consequences, so they killed him because sensed the consequences, so they killed His light which showed them up. The choice between light and dark is still going on. Those who have believed in Jesus Christ have found the way to islands of light in the seas of darkness and have known God's love in the atmosphere of the world's hate. These possess that which is not afraid of the light or the dark for they depend upon God. Those who disbelieve, and therefore do not even desire Him, suffer the consequences of a world such as this, with no hope beyond an army of superior might, which wins battles of war but never the battles of peace."

"You may be right, but if you are, why do so many choose darkness and not light?"

"God Himself must be asking the same question and finding no adequate answers save that men are not willing for the light brought by His Son to reveal them for what they are—head-hunting pygmies, bereft of sight and sense, who must die to the old life and be resurrected to the new. But God loves the world so much He keeps the Spirit of His love at work, knowing it will win at last a dawn."

# *This Week . . .*


PROMINENT AMERICANS GIVE ENDORSEMENT OF RELIGIOUS EDUCATION WEEK. 4

CAN CHRISTIANITY HELP? . . "WHAT IS SPIRITUALITY" ..... 6

Third in a Series of Six Radio Addresses by The Right Reverend William Bertrand Stevens, Bishop of Los Angeles.

LITERACY: A POST-WAR MUST ..... 8

By Frank C. Laubach "Apostle of Literacy." Author of "The Silent Billion Speak"

FEATURES

Haven . . . ..... 3

Rev. J. W. Kennedy

Editorials . . ..... 7

Children's Page ..... 9

Mrs. C. H. Goodwin

News .....11

Thoughts for the Thoughtful.....16


**AUGUST**

1. Sixth Sunday after Trinity.
6. Transfiguration (Friday).
8. Seventh Sunday after Trinity.
15. Elghth Sunday after Trinity.
22. Ninth Sunday after Trinity.
24. S. Bartholomew (Tuesday).
29. Tenth Sunday after Trinity.
31. Tuesday.

* * *

**COLLECT FOR ELEVENTH SUNDAY AFTER TRINITY**

O God, who declarest Thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasurer; through Jesus Christ our Lord. Amen.

* * *

# *Prominent Americans Give Endorsement of Religious Education Week*

## COMBATING CRIME THROUGH RELIGION

**By JOHN EDGAR HOOVER,**
**United States Department of Justice**
**Director Federal Bureau of Investigation**

(Note: The following articles were written at the request of the International Council of Religious Education, Chicago, endorsing the thirteenth annual continent-wide observance of Religious Education Week, September 26-October 3, in the United States and Canada. The Episcopal Church and forty-two other Protestant denominations as well as one hundred and seventeen state, city and provincial interdenominational councils of churches and religious education are cooperating in this observance.)

This period marks the thirteenth anniversary of the nationwide observance of Religious Education Week. It is encouraging to know that throughout the United States, in communities large and small, concerted attention is being given to this important subject and definite plans are being made for its further application to the problems of the home, the church, and the nation.

Religious education has an important part to play in the teaching of our youth. Its value in that respect cannot be overestimated. If more American homes were cognizant of the leading role which the Sunday School, Young People's Meetings, and similar groups have to our youth we would not now be confronted with the rising tide of juvenile crime Too many Americans have ignored the all too apparent facts. During the first year of war juvenile crime increased to astounding proportions. The statistical records compiled by the Federal Bureau of Investigation from thousands of fingerprint cards submitted by police departments in the United States show that in 1942 the greatest number of criminal arrests were made in the eighteen year age group for boys and twenty-one year age group for girls. Young people under twenty-one years of age accounted for 15 per cent of all arrests for murder, 34 per cent of all arrests for robbery and larceny, and 50 per cent of all arrests for burglary. This trend continues for 1943 with many classes of crime still in the ascendancy. Homes where the parents are working in partnership with God and where the children are given the benefit of proper religious education can do much to combat this trend before it becomes an insurmountable obstacle.

A truly religious community is a law-abiding community; the law enforcement bodies of the nation could direct more of their time and energy to combating the spies and saboteurs if the war on crime were not an ever-present engagement. The church which is the center of religious thought and education of its community occupies more of an important position than ever before in maintaining the essential balance between our moral and spiritual lives. Wartime communities have grown up near centers of production. Religious education must be extended to them and the proper facilities provided to care for this added need.

Many adults consider religious education as a subject worthy of attention only in their youth. The teachings of Christ have been misinterpreted, for some adults are still adolescents so far as their religious knowledge is concerned. There is much to be learned if only we avail ourselves of the opportunities. Teachers are needed with the increased loads placed upon the teaching staffs to replace those who have left to serve in the uniform of their nation. The war has added many responsibilities to each of us but in addition we must all give more of our time and energy to this need which is so ever present.

America was founded upon religious principles by God-fearing, hard-working, clear-thinking men. Religious education has always played an important part in maintaining the structure of the American family life. There is that bond which cements our homes to the solid foundation of a religious America. In many homes during the early days of America the Bible was often the only book available. No nation can survive the test of centuries which does not maintain its structure upon its religion and its humbleness in the sight of God.

Every church organization should take an active interest in the problems of the young people and see that their idle hours after school, week ends, and holidays are filled with wholesome recreation, teaching and understanding guidance.

If the proper application of the aims of Religious Education Weew is made, I am certain that the work of the future months will be reflected in the results of the nationwide fight against child delinquency.

## WIDE SPREAD CHRISTIAN TEACHING AND PRACTICE WILL BENEFIT WHOLE WORLD

**By WILLIAM GREEN, President**
**American Federation of Labor**

The spiritual impoverishment of the world is very largely reflected in the world war which is being waged in such a destructive manner. This fact ought to serve to arouse within every thinking person a new sense of the need for Christian teaching and the practice of religion. Perhaps one could justly charge that the sufferings which have been imposed upon the people in all nations throughout the world is very largely due to our failure to accept and apply the principles of religion and to give wider, broader and more comprehensive support to Christian teaching.

We make comparison between the Pagan era in the world's history and our modern achievement of civilization and civilized principles—yet we find in this war that notwithstanding two thousand years of Christian teaching, cruelties and inhuman practices are being practiced which were never resorted to when cruel wars raged even during the Pagan era. Why is this and what is the answer to it? It must be observed that all of it is directly traceable to the fact that the people of the world generally have failed to apply the principles of religion in human relation-

ships, as well as in international relationships.

The crying need of the moment is to discover anew the principles of religion and to apply them in our individual and collective life relationships. That objective can be reached more quickly through the development and application of wide-spread Christian teaching. It is a simple process. It is not difficult to understand the Ten Commandments, the Sermon on the Mount or the Golden Rule. What is needed are these simple religious principles to be recognized and applied in all human relationships, both individual and collective.

Any movement launched for the purpose of promoting the principles of religion and for the development of a broader, wider Christian teaching deserves the support of all right-minded people. For this special reason I extend my personal and official endorsement to the Thirteenth Annual Observance of Religious Education Week, September 26 to October 3, 1943.

## BELIEF IN A LIVING GOD NECESSARY FOR VICTORY

**By PAUL V. McNUTT**
**Chairman of the War Manpower Commission**

In the midst of the material havoc of total war, mankind, without religious faith, would have little to sustain him.

Total war means the destruction of everything material. It means ruined cities, factories in ashes, millions and millions of homes, great and small, reduced to rubble. Faith, religious faith, alone is beyond its reach.

Some men call that faith hope but by whatever name it is known, its inspiration is the same, man's unshaken belief in God. It is only when he loses that belief that faith forsakes him and then only can he be totally destroyed.

In their worship of the material our enemies forgot, or rather scorned, that intangible they could not understand. It was coldly logical to them . . . as logical as two and two making four . . . that the better equipped, the better trained army should win. It was completely inconceivable to Hitler, to Mussolini, that the puny democracies could stand up to that army. It was entirely a matter of so many planes against so few, so many guns, so many tanks, so many ships and submarines. They had calculated, in material values, every advantage on their side down to the last round of ammunition. Victory seemed inescapable.

Long before, of course, they had cut God out of their calculations. He wasn't included among the planes, the tanks, the submarines.

Some place, perhaps, the one-time Italian dictator, Benito Mussolini, is going over those sums in his head . . . trying to figure out to his own satisfaction why his calculations were wrong . . . why so many planes, tanks, guns, etc., failed to spell victory. His co-partner in iniquity, Hitler, may not, as yet have put the question in words even to himself. His time for puzzled calculating, however, is coming. The "beginning of the end" is in sight.

It is timely, now, with the certainty of victory growing clearer with each passing day, to remember in all humility, the faith and hope that sustained us in those dark early days. In the past eighteen months we have accomplished the impossible. Our faith and hope, based on our unshakable belief in a living God, have worked the miracle, the miracle those nations who left Him out of their calculations will never understand.

## HUMAN PROGRESS DEPENDS ON RELIGION

**By ROBERT A. MILLIKAN, Chairman**
**Executive Council**
**California Institute of Technology**

Two reasons why I wish to endorse the Program of The International Council of Religious Education for Religious Education Week.

First, according to the official U. S. census of 1940 fifty-five million people, a large majority of the adult population of the United States, list themselves as adherents of one or another of the country's churches. This means that quite irrespective of any one's religious views, organized religion is in fact today the greatest social institution in this country. If this is true, then the person who has no knowledge of, or contact with, the life and work of the religious organizations of of the country is by that very ignorance completely unfitted to assume a position of influence or leadership in American life. The chief function of the Council for the Promotion of Religious Education is to assist in dispelling that ignorance. Under the leadership of men like its President, former Governor Stassen of Minnesota, it can be trusted, in my judgment, to go at that job both sanely and effectively.

Second, I know of no better way of going about the task of finding what is the essence of religion than by trying to discover what is the element that is common to all Christian churches and denominations, for their name is almost legion. That common element certainly has nothing to do with theology, for theologies are as wide apart as the poles, and if any one of them is right then all the differing ones are in this respect necessarily wrong. Nevertheless there is a common element in all Christian churches. It is the attitude or ideal of "othermindedness," commonly called unselfishness, technically known as extrovertness. This Christ-like or altruistic ideal means specifically concern for the common good and the effort to promote it. Nor is this just my individual statement. The man who is commonly regarded as the foremost of living philosophers, A. N. Whitehead, states the essence of religion in these three words: "Religion is world-loyalty." The spread of this attitude, coupled with the spread of the spirit of science, constitute the two essential conditions of human well-being and human progress. Either one of these two without the other is relatively impotent. Putting the two together into one sentence: human progress depends upon the spread of the spirit or attitude of religion, implemented by knowledge.

These, then, are my reasons for believing in the religious education movement. I hope the net long-time result will consist in furnishing here in the United States an example to the world of how the religious life of a nation can evolve intelligently, wholesomely, inspiringly, reverently, completely divorced from all unreason, all superstition, and all unwholesome emotionalism.

## RELIGIOUS EDUCATION

**By ERIC A. JOHNSTON, President**
**Chamber of Commerce of the United States**

In these times that give supreme test to America's faith in the inevitability of Divine dispensation, it is well to redirect attention to the place that religion always has occupied in the conduct of our nation's affairs.

Therefore, I am glad that the International Council

(Continued on page 9)

# *Does God Speak? "What Is Spirituality?"*

*Third in a Series of Six Radio Addresses*

By THE RIGHT REVEREND WILLIAM BERTRAND STEVENS

Bishop of Los Angeles

To many an unthinking man or woman spirituality is the absence of common practical sense. Is it true that the spiritual person is one who is not very good at housekeeping or bookkeeping? Nothing is farther from the truth. The spiritual person is the most practical person in the world because he believes in a universe that makes sense.

There are three common theories of spiritual and moral progress. The first is that there is really no such thing; that "mankind is ever advancing but man himself remains the same" (Goethe). There is only accumulation—not true transformation. Men seem to be better and wiser than their ancestors but it is only that they have more experience and what seems to be progress is only an illusion. The second theory is that which was dear to many during the era of financial prosperity—that progress is automatic, that the world has been wound up to produce a civilization that will be increasingly better as the centuries go on, that mankind is like wine and the older it is and the longer its history, the better it is bound to be. This position is happily one that has been largely discredited. The third approach is the Christian one—that somehow the purposes and aspirations of man may reach and touch the higher purposes of God, or to put it in another way, that man's life and work may be motivated and sanctified by the power of God by the Holy Spirit, the third person of the Holy Trinity. "It is the Spirit that quickeneth." Man, in his periods of spiritual discernment, is able to overcome great handicaps and demonstrate progress and enlargement. On the other hand it is obvious that man has been able to thwart and quench the Spirit. There is nothing necessarily inevitable about the saving power of God unless man does his part.

God puts us in a world of vast spiritual horizons and resources. There are visions, measuring lines, precepts, common experiences, gracious personalities, inward spiritual urges that can make us better than we are. And the basic problem of Christian nurture is to teach ourselves and our children to use all these.

First of all we must develop the use of that spiritual power that is within—that kind of guidance that as far as we can tell operates more or less independently of experience and reasoning processes—Conscience, intuition, the "kindly light." It may be generally identified with spiritual leading. The older we become the more we value these faculties, largely perhaps because of bitter experience in disregarding their warning. Each one of us has the recollection of being tempted to do something the value of which is uncertain. A voice within us urges us not to yield, but we do it against that warning. So true is this that most of us will admit that the stupid, unkind things we do are seldom the result of ignorance, but of wilfulness. Man of all the animal world is the most persistent violator of his instincts and, should he use his God-given instincts, he would find life much less complex and infinitely happier.

One hesitates to say what is spiritual and what is not but we know that these inward voices are not necessarily the Holy Spirit. We cannot depend on them entirely. Too much dependence means morbidness. We become perplexed and confused. The inward light fails us as it has many a man who has depended too largely on himself. The modern cut of self-confidence and self-mastery is fraught with danger. Men become smug or caught up by the dictatorial mind.

We need to supplement our own experience therefore, with the experience of others, to see that God the Holy Spirit speaks through the cumulative knowledge and experience of mankind. The recognition of this truth is at the heart of every religious and truly educational process. It is what the philosopher meant when he said that the study of the book of God's work as well as the book of His word is necessary. The Christian conception of life and religion is that which sees God's arm reaching over the whole area of the world, but also hears His voice speaking age after age through human personality. Christian fellowship implies geographical unity, but also unity in time. Education is the quest of truth. In a sense religion is a quest for truth but it is a quest for moral truth. From the book of experience there come to us clear cut precepts which —if followed—could bring us close to the Kingdom of God. And yet how we deny them each day that we live. As we do not listen to conscience, so we refuse to heed the warnings of experience. Again and again we do things that we know we should not. We go ahead and do them in spite of certain knowledge of the consequences that will ensue. This is a fact to which each of us in our honest moments would attest. Knowledge is not virtue unless will can be made to keep pace with it. Socrates identified the two because he had, so it is said, so perfect a will power that for him to know a truth or duty was to act upon it. Most men find themselves torn like St. Paul between knowledge of duty and wilfulness of spirit, and religious education is to teach a way of life, a method of doing the things we would do and avoiding the things we would not do.

World tragedies are not the consequence of ignorance of the horror, the cost and the folly of war. Selfish nations like Germany and Japan know all that and yet will consent to the conditions that make war inevitable and the whole dreadful business is repeated again and again.

The Christian must believe that there is a Holy Spirit, whom we personalize and refer to as "He" or "Him", who is guiding men into all truth. Beyond intuition and conscience, beyond the values of human experience, God is directing and leading us amid the changes and uncertainties of life. And how greatly we need new hope and courage!

When the apostles overcame fear, it was the result of a manifestation of divine power which strengthened and supported their sense of fellowship. When the Holy Spirit came, He came as a gift to the group. That bestowal of power sent them out as Christian heroes.

(Continued on page 14)

# EDITORIALS

### *Keep Something for the Church*

The season is rapidly approaching when in communities all over the country, drives of many descriptions will be under way. There will be War Bond drives, and War and Community Fund drives. The goals of both will be largely increased this Fall.

Sometime late in November or early December, your Parish Church will conduct its every member canvass. In responding to these other calls, which will come first, remember to keep something for the Church. You believe it is important, you believe it has value. You know that these other drives receive moral support from the Church. Be fair and give to God His share, in the abundance with which He has blessed you. Save something for the Church.

### *We Shudder*

It has been stated frequently in these columns that as Christians we bear a tremendous responsibility in these turbulent days. One of our responsibilities as Christians is to use all our influence to blunt the sharp edges of the swords of hate. These swords of hate have been sharpened in the cauldron of atrocities that men of evil genius have perpetrated in our generation. This is a commonplace fact.

We have been agreeably surprised by the few diatribes in the way of editorials, speeches, radio scripts, etc., that have appeared to date! We were shocked by the reprint in our local press of an editorial appearing in the Jackson, Mississippi, Daily News. The gist of this explosion was the suggestion that Hitler, Mussolini and Hirohito, be tortured by slow hanging. This, or better these hangings to take place in the Capital of every conquered country and in every state capital in this country, with a final coup de grace, given on the Capital grounds in Washington! There is revenge with a vengeance. With grim humour this editor admits that the necks of the victims might not last for the duration of such punishment; but he adds a new collar could be found to fit the stretching they would receive.

We shudder, if this editorial be symptomatic. In the first place, though the Germans, Italians and Japanese, have done many cruel things to us—we cannot stand beside the Poles, the Jews, the Chinese, in our understanding that a spirit of vindictiveness is largely missing among these victims of ruthless oppression. We doubt if there is so bloodthirsty an attitude to be found among many of the veterans of Guadalcanal, and Sicily.

We do not know the editor of the Jackson Daily News. We trust that he has had time to cool off. We pray that his readers will not be impressed by his vindictive outburst.

As Christians we face the grim necessity of keeping our courage, on the home front, and transmitting some of it to our men on the battlefronts. But may we train ourselves to pray at the same time, that the vindictive spirit of brutal punishment to be served out to our enemies, may not become a part of our planning for the post-war world. Punishment—yes! But no revenge!

### *Together—for a Happier Time for All*

The American worker, whether skilled or unskilled, for generations now, has lived on a plane far above that of his contemporaries in other countries. This condition is in large measure due to the strength of the labor union movement in this country. On this Sunday which comes before the Monday known as Labor Day, the Church has its opportunity to pay tribute to the leaders of American Labor.

There are selfish labor leaders. It does not take a newspaper columnist to tell us that evil practices are followed in certain union circles. There are men in every walk of life, and in every profession who seek only their own selfish ends. We still have faith in the American working man, and his innate sense of fair-play. We could not have accomplished the miracle of production in the past year and a half, had it not been for labor's partnerships.

We know that there are careless employers, who seek only their own profit. Against such men, labor has a right to organize, and yes, to strike. But we also have faith in the fairness of the vast majority of employers in this country. Our big business has been built up on the faith of men in men. The church must be ready and willing to say to both groups, "when yau are right we (the church) stand with you. When you are wrong we cannot stand with you!" But we also are always ready to act as the neutral arbiter in disputes between capital and labor.

To the American working man on this Labor Day, 1943, we express our confidence in his sense of fair play. We know that he is doing his part to hasten military victory. We know that he longs to live in a world at peace wherein he may enjoy the fruits of his labor.

If we can but remember that it is mutual respect for one another, that will bring happy relations between man and man. The Great Lover of men admonishes us to love our neighbor as we do ourselves. That is as true today as when first spoken. Surely its simple meaning is that if we work together a happier time will be enjoyed by all.

# *Literacy: A Post-War Must*

By FRANK C. LAUBACH

"Apostle of Literacy"
Author of "The Silent Billion Speak"

Literacy is one of the four or five **musts**, if we are to have a safe world.

Outside of Europe and North America, the great majority of the human race cannot read nor write their own names. In Asia close to ninety percent are illiterate; among the colored people of Africa over ninety-eight percent; and in Latin America seven out of every ten cannot read nor write.

What are we going to do about **that?** We cannot leave those illiterate millions alone. If we leave the world alone when this war is finished, we shall lose all that our boys are dying for.

Educators are excited about literacy, because we have found that the easiest and most promising people to educate are the illiterates. They are incredibly easy to reach and easy to teach. It is true that teaching people to read English is hard, but that is because we have such a chaotic way to spell—eight sounds for "a", and even more for "o"! But, fortunately, in ninety percent of the world's languages they spell phonetically—one sound for a letter. Where this is done, they can be taught to read by modern methods in a couple of weeks—not very well, but slowly and aloud. All they need after that is something interesting and easy to read, and they improve by practice.

Why this excitement about literacy? Because it is now seen to be the spearhead for the social and moral and spiritual uplift of the illiterate three-fifths of the human race. As soon as they learn to read their phonetics, we place in their hands papers and tracts with short sentences, easy words they always have spoken, large print, telling them the answers to their deepest needs—about saving the lives of their babies, about malaria, blindness, intestinal diseases, sanitation, about cooking and selecting foods for health, about selecting seeds, destroying enemies to their animals and vegetables, about getting out of debt and keeping the laws; and about the principles of Christ.

Our new knowledge of geography opens up a shocking picture of these illiterates, the most oppressed and wretched people in the world. Too ignorant to depend upon themselves, they are victims of educated or half-educated scoundrels, who enslave them, rob them, and lie to them. Ninety percent of the illiterates are in debt, and since they cannot compute their debt, they do not know how much they owe; they only know that the debt was inherited from their ancestors, and that the money lender takes all they can give him without actually starving to death. Millions of them belong to the land on which they were born, are tortured or killed without the government's ever hearing of it. Countless millions of them are deliberately fed opium or cocaine or liquor to keep them drugged and therefore unresisting to their exploiters. Five out of six of their children die before they reach their first birthday.

Think what it will mean to these people and to their descendants if the Christians of America have enough human pity to help them out of their black sorrow!

They are the easiest people on earth to win for Christ, if we prove our sincerity. They are amazed when educated people pay any attention to them. When they find our interest is unselfish, their amazement turns into a tremendous gratitude. By the time we teach them to read in a dozen easy delightful lessons, they are ready to die for us. When we tell them we learned this from Christ, they love Him at once because they have seen Him in our actions. And when they become Christians they prove wonderfully loyal, and work with prodigious zeal to know their Bibles and to win others. We can have as many of these illiterate billion for Christ as we go after.

They are bright people. They are not our inferiors, but they have never had our chance. They have never had Christ. They are where our ancestors were in Europe before Christ came to them.

The Greek Catholic Church, before the First World War, failed to do anything to help the literacy or the social conditions of Russia. Atheistic communism undertook it, and taught one hundred millions in twenty years. Now those one hundred millions are away from Christ and are reading countless tons of atheistic literature.

Today one hundred millions in Latin America, one billion on this planet are waiting to be taught. Will the Christian church grasp this opportunity, lead these people to Christ and set the standard for the matter they shall read? The future of the world hinges just as much upon that question as the future of Russia hinged upon the question whether the Greek Church would or would not serve the illiterate people.

The illiterate is so poor that he will not be able to buy expensive literature for a long while, not until his economic condition is better. During that period, when he is reading easy literature and improving his status, we shall need much money to subsidize the material we print. When he first starts to read he believes everything he reads and he memorizes practically all of it. Illiterates have wonderful memories and instinctively commit everything to memory. This is the time to plant ideas, which will grow a lifetime.

We shall need trained organizers, multitudes of writers and tremendous resources to subsidize this needed literature. A billion dollars could be used with immense benefit. But now every dollar counts while this newest, indeed infant enterprise of the Christian America gathers momentum.

## PROMINENT AMERICANS

(Continued from page 5)

of Religious Education is seeking wide observance of Religious Education Week.

Determined foes deny, defy and would defile the very conceptions and aspirations which to us, nurtured in liberty, make life precious and sacred. The way to victory may be long and difficult, and a rebirth of religious consciousness will give to us as a nation a firmer confidence in the righteousness of our cause.

There are no atheists in the foxholes that screen our troops from an enemy determinedly bent on snuffing out their existence, nor among our parachuters who drift down behind the enemy's defenses to chance their lives as they disrupt his communications. There is no religious scoffing among those who make up the hardy advance guard that lands on the enemy's beaches and fans out under a rain of deadly missiles to protect the lives of those that follow them. These men are so close to the realities of life and death that when they whisper a prayer it cannot but build up their confidence and courage.

America has been built on faith—faith in God and faith in our fellowmen. From this we have derived a faith in the righteousness of our American constitutional civil, political, and religious freedoms. It is for these that our sons, brothers, and fellow citizens are now fighting at sea, on land, and in the air around the globe.

A large portion of the world is today under the bloody heels of men who have made a religion of devious thinking and brutal actions.

The two decades between the two World Wars have been a period of cynicism and little faith. In the enslaved and dictated countries cynicism has found its fullest and ugliest expression.

During these decades it became "smart" to question moral values, to "debunk" everything, to rationalize brutality, to make excuses for horrors at home and abroad. We have heard men sneer at freedom and make light of democracy. Many forget that our code of morals, our respect for truth and fair dealing, are not arbitrary laws imposed from the outside. They are the products of thousands of years of human experience—the quintessence of the wisdom of the ages, of Christianity.

America needs dedication to higher standards in public life and of conduct in business. We need each individual to rededicate himself to religious study, that he may fulfill his birthright as a child of the one God. Only in humility engendered through religious education may those individuals who compose society attain the highest concept of service to themselves, their fellowmen, their America, and world peace, prosperity, and happiness.

## FAITH IN GOD NEEDED

**By ARTHUR B. LANGLIE**
**Governor, State of Washington**

There is no possible substitute for true and sincere religious faith. Faith in God is the strength of our fighting men in the jungles of the South Pacific, on the approaches to Europe, and on the seven seas. We have the word of our military leaders that religious belief transcends mere physical courage.

Likewise the strength of everyone of our American communities is the character of its citizens. This strength is in proportion to the prevalence of honesty, kindliness, social responsibility and a spirit of mutual helpfulness. This spirit has its basis in Christian teaching.

Today, the citizens of America, must have something fine and sound and indestructible to which they may cling as a deep set anchor. We are meeting heartbreaking grief in the loss of our husbands and sons in battle. We face the approaching need of creating a new world from chaos, once Victory is won, and such a world cannot be rebuilt unless it be on the rock of truth, justice and Godliness.

Let us forget those lush days of the twenties when our attention was centered on a scramble for material gain. Let us forget the confusion and disturbance of the troubled thirties. We are united as one people in fighting to destroy those tyrants who have misled other nations with their doctrines of hate, force, greed and reckless ambition. With Divine help we shall triumph, and I hope it will be speedily.

Let us see to it that we create, by our example, a rebirth of strong and vital Faith, which will bring conviction that right will prevail always in dealings between man and man, whatever his color, race or creed. A renewed recognition of spiritual values will build a new and better world. Peoples everywhere are groping for such an anchor, and if given the opportunity will join in that true Faith.

To the end that we may set aside a period for reverent consideration of spiritual values in our lives, I commend the observance of Religious Education Week.

## CITIZENS AND WORKERS OF TOMORROW

**By ANDREW H. PHELPS, Vice President**
**Westinghouse Electric & Manufacturing Company**

I believe Christian illiteracy is one of the greatest causes for war. I am glad the International Council of Religious Education is enlisting by the thousands the interest and leadership of our forward-thinking Christian statesmen who, when inspired on this subject, will work diligently to make attractive and available Religious Education to our young people—the leaders of tomorrow. The power behind Christian Education is sufficient to transform lives, communities, states, and nations.

It is later than we think. Many of us remember the aftermath of the first World War with crime of all sorts — robbery — murder — and the natural consequence of teaching men and nations to be brutal. It is feared that we may expect the same sort of thing to happen in the next ten years. The only way to mitigate the unspeakably sad situation is t h r o u g h a thorough training of the young people, the boys and girls, who within ten years will become the citizens and workers of tomorrow.

When we contemplate what a type of education has done in Japan, Italy, and Germany and the tremendous task of bringing a different type of training to these countries in order to save the world, we see an almost impossible task to be accomplished through Religious Education.

It is the sincere hope of your good friends that you will not want for money or workers to do a very complete and much needed Christian job. It is also hoped that Religious Education will emphasize anew the vital active transforming force of the life of Jesus Christ and the way He taught His followers to live. All people must feel a transforming power through Christ which, supplemented by the teaching of Christian ethics, should be a vital force to guide people in the way they should live their lives.

## CALLING ALL CITIZENS

**By JAMES L. KRAFT**

**Chicago industrialist, and acting President of The International Council of Religious Education**

Fifteen million children and young people in the United States and Canada are today growing up with-

(Continued on page 14)

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### REVEILLE

What's the use of winding clocks
This time o' year,
When before the sun is up
Every day we hear:
"Cheer up! Dear up! We're up, too!"
How could any one feel blue?
"Cheer up! Dear up! We're up, too!"

Waking is a cheerful thing
When the birds begin it;
Makes up want to hurry out
And welcome every minute.
"Cheer up! Dear up! We're up, too!"
Bugler Robin, thanks to you.
"Cheer up! Dear up! We're up, too!"

—Alice J. Nichols, in The Youth's Companion.

* * *

### THE KNIGHT IN THE KITCHEN

Tennyson in The Idylls of the King tells us how very, very many years ago Britain was a lawless land where kings ruled and fought one another for leadership. Barons held their castles against one another, riding out to settle quarrels by the sword, or to fight for new lands. There was no justice to be won by law; might overruled right. Just when wrong seemed to have completely conquered right, a king named Arthur came to the throne of one of the kingdoms. He determined to make good laws and to froce even the lords of the castle to obey them. He was strong and determined that justice should be done to everybody.

Gareth was the youngest son of one of the kings of Britain in King Arthur's time. His brothers had all become knights of the Round Table, and Gareth longed to join them, but his mother loved him dearly and wanted his companionship at home.

Time passed, Gareth grew a man and was uneasy with the idle life in his father's castle. At length he went to his mother and pleaded with her:

—O Mother,
How can ye keep me tethered to you? Shame!
Man am I grown, a man's work must I do.
Follow the deer? Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?

The Queen could not refuse her strong, brave son his longing to prove his manhood by knightly deeds to help the poor and oppressed. But she would test him. Did he only want fame and glory, or was he willing to endure pain and hardship? "You shall go to King Arthur's Court," she said, "on one condition—that you will work in his kitchen as a serving-man for one year, without telling anyone who are you."

So Gareth promised and, dressed as a serving-man went away to King Arthur's Court and begged to be allowed to serve in the kitchen. This was granted, and he was placed under the seneschal, Sir Kay, a hard and sour knight who had charge of the King's household.

Then began a time of difficult work. Sir Kay disliked Gareth and gave him the hardest pieces of work to do, but the young prince performed all his duties well and with a good will. He thrilled when he heard his fellow-servants tell of the brave deeds of King Arthur and his knights, but when the stories were low and coarse, he whistled to himself so that he should not listen, and after a while his comrades, who learned to respect him, ceased to tell this kind of tale. Still—

Kay the seneschal, who loved him not,
Would bustle and harry him and labour him
Beyond his comrades of the hearth, and set
To turn the broach, draw water or hew wood,
Or grosser tasks; and Gareth bowed himself,
With all obedience to the king, and wrought
All kinds of service with a noble ease,
That graced the lowliest act in doing it.

After two months the Queen was satisfied that Gareth had the right motive for wishing to become a knight. She sent a messenger to the court with a suit of armour, and set Gareth free from his vow. He eagerly sought King Arthur and begged to be made Knight of the Round Table. King Arthur, who had known him from the first who he was answered:

Son, the good mother let me know thee here,
And sent her wish that I would yield thee thine,
Make thee my knight? My knights are sworn to vows
Of utter hardihood, utter gentleness,
And loving, utter faithfulness in love,
And utter most obedience to the king.

Gareth readily took the vows, was made a knight, and was soon given the opportunity of proving himself a good one. The spirit of hardihood and willing service which he had learned in the kitchen stood him in good stead in all his later adventures.

—Canadian Churchman.

* * *

### BEHIND ALL—GOD!

Behind the furrowed soil, the changing weather,
The April showers, midsummer's heat,
The Master Gardener watches, while together
Men toil—plod on with weary feet.
Before the loaf of bread—the work of sowing
The grains of wheat; sunshine and rain
Sent by our God to speed the lusty growing;
'Tis He who gives for bread, the grain.
Behind all—God!

Midst all our joy, His great heart, throbbing, loving;
Through all our pain, His sympathy;
Success or loss, dark night or morning's glowing,
Blend into one great symphony.
Oh, tender care, oh, love, past all believing!
Abundance for our every need;
The Heavenly Father giving—we receiving
Till time and earthly things recede.
Behind all—God!

—N. M. Leonard in S. S. Times.

* * *

Out of the snare the fowler laid,
Flutters the sparrow, unafraid;
Spreads her small wings
To fly,
And sings:
"This liberty, is this to die?"
Then speeds her blithely to His breast,
Who loosed the snare, and gave her rest.

—Guardian.

* * *

### IF I COULD BE AN ANIMAL

If I could be an animal
I'd be a kangaroo!
They never leave their children home
As other mothers do.
They wear a pocket, lined with fur,
All nice and warm inside,
In which they tuck their tiny tots
And take them for a ride!

—Margaret Leborde.

# A WEEKLY REVIEW OF THE NEWS

**TRINITY CATHEDRAL HOST TO NATION—**

When the 54th Triennial Convention of the Protestant Episcopal Church meets in Cleveland October 2-11, two of the outstanding churches of the city will be used to house the gatherings. All of the legislative sessions and committee meetings will be held in Euclid Avenue Baptist Church, Euclid at 18th Street. All of the religious services will be held at Trinity Cathedral, Euclid at 22nd Street, a few minutes' walk from the Euclid Avenue Baptist Church.

Trinity Cathedral, the "Bishop's Church" of the Diocese of Ohio, is an outgrowth of Trinity Parish the first church to be organized in Cleaveland and the first church to erect a building in the village which afterward was to to become the city of Cleveland. Because of the traditions and influence of the parish it was but natural that it should offer to provide the Cathedral, and it may have been in the mind of the parish when the real estate at the southeast corner of Euclid Avenue and 22nd Street was purchased in 1884. In 1890 Trinity Church was definitely offered to the Rt. Rev. William Andrew Leonard, then Bishop of the Diocese, as his Cathedral, an offer which was readily accepted.

Mr. William G. Mather was appointed chairman of a committee to study plans for the new Cathedral and to secure a suitable architect. Under the direction of a Cleveland architect, Charles F. Schweinfurth, the actual work of construction was started in 1901 and completed in 1907. The architect and committee resisted the tendency of the period to use the Romanesque style and the Cathedral was constructed with Indiana limesone is a splendid example of the perpendicular Gothic style.

There are three aspects of any Cathedral which will help one to interpret it. First of all, it is the head church of a diocese. It is the "Bishop's Church." The Bishop directs the work of the diocese from his chair which is placed near the altar in the Cathedral. In this sense it is his place of authority, or his church.

The second aspect, is architecture both external and internal, with the equipment and fittings. Trinity Cathedral not alone represents an historic style of architecture but its windows, chapel, altar, baptistry, candelabra, altar cloths, choir and clergy stalls, and other fittings, are rich in tradition and represent the noblest human devotion. It is through items such as these that a Cathedral grows to be more than a church.

Finally, the Cathedral has its own parish life. The Dean, selected by the worshippers at the recommendation of the Bishop, is the rector of the Cathedral parish. All of the pastoral functions are observed at the Cathedral. It is usually considered as a church for a much wider constituency than a parish church. In a sense it belongs to the entire community and there are no bars at the doors. Regardless of personal faith, all are invited to its friendly worship. The present Dean of Trinity Cathedral is the Very Rev. Chester Burge Emerson who was installed Canon Residentiary on January 1, 1933, and as Dean on November 22nd of the same year.

* * *

**REVISED HYMNAL OF THE PROTESTANT EPISCOPAL CHURCH**

New York, N. Y.—The Revised Hymnal of the Protestant Episcopal Church, as authorized and approved by the General Convention of 1940, is out. It is being published by The Church Hymnal Corporation, a wholly-owned subsidiary of The Church Pension Fund. In letters being sent to all of the clergy by The Church Hymnal Corporation, it is stated that although the Full Musical Edition, of which there are two editions, namely a Standard Edition and a heavily reinforced Choir Edition, is now ready for shipment, the two Melody Editions, which will take the place of the former World-Only Edition, will not be ready until later in the Fall. The Melody Editions, which will be available in two sizes, will contain the tune of each hymn but not the harmony. This, in the opinion of the Joint Commission on the Revision of the Hymnal, is an important forward step which has been taken in the interest of encouraging congregational singing. Despite the fact that the small pew edition will contain the air of the music as well as the words, it is being offered at no increase in cost over the price at which the Words-Only Edition formerly sold.

The Revised Hymnal of 1940 is the result of the work of the Joint Commission on the Revision of the Hymnal, appointed by the General Convention of 1937. This Commission, formerly under the chairmanship of the late Bishop Mikell of Atlanta, and now under the chairmanship of Bishop Washburn of Newark, has been steadily at work during the last six years, and has had numerous meetings during which, it is stated; every detail of the revised Hymnal has been passed upon by the Commission as a whole, although a considerable amount of the preliminary work has been handled through Sub-Committees. In addition to securing advice from prominent organists and musicians in each Diocese, the Commission on the Revision of the Hymnal has worked in close cooperation with the Commission on Church Music.

The Hymnal of 1940 contains approximately 600 hymns and it is stated that more than half of these are familiar and generally well-known hymns. There are 316 hymns having the same tunes as in the previous Hymnal, which was prepared in 1916, although in some cases new hymns have also been added as alternative choices. The words of 64 hymns from the previous Hymnal are used, but have been set to new or different tunes. Seven hymns have been restored from the Hymnal of 1892, with the same tunes. There are 201 new hymns of which a good many are reported to be generally well-known.

The arrangement of the Hymnal of 1940 has been changed, from the previous Hymnal and is in the following general sequence:

The Christian Year
Saints' Days and Holy Days
Thanksgiving and National Days
Morning and Evening
Sacraments and other Rites of the Church
Litanies
Hymns for Children
Missions
General Hymns

The Indices have also been improved. The classification of General Hymns is as follows:

The Blessed Trinity
The Praise of God
Jesus Christ our Lord
The Holy Spirit
The Church as God's Gift
Holy Scripture, the Church's Gift
Personal Religion
Social Religion
The Church Militant
The Church Triumphant

The Church Hymnal Corporation announces the prices of the Hymnal of 1940 as follows:

Standard Musical Edition $1.20 per copy
Special Choir Edition—
heavily reinforced $1.50 per copy
Large size Melody Edition 70c per copy
Small size Melody Edition 40c per copy

It is also announced that the Commission is planning the publication later of a Handbook containing brief biographical sketches of the authors and composers whose hymns appear in the Hymnal of 1940, together with a discussion of the history and usage of its contents. It is stated, however, that although this book is in preparation, its publication will have to be delayed until later in the year or the early part of next year.

The Joint Commission on the Revision of the Hymnal consists of Bishops James Craik Morris, Robert N. Spencer, Vedder Van Dyck, and Benjamin M. Washburn; Canon Winfred Douglas, the Rev. Drs. Charles L. Gomph, Frederick C. Grant, John Henry Hopkins, and Howard C. Robbins; the Rev. Messrs. Frank Damrosch, Jr., Arthur W. Farlander, Harvey B. Marks, John W. Norris, F. Bland Tucker and Holly W. Wells; Drs. David McK. Williams, Roland Diggle and Leo Sowerby; and Messrs. Ray F. Brown, Harold W. Gilbert, Bradford B. Locke, and Joseph T. Ryerson.

* * *

**CONSECRATION OF REV. DR. EVERETT HOLLAND JONES TO BE BISHOP OF WEST TEXAS**

Consecration of the Rev. Dr. Everett Holland Jones to be Bishop of West Texas will take place in historic St. Marks' Church, San Antonio, Texas, at 10 A. H., on September 24. The Most Rev. Henry St. George Tucker, presiding bishop, will be the consecrator. Co-consecrators will be the Rt. Rev. Arthur Raymond McKinstry of Delaware, a former rector of St. Mark's, and the Rt. Rev. Goodrich Robert Fenner, Bishop of Kansas.

Other prelates and clergy who will take part are: the Rt. Rev. Bertrand Stevens, Bishop of Los Angeles and the Rt. Rev. Simeon Arthur Huston, Bishop of Olympia, presnters; the Rt. Rev. Clinton Simon Quin, Bishop of Texas.

preacher; the Rt. Rev. Thomas Casady, Bishop of Oklahoma, litanist.

Attending presbyters, the Rev. Thomas N. Carruthers, Christ Church, Nashville, Tenn., and the Rev. William C. Munds, Christ Church, Christiana Hundred, Del.

Consents of the Bishops will be read by the Rt. Rev. William Bland Mitchell, Bishop of Arkansas. The Rt. Rev. John Long Jackson, Bishop of Louisiana, will read the epistle in the Holy Communion, and the Rt. Rev. Eugene Cecil Seaman, Bishop of the Missionary District of North Texas, will read the gospel.

Evidence of ordination will be submitted by the Ven. Benjamin S. McKenzie, aged Archdeacon Emeritus of West Texas, known as "Ben, the bishop maker." Evidence of election will be submitted by the Rev. Robert M. Allen, vicar of St. Paul's Church, San Antonio.

Consents of the Standing Committees will be read by the Rev. Samuel Orr Capers, rector of Christ Church, San Antonio, president of the Standing Committee of the Diocese of West Texas and son of the late Bishop Capers. The canonical testimonial will be read by Mr. Albert Steves, Jr., senior warden of Christ Church, San Antonio.

The Rev. Robert M. Allen is master of ceremonies and will have charge of the procession. The Rev. Herbert Morris, rector of St. Albans Church, Harlingen, Texas, will act as deputy registrar.

Chaplain to the Presiding Bishop will be the Rev. Dr. Thomas H. Wright, recently called to be rector of St. Mark's Church, San Antonio.

Chief of the large and complex committee making arrangements for the consecration service is Mr. Edward H. Keator, San Antonio oil man, who has diretced a staff composed of the following:

Chairman of services, the Rev. Samuel Orr Capers; chairman of ushering and seating arrangements, Mr. Walter Godart; master of ceremonies and procession, the Rev. Robert M. Allen; chairman of finance, Mr. Frank Gillespie, all of San Antonio. Chairman of invitations and programs, Mr. Robert Carter, Luling; publicity, Mr. A. W. Grant, San Antonio publisher, and the Rev. Frank E. Walker, Uvalde, editor of the diocesan newspaper; housing, Mesdames J. L. Brown, Liston Zander and Robert M. Allen, all of San Antonio. Entertainment, Mr. Albert Steves, San Antonio.

Due to the limited seating capacity of St. Mark's Church, only 700 tickets will be issued for admittance to the church. Chairs will be provided on the lawn and in Bishop Capers Hall where others will hear the service over a public address system.

Following the Consecration service there will be a luncheon at the Gunter Hotel at which several hundred guests are expected. The Presiding Bishop will be the principal speaker.

* *

## LIST OF PERSONS IN SHANGHAI TO BE REPATRIATED

New York, N. Y.—Through the Department of State, the National Council is able to announce the list of persons in Shanghai who are to be repatriated on the next trip of the S. S. Gripsholm, which is scheduled for some time before the end of the year.

The following persons are on the list to be repatriated on the next trip of the Gripsholm:

Laura P. Clarke.
Rt. Rev. L. R. Craighill.
B. Woodward Lanphear.
Dr. Harry B. Taylor.
Elizabeth H. Falck.
Anna M. Groff.
M. F. Hurst.
E. Harrison King.
Anne Lamberton.
John R. Norton.
Charles E. Perry.
Walter H. Pott.
Dss. Katherine Putnam.
Donald Roberts.
Rt. Rev. Wm. P. Roberts.
Hollis S. Smith.
Philip B. Sullivan.
W. H. Taylor.
Montgomery H. Throop.
Ellis N. Tucker.
James M. Wilson.

The following are still in Shanghai but not on the list:

Sister Constance Anna.
Charles W. Harbison and wife (Frances MacKinnon).
George W. Laycock.
James H. Pott.
George J. Sullwold.
T. Foster Teevan.

The following are members of the mission of British nationality still in Shanghai:

Dr. D. V. Rees
Mr. and Mrs. F. C. Brown.
Winifred Steward.
Gwendolyn L. Cooper.
Robert J. Salmon.

* * *

## DISPATCHES FROM LONDON HEADQUARTERS OF ASSOCIATED PRESS

London headquarters of the Associated Press August 21 sent the following dispatch to American newspapers:

"Dr. William Barrow Pugh, chairman of the General Protestant Commission on United States Army and Navy Chaplains, arrived in London by plane from the north today on a tour of Allied fighting theaters.

"The plane carrying Dr. Pugh, who is completing at the request of President Roosevelt a mission begun by the late Bishop Adna Wright Leonard, also brought a number of Axis prisoners. Bishop Leonard was killed in an airplane crash in Iceland May 3.

"Wearing a trench coat and felt hat, the rugged Dr. Pugh began making enthusiastic remarks about the work of chaplains almost before he had stepped out of the plane.

"He came from Iceland and Greenland, where he said the chaplains are carrying on cheerfully despite difficult conditions. One in Iceland holds fourteen services each Sunday, he said, and another in Greeland has an 800-mile circuit.

"He expects to go from England to North Africa, the Middle East, India, China and Central Africa and thence to headquarters of the South Atlantic Fleet.

" 'What I've already seen convinces me we will hardly know this world when the war is over,' he said. 'It's all going to be just about like one big country. In religion every one is working together. Barriers of creed are falling everywhere.' "

In Iceland Dr. Pugh decorated the grave of Bishop Leonard, his predecessor.

## CONSECRATION OF DEAN HEISTAND FOR HARRISBURG

New York, N. Y.—The Presiding Bishop has taken order for the consecration of the Very Rev. John Thomas Heistand, D. D., as Bishop Coadjutor of the Diocese of Harrisburg. The announcement states that the Consecration will take place at St. Stephen's Cathedral, Harrisburg, with Presiding Bishop Tucker as chief Consecrator, at 10:30 A. M., September 15.

Co-consecrators will be the Rt. Rev. Hunter Wyatt-Brown, Bishop of Harrisburg, and the Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem.

The bishop-elect will be presented by the Rt. Rev. William McClelland, Bishop of Easton, and the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey.

Attending Presbyters will be the Rev. Canon Paul S. Atkins, of York, Pa., and the Rev. Harry D. Viets, Carlisle, Pa.

The Rt. Rev. Noble C. Powell, Bishop Coadjutor of Maryland, will preach the Consecration sermon. The Rev. John H. Fitzgerald, Brooklyn, N. Y., will be the Registrar.

* * *

## CHAPLAINS' TRAINING SCHOOL OF THE COLLEGE OF WILLIAM AND MARY

Williamsburg, Va.—Lt. (jg) John Richard Bentley, ChC, U. S. N. R., former curate at Christ Episcopal Church, Houston, Texas, was graduated August 15 from the Naval Training School (Chaplains), College of William and Mary, here.

He has been assigned to duty at a mid-western Naval air station.

Chaplain Bentley attended Yale University, where he was graduated with the degree of Bachelor of Arts in 1933. His theological studies were made at Virginia Theological Seminary.

Lt. Earl Whitten Poindexter, ChC, U. S. N. R., former rector of the Church of the Holy Apostles (Episcopal), 1244 North Union, St. Louis, Mo., successfully completed a two month's period of indoctrination at the Naval Training School (Chaplains), College of William and Mary, here, and was graduated August 15.

He has been assigned to duty at a southern naval air training center.

Chaplain Poindexter served in the First World War with the 135th Aero Squadron in St. Michel Sector, as the First Lieut. Observer. The famous 135th of which he was a member, received a letter of commendation from the Army Air Servce Command, A. E. F., Chaplain Poindexter had served the St. Louis parish since April, 1932. His previous pastorates include the Trinity Episcopal Church, Atchison, Kansas, from 1928 to 1930, and Grace Cathedral, Topeka, Kansas, from 1925 to 1927. Chaplain Poindexter is an alumnus of the University of Kansas and the University of Wisconsin. His theological studies were made at the University of the South.

* * *

## THE SUPPLY LINE OF FAITH

Although more Scriptures were issued to the personnel of the United States Armed Forces and Merchant Marine last year by the American Bible

Society, in concluding the third year of its War Emergency program than the total of the previous two years, the volume of requests received from Chaplains and others shot up so fast that manufacturing could not keep pace.

The Society distributed 35,114 Bibles; 1,135,655 New Testaments; and 379,998 portions of the Bible, a total of 1,550,767 volumes, as compared with the total 1,125,129 for the first two years of its work for the armed forces.

In addition there have been sold to churches and other organizations 912,361 Service Testaments. The Testament series includes book specially stamped for Army Air Force, Navy Air Force, Marine Corps, Coast Guard, WACS, WAVES, and Merchant Marine.

There is abundant testimony to the interest of service men and women in the Scriptures and to the importance of the Society's efforts to supply them.

**Scriptures for Prisoners of war and Refugees**

The Bible Society has continued this service steadily from Geneva, Switzerland and New York with most grateful letters from many prisoners. The principal changes during the year have been due to the increased number of prisoners of war in the United States and the restriction on transportation facilities which caused the shipping of Scriptures by freight through the War Work of the Y. M. C. A. to Geneva, rather than the mailing of them direct from New York to Geneva. Under this head are also included supplies of Japanese Scriptures for Japanese in relocation centers. Gratitude for these has been most warmly expressed. "I have been instructed to extend, in behalf of our members, our sincere appreciation to the American Bible Society for their generosity, expressed in a manner as no other organization could render. We shall long remember your kindness, and try to do our best for the cause of our Master," wrote a Japanese pastor from the Heart Mountain relocation center in Wyoming.

Thirty-four languages were required last year to fill the needs for prisoners of war and refugees with the distribution of Russian Scriptures heading the list. French prisoners received the second largest number, with English third. The expenditures for Scriptures to prisoners of war and refugees in 1942-1943 was $24,309.

**Scriptures for Civilians in Distressed Areas**

With the entry of the United States into the war, it became no longer possible to assist in Scripture publication within Axis dominated areas by remittance, but it is possible to print Bibles and Testaments in Switzerland and send them into other countries. As a complete lack of Italian Bibles existed, these, with Testaments and French Bibles and Testaments, were being printed in June. Other editions anticipated because of shortages are Polish and Czech Bibles and Testaments, Hungarian Bibles, French Testaments, and Serbo Croatian Bibles and Testaments.

To Madagascar, $3,000 was forwarded for printing Testaments locally by the agent of the British and Foreign Bible Society to meet a complete lack of supply. There was also sent to the British Society in London a $5,000 folding machine and feeder to replace the one destroyed when their bindery was bombed. The Kijita New Testament for use in Tanganyika, Africa, was published for the British Society; this is the first Testament in that language.

* * *

**STONES FROM RUINS OF ANCIENT CHURCH OF LONDON ARRIVE AT WASHINGTON CATHEDRAL**

Stones from the ruins of All Hallows Barkingside-by-the-Tower—an ancient church of London—which withstood the great fire of 1666, but could not stand up to the Nazi bombs of 1940, arrived at Washington Cathedral recently.

Mr. Walter B. Clarkson, Business Manager of the Cathedral, accepted them and stated that they would be kept and placed in the building fabric or a wall when any major additions were made in the future.

All Hallows Church became famous in literature when Samuel Pepys made the following entry in his diary on September 5, 1666, at the time of the great London fire. "About 2 in the morning," he wrote, "my wife calls me up, and tells me of new cryes of fire, it being come to Barking Church, which is at the bottom of our lane (Sethinge Lane)."

Later he tells of the fire's effect on the church and of climbing up its tower after making sure that his own home nearby had miraculously been saved: " . . . it having only burned the dyall of Barking Church, and part of the porch and there quenched. I up to the top of Barking steeple, and there saw the saddest sight of desolation that I ever saw; everywhere great fires, oylecellars, and brimstone, and other things burning."

This was not the original church tower ,or steeple, but one that had been built in 1659 to replace the original.

The church got its name from the ancient convent of Barking in Essex, to which it once belonged. Its nearness to the Tower of London gave it importance as the scene of many important civic ceremonies and accounts for part of the name.

William Penn was baptized there in 1644 and much later a memorial tablet was erected in the church by American friends.

Richard III added a college of priests and fairly early in its history it became associated with All Hallows' Church which Richard I had founded.

Parts of it were rebuilt in the 12th century after the Conquest, and additions were made in the 15th century after the War of the Roses. The pulpit was erected in 1638. More recently All Hallows was the Guild Church of Toc H.

The church was blitzed in 1940. Last year when P. B. "Tubby" Clayton, its Vicar and now chaplain on a British oil tanker, was at Washington Cathedral to preach, a plan was instigated to have some of the historic stones included in Washington Cathedral fabric. The arrival of the stones today is the fulfillment of Chaplain Clayton's plan, and they become a part of England that will forever be American.

* * *

**LETTER FROM BISHOP GELSTHORPE IN JUBA TO THE PRESIDING BISHOP— 6 6 6**

From Juba, on the far upper reaches of the Nile, near the southern border of the Sudan, Rt. Rev. A. M. Gelsthorpe, assistant bishop of Egypt and the Sudan, has written to the Presiding Bishop a letter in appreciation of aid given by American Churchmen to British Missions.

Effects of the war are felt throughout the 2,000-mile length of the diocese of Cairo and Khartoum to the borders of Uganda, in the presence of thousands of men and women in uniform in the north, in the development of air traffic and, most searching of all as far as the Church's mission is concerned, the enlistment of colored troops thus taken out of their old environment into a wholly new existence.

The first two Sudenese, whose ordination to the diaconate more than a year ago was noted in the American Church press, have been advanced to the priesthood, after forty years of small and slow beginnings. They are from different tribes. Other candidates are in preparation. Even in the midst of the war, Bishop Gelsthorpe is trying to establish a divinity school this year and lists the provision of a permanent staff and buildings as the first need of the diocese.

"Our next urgent need," Bishop Gelsthorpe continues, "is for the development of medical work at medical centers already existing. Again it is staff and buildings which are needed. As soon as the war finishes there is reason to believe that we shall be able to provide the personnel."

Work among lepers Bishop Gelsthorpe hopes may soon be expanded from the experimental scale of past years into something more nearly commensurate with the need.

"Our main purposes have been to segregate infectious lepers in their own tribal areas, persuade the chiefs to realize their responsibility for the care of these lepers, provide treatment for non-infectious lepers, and to develop research into the whole problem of treatment of the disease. The experiment has been so successful that we feel we are bound now to launch out on a bigger scheme over a wider area. I believe the Sudan Government will help with finance but it is important to be able to fulfil our side of the responsibilities.

"Another development which is of great importance for which we ought to make provision as soon as possible, is the development of literature. As soon as the war ends we ought to be able to buy up some of the printing machines which are being used in the campaign at present in progress in this part of Africa. We have at present missionaries devoting much of their time to the translation of the Scriptures in the various languages. The development of our schools is making an increasing demand for suitable text books in the various vernaculars.

"The native church itself is beginning to undertake a certain amount of responsibility for finance, but at the present time little more can rightly be expected than for the provision of salaries for all native workers."

* * *

**DIOCESE OF SOUTHWESTERN VIRGINIA**

**Rev. Mr. Pollock in the Pacific**

The Rev. William D. Pollock, since 1941 rector of St. John's Church, Glas-

gow, Christ Church, Buena Vista, and Grace Church near Buchanan, and previously in Nelson Parish, who volunteered in June as a Naval Chaplain, has been assigned to transport duty in the Pacific Area. His present address is: U. S. A. T. "Pennant," care Postmaster, Ft. Mason, California. Mrs. Pollock, with the children, is residing at Greeley, Colorado.

**Miss Mansfield to Live at Amherst**

Her many friends in Southwestern Virginia will be glad to learn that Miss Mabel R. Mansfield, who has been one of the most beloved missionaries in the diocese and who retired on May 1, 1943, after a service of eighteen years among us, is making her home at Amherst, Virginia.

Miss Mansfield, who came to us from the North, was first in charge of Grace House-on-the-Mountain, near St. Paul in Wise County. Since December, 1930, she has been director of the industrial work in the diocese ("the Handicraft Guild") and her activities in that connection have been notably successful and helpful to a number of missions. It is most gratifying that we will continue to have her in the diocesan family.

**The Bishop Has a Grandson**

Perhaps the outstanding event in the diocese in the month of August was the birth of a grandson to the Bishop and Mrs. Phillips—or maybe it should be noted as the birth of a son to Major and Mrs. G. Simms McDowell, II. The newcomer, G. Simms McDowell, III, was born in Roanoke on Saturday, August 14, and is the first gentleman in the Phillips family in two generations. He has not yet decided whether he will enter the ministry or the army His father, the Major, is at present stationed in the Hawaiian Islands.

* * *

**VALLEY CONVOCATION TO HOLD FALL MEETING IN LURAY**

The Valley Convocation of the Diocese of Virginia will hold its fall meeting in Luray, Va., on September 7, with the Rev. Richard H. Lee serving in the double role of dean and host.

* * *

**EAST CAROLINA**

On July 28, Cecil Locke Alligood was ordained to the diaconate by the Rt. Rev. Robert Emmet Gribbin, D. D, Bishop of Western North Carolina, acting for the Bishop of East Carolina, in St. Philip's Church, Southport.

The Rev. E. W. Helleck of St. John's, Wilmington, preached the sermon. The candidate was presented by his father, the Rev. Howard Alligood of Fayetteville.

The Litany was read by the Rev. Mortimer Glover of St. James, Wilmington, and the Epistle by the Rev. Thomas P. Noe of Wilmington.

The Rev. Walter R. Noe, Executive Secretary of the diocese, acted as Master of Ceremonies.

Other clergy present were the Rev. S. E. Matthews, Washington; the Rev. Alexander Miller, Wilmington, and the Rev. Harvey W. Glazier of Wilmington.

Mr. Alligood will serve St. Philip's, Southport, and St. Paul's, Clinton.

* * *

**NEWS FROM DIOCESE OF SPRINGFIELD**

Trinity Parish in Lincoln will sponsor a Community Flower Show in Trinity House (the parish house) on Thursday, September 9. This will be the second annual show under auspices of the church. Last year there were more than 200 entries.

Bishop White who is much interested in the growing of flowers and who is himself an experienced gardener has been named honorary chairman of the show. The Rev. Arthur L. Bice is rector of Trinity. On the last three Sundays in August Father Bice is celebrant and preacher at the High Mass at the Pro-Cathedral in Springfield.

The Rev. Carroll E. Simcox at the University Chapel, Champaign, reports increased activities at the chapel during the summer. Although many of the regular students are on vacation, there are hundreds of service men studying on the campus. Father Simcox reports that the Sunday Masses are well attended and that there is a "generous sprinkling" of soldiers and sailors in the congregations.

**Eliza Jane Haughton**

The Rev. Edward J. Haughton, rector emeritus of Saint Paul's, Springfield, was called to Toronto, Canada, early in

(Continued on page 15)

## PROMINENT AMERICANS

(Continued from page 9)

out regular religious instruction. Christian character is absolutely indispensable to a free democratic society. We are winning this war, but in winning it we can easily lose our freedom if our children and youth continue to live in a nation where the very basic truths of morality and religion are no longer taught to **all**, but to only **one-half**. In my judgment, it is most important that **all** children and young people, as well as adults, add to the traditional public school three R's a fourth "R," namely, Religion.

As in the days of the founding of these two great countries, the home must again become the spiritual cradle of the nation. In these homes God and Christ must be living realities; family worship must be practised daily; sons and daughters must be taught out of the Bible; prayer must become a powerful force in developing Christian personality; and regular attendance at church and Sunday school on the part of all must be the program of every American family.

A nation cannot be half slave and half free, neither can a nation be half religious and half irreligious and continue as a great nation. If these United States and our sister nation Canada are to have leading parts in the post-war world, all citizens, young as well as old, must themselves be living examples of the Fatherhood of God and the Brotherhood of Man.

In the absence of our President, Lt. Comdr. Harold E. Stassen, and as Acting President of The International Council of Religious Education, an interdenominational organization working in the field of Christian education, I call upon all Americans to observe fittingly September 26 to October 3 as Religious Education Week. I urge that throughout the United States and Canada all ministers preach appropriate sermons; churches in thousands of our communities plan programs and activities of a community-wide nature around the general theme, "Community Foundations"; and citizens everywhere give serious thought to immediate ways of bringing Christian teaching to the millions of children and youth now without it through no fault of their own.

## DOES GOD SPEAK

(Continued from page 6)

St. John became for all time the symbol of Christian love. St. Peter, in spite of repeated failures, received strength and courage that enabled him to go into the streets of Jerusalem where death awaited him on every corner, to tell the Jews that they had crucified Him whom "God hath made both Lord and Christ." It is in friendship and fellowship that great plans and high and holy purposes are born. It is true that great religious leaders have often been lonely figures, finding their source of strength in solitude, but it is equally true that their vision has not become effective until it has been caught by a group. It is because of this that we have a Church, in which God the Holy Spirit dwells.

Thou whose sound apostles heard,
Thou whose power their spirit stirred
Giving them Thy living Word;
Hear us, Holy Spirit.

Thou Whose grace the Church doth fill,
Showing her God's perfect will,
Making Jesus present still;
Hear us, Holy Spirit.

# Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### HELP WANTED

WANTED, WORKING HOUSEKEEPER and companion, one who needs a good home, state salary expected. Address Box 64, Kensington, Maryland.

HELP WANTED—WORKING HOUSEkeeper and companion. Good home. State salary desired. Address Mrs. H., care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

### SITUATION WANTED

EXPERIENCED TEACHER AND MATRON wishes position. Address X, Y, Z, care of Southern Churchman, Inc., Richmond, Virginia.

A NURSE, REFINED, DESIRES A CASE. Address B, Southern Churchman, Richmond, Va.

CLERGYMAN DESIRED TO TAKE charge of one of associated churches in large parish in Middle Atlantic States area. Excellent opportunity for one interested in social relations and young people. Good salary and Rectory. Box A, Southern Churchman.

WANTED, HOUSEKEEPER. FOR PARticulars address Blue Ridge School, Bris. Va.

## *DEATHS*

**MILDRED BETRAND EWELL**

Entered into life eteran on December 7, 1942 MILDRED BETRAND EWELL, daughter of the late John S. and Alice Tyler Ewell of "Edge Hill", Haymarket, Va. Her strong personality and her devotion to home and church will ever be remembered by those who knew and loved her. "She is not dead—she just placed her hand in His and He took back the life He gave, and now she lives in Him."

## NEWS

(Continued from page 14)

August by the illness of his mother. She passed away soon after he arrived at her bedside. She was 97 years of age. She is survived by several children, two of whom are priests of the church.

Mrs. Virginia Baber Haughton, Father Haughton's wife, died only two months ago following a brief and sudden illness.

* * *

**PROMOTIONS**

**1st Lt. to Captain**

Green, William M., Jr.
Frick, Herbert W.
Haight, John M.

**SEPARATIONS**

Howden, Frederick B., Jr.
Roswell, New Mexico.
Died in Prison Camp.

* * *

**CHANGES**

The Rev. Thomas Van Braam Barrett, rector of Harcourt Parish and Chaplain of Kenyon College, Gambier, Ohio, has accepted a call to the rectorship of the Church of Our Saviour, Akron, effective November 1, 1943.

The Rev. Claire T. Crenshaw, rector of St. Paul's Church, Evansville, Ind., has accepted a call to the rectorship of St. Paul's Church, Norwalk, Ohio, effective September 1, 1943.

The Rev. Ernest F. Edmunds, assistant at Christ Church, Warren, Ohio, has accepted a call to the rectorship of St. Luke's Church, Niles, Ohio, effective September 15, 1943.

The Rev. Raymond Gayle, rector of St. Barnabas' Church, Wells, Nevada, had accepted a call to be rector of St. James, Church, Bucyrus, Grace Church, Galion, and St. Mark's Mission, Shelby, Ohio, effective September 1, 1943.

Mr. Frederick K. Jellison, Candidate for Holy Orders in the Diocese of Massachusetts, who will be ordained deacon in September, has accepted a call to be Deacon-in-Charge of Trinity Church, Findlay, Ohio, effective October 1, 1943.

Mr. Murray Kenney, Candidate for Holy Orders in the Diocese of Massachusetts, who will be ordained deacon in September, has accepted a call to be Deacon-in-Charge of St. Andrew's Church, Akron, Ohio, effective October 1, 1943.

Mr. James W. MacColl, Candidate for Holy Orders in the Diocese of Massachusetts, who will be ordained deacon in September, has accepted a call to be Assistant at Trinity Church, Toledo, Ohio, effective October 1, 1943.

Mr. John O'Hear, Candidate for Holy Orders in the Diocese of South Carolina, who will be ordained deacon in September, has accepted a call to be Assistant at St. Paul's Church, Cleveland Heights, Ohio, effective October 1, 1943.

**IN THE EARLY MORNING**

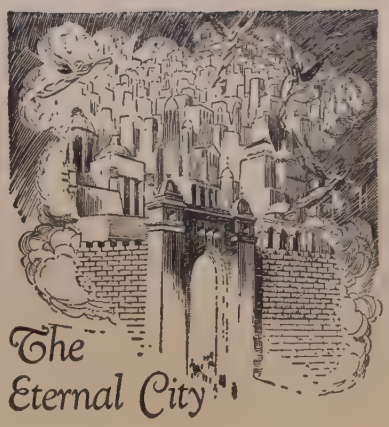
In the early morning
Dark shadows stay,
Till the sunbeams bring us
God's gift of day.

When the day is ended,
Stars shining bright
Bring to tired children
God's gift of night.

Father, now we thank Thee
For the morning light,
For the days of gladness,
For the rest of night.

—F. B. Earle, in Canadian

Spiritual power is the greatest of undeveloped powers, and has the greatest future. —Thomas A. Edison.

*The Eternal City*

John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendant spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

**WINNSBORO BLUE GRANITE**

*"The Silk of the Trade"*

When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentioned in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that monuments you buy are cut from genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for *FREE* descriptive literature.

**Winnsboro Granite Corp., Rion, S. C.**

## STUART HALL

100th Session. An Episcopal school emphasizing the best in Southern tradition and culture. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girl. Excellent one and two-year secretarial courses for high school graduates. Music, Art, Dramatics. Separate lower school—grades 4 to 8. Sports including riding. Tiled swimming pool. For catalog, address

**Box JS, Staunton, Va.**

**Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal.**

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

**On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## SURPLICES, STOLES, CASSOCKS,

**Clerical Suits**

**ALTAR LINENS and ALTAR HANGINGS**

**finished or by the yard.**

**C. M. ALMY & SON, INC.,**

**562 Fifth Avenue (at 46th St), New York N. Y.**


## THOUGHTS FOR THE THOUGHTFUL

Prayer is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life. —Octavius Winslow.

The great use of a life is to spend it for something that outlasts it. —William James.

Much of our ignorance is of ourselves. Our eyes are full of dust. Prejudice blinds us. —Abraham Coles.

When our will runs parallel with the will of God, no cross is formed; but when our will runs counter to God's will, a cross is formed which is heavy to be borne. —Aughey.

"He who would not serve God unless something be given him would serve the devil if he would give him more."

Whatever your lot, dare to believe that it has been assigned you by God, and do what you have to do with a single eye to His good pleasure. Is it not enough that God is pleased? —F. B. Meyer.

Liberty without obedience is confusion, and obedience without liberty is slavery. —William Penn.

Who rises from prayer a better man, his prayer is answered. —George Meredith.

Death cannot injure Eternal Life; it only liberates it. You cannot sever a sunbeam with a sword. —John D. Adams.


## Cauthorne Paper Company

**The South's Most Progressive Paper House**

**ALL GRADES OF WRITING AND WRAPPING PAPERS,**

**Richmond, Va.**

**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## Christmas Cards

We need 500 Christian Workers to sell our splendid religious line of Christmas and every-day greetings, calendars, stationery, sacred music, plaques, mottoes, Bibles, and books. Send for our large catalog and commission rates.

**THE BOONE PUBLISHING COMPANY**

**P. O. Box 200 Des Moines, Ioa**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**EXCELLENT FOOD**

**Reasonable Prices.**

**BANQUET ROOMS**

**Serving from 10 to 500**

**Other Ewart Locations**

**Washington, D. C. Philadelphia, Pa.**

**EPISCOPAL CHURCH STORE**

Bibles, New Testaments, Prayer Books and Hymnals, Communicants' Manuals, Devotional and Religious Books, Crosses, Chains, Book Markers, etc. Church and School Supplies. Information and prices upon request.

**LYCETT, INC., CHURCH SECTION,**

**317 N. Charles St.,**

**Baltimore, Md.**

**PURE IRISH LINEN AVAILABLE**

**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**

**MARY FAWCETT CO.**

**Box 146 Plainsfield, N. J.**

## ELLISON & HAWES

**RICHMOND, VA.**

**COAL AND FUEL OILS**

**FAIRBANKS-MORSE AUTOMATIC COAL BURNER**

**General Office, 530 East Main St.**

**Atlantic Life Insurance Co. Bldg.**

**Tel. 2-4766.**

Removed to 71-79 W. 45th St.

For those who need time to transact business with First and Merchants, parking space is provided Space at Cary and Ninth Streets is for Main Office customers; at Broad and Robinson Streets for Broad Street Branch customers. Ample room will be found around the Highland Park Branch.

## FIRST AND MERCHANTS
## National Bank of Richmond

**John M. Miller, Jr.**
**Chairman of the Board**

**H. Hiter Harris**
**President**

**Capital and Surplus, $6,000,000**

Member Federal Deposit Insurance Corporation.

Vol. 109—No. 36

11 SEPT. 1943

# The Southern Churchman

Interior of Trinity Cathedral, Cleveland, Ohio, where the religious services of the General Convention will be held.

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R Tate Irvine, Secretary-Treasurer

Published by The Southern Churchman Publishing Co., 101 West Franklin Street, Richmond, Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## The Question Box

**How do you explain the spiritual presence of Our Lord in the Holy Eucharist?**

We do not explain it. We accept His Presence without trying to explain how. The Roman Church goes further in that it not only accepts His Presence, but attempts to explain it by the teaching of Transubstantiation.

**My Rector brought the Holy Communion to me during my recent illness, and to my surprise he brought only the consecrated Bread. Why?**

He probably brought only the consecrated Bread because of the danger of spilling the consecrated Wine.

After all, Christ is present in the consecrated Bread.

**Is our Church service that of Early Church, or is there a variation?**

A main source of the Episcopal Church service is the Liturgy of St. John, known as the Ephesine Liturgy. The Early Gallican and British Liturgies were derived from this source, because the Church was founded in Gaul and Britain by missionaries of the Apostolic age sent from Ephesus to Gaul (France), Spain, and Britain.

The Primitive Liturgies of the Church, in addition to the Liturgy of St. John of Ephesus, were:

The Liturgy of St. Mark, of Alexandria, from which the present Liturgy of the Egyptian Church is derived. The Liturgy of St. Peter which was the origin of the Roman Liturgy.

The Liturgy of St. James, which was used at Jerusalem, and from which the present Liturgy of the Greek Orthodox Church was derived.

The Church at Work in War Industry Communities, is the title of a handbook drawn up by the National Council Committee on Work in War Industry Areas, in cooperation with the other Church bodies composing the Christian Commission for Camp and Defense Communities.

Among the points emphasized are: inter-church cooperation; maintaining a spirit of friendliness; adapting Church programs to the needs of the war industry community; emphasizing family life and children's activities; cooperating with community and government agencies; and developing a "master plan."

**What became of the Twelve Apostles?**

Simon Peter, or Cephas, and Andrew, his brother, were sons of Jonah, and spent the early part of their lives in Bethsaida, afterwards at Capernaum. They were fishermen. According to tradition, Peter was missionary to the Jews, as far as Rome, where he was crucified head downward.

Andrew, according to tradition, preached in Scythia, Greece, and Asia Minor, and was crucified.

James, the Elder, and John the Beloved Disciple, were the Sons of Thunder, sons of Zebedee and Salome. Their home was in Bethsaida, and afterward Jerusalem. They also were fishermen. James preached in Jerusalem and Judea, and was beheaded by Herod A. D. 44 in Jerusalem.

John served the churches of Asia Minor, particularly the Church in Ephesus. He was banished to Patmos A. D. 95. According to tradition, he is the only Apostle to die a natural death.

James the Less, and Jude (or Thaddeus or Lebbaeus) were the sons of Alphaeus (Cleophas) and Mary. Their home was Galilee. James, Bishop of Jerusalem, was a missionary in Palestine and Egypt. Tradition is that he was crucified in Egypt, or thrown from a pinnacle in Jerusalem.

Jude, according to tradition, was a missionary to Assyria and Persia, being martyred in Persia.

Philip, of Bethsaida, missionary in Phrygia, is said to have died at Hierapolis.

Bartholomew, Nathaniel, of Cana of Galilee, according to tradition was flayed to death.

Matthew, Levi, of Capernaum, tax collector, or publican, is said to have died a martyr in Ethiopia.

Thomas, Didymus, of Galilee, is claimed by the Syrian Christians as the Apostle of Syria, and also in Persia and India. Tradition is that he was martyred by being shot by arrows while at prayer.

Simon the Canaanite, or the Zealot, was said to have been crucified.

Judas Iscariot, of Kerioth of Judea, was a suicide.

> Some people are troubled by the things in the Bible they can't understand. The things that trouble me are the things I can understand.—Mark Twain

**What are the sources of the two conticles "Benedictus Es" ("Blessed art Thou, O Lord God of our Fathers") and the "Benedictite" ("O, All ye Works of the Lord")?**

Both are from the Apocryha. They are found in The Song of the Three Holy Children, a supplemental book to the book of Daniel. This book deals with the experience of Shadrach, Meshach, and Abednego.

**What are the names of the Books of the Apocryha?**

There are 14 books. They are I Esdras, II Esdras, Tobit, Judith, The Rest of Esther, Wisdom, Ecclesiasticus, Baruch with the Epistle of Jeremiah, Song of the Three Holy Children, The Story of Susanna, The Idol Bel and the Dragon, The Prayer of Manasses, I Maccabees, and II Maccabees.

**I see the letters I.H.S. frequently in Church. What do they mean?**

They are the first letters of the Greek word for Jesus. Another explanation of them is that they are the initial letters of three Latin words: Iesus Hominum Salvator (Jesus, the Saviour of Mankind).

**What is the Episcopal Church's stand on the method of baptism?**

The Episcopal Church provides for baptism either by immersion or by pouring of water. Usually, baptism is by pouring, but if a candidate insisted on total immersion, baptism would be administered in that way.

After all, it is not the quantity of water that counts. The water is only the outward and visible sign, and a pledge of what takes place within.

**I would like to subscribe to a weekly Church News Magazine. Please tell me whether any are available.**

Yes, there are three weekly Church News Magazines, The Living Church, The Witness, and The Southern Churchman. And one semi-monthly News Magazine, The Churchman.

Consult your Rector as to details, and his recommendation.

**Do you believe that persons who have never heard of Christ will be eternally damned?**

No, but someone is responsible for their failure to hear of Christ.

Perhaps you, and I, by failing to give all we should toward the missionary work of the Church, are the ones responsible for their failure to hear of Christ.

**How does the Episcopal Church handle the problem of financial support? Are the members assessed?**

The Church is supported by purely voluntary offerings of the people.

(Continued on page 14)

# HAVEN . . .

By J. W. KENNEDY

Physical healing was a very real part of Jesus' ministry, although according to Him it was not the most important part. The Gospels are full of stories about these healings. They were spectacular. As the stories were told 'round and about, the people crowded in upon Jesus to be healed—the blind, the halt, and the lame. All manner of physical distress was brought to Him for cure, and He did cure such ailments, all the way from a withered hand to raising from the dead. The disciples had this power also. When Jesus sent them forth He did so with the means for physical healing at their command. But Jesus could not give much of His short ministry to physical healing. He said He had not come for this but rather to seek and to save the lost, those who were in far worse condition because of some uncured spiritual affliction. Ever since then, however, the Christian religion has had a share in all kinds of healings. The miracles recorded as "restored by faith" at famous Lourdes or in some quiet obscure spot have always seemed possible when the right combination has been found. Many groups have banded together to practice the art of faith healing and they have worked many miracles. Faith is certainly the key to it all. Jesus demanded this in almost every instance. But strangely enough also in almost every instance the physical healing was all tied up with the forgiveness of sins. Apparently the sin blocked the cure and so long as the sin remained, the disease remained. Perhaps that is one reason why our prayers often avail us nothing. Some hate or resentment or selfishness or wrong harbored within adds more poison to the very system that is struggling so hard to throw off the already abnormal amount of existent physical poison. There is a curious interrelationship between physical, mental and spiritual conditions, and the one quite seriously affects the other. God is life and is always at work creating and growing, combating whatever attempts are made to destroy His life or slow it down below normal; and when life is being lived on a maximum basis of faith that God will care for His life in us as we obey His laws of bodily health, as well as mental and spiritual health, all will usually be well. But too many of those who would ask God for a miracle of healing have neglected certain areas of opportunity, and this neglect has aggravated the physical condition. When one is unrepentant, unforgiven, fearful, prideful, it is hard by one cry of "Lord, help me else I perish," or by one moment of real humility, to cast off the accumulated poison that interferes with God's life flow. His will for us is complete physical health and when His laws are obeyed that healthy condition will almost inevitably exist. But when emergency conditions of infection (inner and outer) or of accident occur we must marshall all of our life-sustaining forces against them. That is why we have hospitals, doctors, nurses, druggists, and a host of others giving their utmost to make the conditions for God's healing powers just right. The greatest asset we as the victims can have under the circumstances is faith that God is working through men as instruments to minister His mercies unto us. Therefore, when we pray to be well our prayer should be:

O God, Thou art my life and Thou dost care for every cell of me; use my life in whatever condition at whatever moment it may count for the greatest service in Thy kingdom; forgive me whatever is amiss and no matter what comes beyond my power to understand keep my faith strong, my patience undiminished, and my courage unfailing; to do Thy will is my chief desire; to obey Thy Laws is my one unalterable concern; O Father, keep thou near unto me and hold me in Thy loving arms through the difficulties of this hour and through all the hours of all the days to come; into Thy hands I give my life—Thy life—and wait upon Thee. Amen.

**Broadcast August 30, 1943.**

# *This Week . . .*


**A WORDLESS BOOK** . . . . . 4
By The Rev. Frederick W. Neve, D. D.

**REHABILITATION OF DISABLED SOLDIERS AND SAILORS** . . . . . 5
From the Office of War Information

**CAN CHRISTIANITY HELP?—"WHY A CHURCH?"** . . . . . 9
Fourth in a Series of Radio Addresses—by The Right Rev. William Bertrand Stevens, Bishop of Los Aangeles


**FEATURES**


**Haven** . . . . . 3
Rev. J. W. Kennedy

**Editorials** . . . . . 7

**News** . . . . . 11

**Thoughts for the Thoughtful** . . . . . 16


**SEPTEMBER**

1. Wednesday.
5. Eleventh Sunday after Trinity.
12. Twelfth Sunday after Trinity.
15, 17, 18. Ember Days.
19. Thirteenth Sunday after Trinity.
21. S. Matthew (Tuesday).
26. Fourteenth Sunday after Trinity.
29. S. Michael and All Angels (Wednesday).
30. Thursday.

* * *

**COLLECT FOR THE TWELFTH SUNDAY AFTER TRINITY**

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

# *A Wordless Book*

By FREDERICK W. NEVE

YEARS AGO, in England, I came across a small booklet, entitled A Wordless Book, which I have revived, and have written my own interpretation of it. True to its name it has not a single word in it. It consists of only four pages and yet the whole of the Christian Gospel is contained in it.

The first page is black all over and symbolizes sin, for we are told in the Bible that God is Light, and in Him is no darkness at all, which shows that sin and God are exactly opposite because you cannot have Light and Darkness in the same place at the same time; when Light enters, darkness disappears. It is only light that can drive away darkness, and it is only God who can do away with sin. But how does God do away with sin? Well, we know that God so loved the world that He sent His Son into it to teach us about Himself, and to die upon the Cross that our sins might be forgiven.

And to see how sin is done away we turn over to the second page which is all red. What does this stand for? It stands for the Blood of Christ, and St. John says in his first Epistle, the Blood of Christ cleanseth us from all sin. This is one of the great truths of the Gospel, and it reminds us of the words of St. John the Baptist when he pointed his disciples to Jesus at the very beginning of our Lord's ministry, and said: "Behold the Lamb of God which taketh away the sin of the world." St. John was one of those who heard these words which led him to follow Jesus, and it was he who long after, in his first Epistle, wrote:—"The Blood of Jesus Christ, His Son, cleanseth us from all sin." There is no one else who has ever been able to save men from their sins, and it was by Christ shedding His precious Blood upon the Cross that He was able to do this. And when we take of the wine in the Holy Communion this great truth is brought home to us, for the minister says:—"The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful." Perhaps the most striking incident in connection with the Crucifixion was the faith of the Penitent Thief, who, in spite of the denial of Christ's claim to be the Messiah on the part of the Chief Priests and Rulers of the Jews, had the sublime faith to believe that He was indeed the true King. For amidst the taunts and insults of His enemies were heard the words of the Penitent Thief:—"Lord, remember me when Thou comest into Thy Kingdom," and the answer of Christ:—"Verily, I say unto thee, Today shalt thou be with me in Paradise." This man freely confessed that he was guilty of a crime or crimes, which made him deserve the punishment he was undergoing, which showed that he was repentant, and his faith in Christ and His power to save him, together with Christ's answer to his prayer, is the most outstanding proof we have that the Blood of Christ does indeed cleanse from all sin.

Then the third page of the booklet is all white, which signifies the cleansing effect of the Blood of Christ. David, in the 51st Psalm, said:—"Cleanse me with hyssop and I shall be clean, wash me and I shall be whiter than snow." But David did not know that the Son of God would have to come down to this earth and die upon the Cross before the Great Atonement could be made which would afford the full and complete cleansing from all sin and thus make the souls of men as white as snow.

THE FOURTH PAGE of the little Booklet is all gold. And this signifies that all those who have been cleansed from their sins by the Blood of Christ must shine for Him. For Christ not only said of Himself:—"I am the Light of the world," but He also said to His followers:—"Ye are the light of the world. * * * Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." Since Christ has done so much for us, and His Atonement for our sins cost Him such terrible suffering and humiliation, we certainly ought to be willing to shine for Him. But we must remember that in order to do this we must seek to follow Him and imitate Him by setting a good example and going about doing good as He did. The nearer we keep to Him the more brightly we shall shine, for we shall be walking in the Light of His Presence, and His Light will not only shine upon us, but we shall reflect that light and men will see something in us which reminds them of Christ, and thus God will be glorified.

St. Paul, in his Epistle to the Romans, 1:16, says:—"I am not ashamed of the Gospel of Christ for it is the Power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." St. Paul felt that the Gospel was for all men throughout time and space and that in it there was contained the Divine Power which could lift men from the lowest depths to the sublimest heights of experience. This little Book, therefore, by its different colors, suggests to the mind what the Gospel is intended to do, that is to lead men from darkness to light, and from the power of Satan unto God. Its extreme simplicity and the use of attractive symbols commend it to the attention of everyone to whom it is presented, and the impression which it makes upon the mind is likely to last long in the memory, for the truths which it conveys have the power of God working with them. Christ Himself made use of symbols to make His Gospel known unto men, as in the parables of the Prodigal Son and the Good Samaritan. There is no telling how much good anyone might accomplish by the use of A Wordless Book in drawing the attention of others to its simple message.

Note: A Wordless Book with simple notes of interpretation can be obtained from Jarman's, Inc., Charlottesville, Va., for 5 cents.

### The Day

O keep Thy promise, Lord,
According to Thy Word,
That they who will believe
Shall mighty grace receive
To do what Thou didst do,
And greater wonders, too;
Then through Thy mighty power,
Shall come the noontide hour,
When shadows pass away,
And men shall see Thy day.

Frederick W. Neve

# *Rehabilitation of Disabled Soldiers and Sailors*

**From the Office of War Information**

The readjustment and happiness of wounded soldiers and sailors with conspicuous physical disfigurements or disabilities or nervous manifestations will depend in large measure on the way their families and friends and the public at large behave toward them. This was stated today by the Office of War Information in a release which also summarized the rehabilitation and employment facilities provided for servicemen disabled in combat.

Thanks to modern therapy, many of the men suffering from even the severest wounds will be rehabilitated and enabled to lead lives of normal activity, engaging in industry, business or professions. But the most modern medical and psychiatric care, the finest surgery and appliances, expert rehabilitation, vocational training and employment opportunities are far from being all that is needed by the men who have suffered disfigurements and disabilities. Much of the work can be undone or will remain incomplete if the men's families and friends and the public at large fail to behave with restraint, intelligence and consideration. The OWI passes along a number of suggestions, made by the Surgeon General of the Army, concerning everyday behavior on the part of friends, family and acquaintance most calculated to lessen the inevitable difficulties of adjustment of disfigured and disabled veterans.

If a formerly able-bodied young man returns from combat with a disfigurement or other serious disability —whether deafness, blindness, a shattered jaw, an amputation or burns—he is almost certain to be emotionally disturbed. In other cases the wound he brings back may be mental.

In his disturbed state the man has his own idea of what a cripple is — an idea which all too often approaches a popular conception arising from ignorance.

A soldier who finds himself without legs, for example, may well think of himself in the situation of the legless beggar he used to see pushing himself along on a little cart on the crowded sidewalks downtown—and he may think that is how others think of him, too. He does not yet know of the vital and interesting work being done—and done perfectly—by men with amputations in industry and in offices. A greater proportion of employed handicapped persons are in professional and managerial jobs in this country than in any other kind of employment.

A man who is newly blinded may associate blindness with a limited, futile, kind of existence—selling shoelaces or chewing gum in a subway station. He has never had occasion to know about the hundreds of blind persons who are doing invaluable work in many kinds of war industries—sorting delicate precision instruments, inspecting parts by touch, etc.

It is only natural that maimed young men should think bitter thoughts, lose their self-confidence. It is the exceptional man who does not.

And yet, in case after case, maimed young men have been freed from their black thoughts and bitterness, and have had their self-confidence restored, by the professional, expert—and difficult — rehabilitation treatment they have received, as soon as possible after injury, in Army and Navy hospitals and in the hospitals of the Veterans' Administration. Disabled merchant seamen are cared for in U. S. Public Health Service Marine Hospitals.

In all these institutions, the restoration of self-confidence, as an aid in the restoration of physical health, is the immediate aim of doctors, nurses, and other personnel.

Men with amputations are entertained by professional solo dancers — who after going through their strenuous routine display their artificial limbs. Newly blinded men, under the charge of blind members of the hospital staff, are given messages to deliver in various parts of the building and encouraged to find their way around unaided. Men made totally deaf (who often suffer as great an emotional shock as those who are blinded) are introduced to vivacious and charming young women members of the staff. They converse—the young women writing their questions or remarks on slips of paper and the men talking. After they have had a good time playing cards or other games, the young women—who have followed the men's conversation with complete normality — casually reveal the fact that they, too, are totally deaf.

These are only a few examples of the great amount of confidence-restoring work being done in hospitals.

Details of accomplishments in the field of physical rehabilitation—the next step—are becoming increasingly familiar to American readers of newspapers and magazines. Injured muscles are brought back into play, new or unused muscles are trained. When necessary, efficient surgical appliances are carefully fitted to replace amputated hands, feet or limbs. A typical case is that of a 22-year-old Second Lieutenant, in a mood of cynical despair following the loss of a hand in African fighting. Today, fitted with an artificial hand and wearing the Distinguished Service Cross, he has been promoted to Captain and is Assistant to the Commanding Officer in Charge of Plans and Training at a camp in a southern state.

Nervous disabilities resulting from combat experience are treated with equal care. In some cases prolonged pyschiatric treatment is necessary; occupational therapy cures others rapidly. One infantryman, for example, was brought to an evacuation hospital in the Solomons suffering from fear, trembling and palpitations as a result of seeing the man next to him blown to pieces during an advance. The wise medical officer in charge asked him experimentally whether he would be willing to help out the hospital in an emergency by acting as litter-bearer. He said he would—and in caring for others soon lost his own symptons and was able to return to duty. In that hospital, at least, a large proportion of those men with nervous disabilities suffered in combat who have been able to assume responsible duties have needed little if any other rehabilitation. Men who develop nervous disabilities before combat experience are usually either transferred to another branch of the service or honorably discharged.

When he has recovered his physical or psychic health and is discharged from the Army or Navy hospital, the serviceman in need of vocational training is eligible to receive it from the Veterans' Administration if he has suffered a ten percent or greater disability, resulting in a vocational handicap, while in service. If not, the same training is open to him through the Vocational Rehabilitation Division of the United States Office of Education, where, also at government expense, he will be taught the skills of a job. In every case, representatives of the Red Cross and other agencies are on

hand in the hospitals to advise the men concerning their rights to pensions, training and employment and to give them any further guidance they may want.

Vocational training in the Veterans' Administration and other institutions is directed toward preparing the wounded man not only to fill a job in which his wound will not be a handicap, but to do important work which he will enjoy and for which he is temperamentally suited. In all cases, even those capable only of self-employment at home, the goal is useful, functional, independent living—not dependent, permanent residence in hospitals.

After vocational training comes employment, and here many agencies are working for the wounded serviceman.

The Veterans' Administration secures jobs for many of the men it has trained. Industry, which has gained considerable experience in the employment of handicapped workers during the current manpower shortage, is eager to hire returned servicemen because of their morale-raising effect on their fellow-workers.

The Selective Service law contains provisions regarding the return of a discharged serviceman to his old job, and the Re-employment Division of Selective Service writes each discharged serviceman a letter explaining his rights and advising him on procedure. Few employers have thus far refused to take men back. Most of them are cooperative. In a case reported in a recent issue of Yank, the Army weekly, a private who had been an operator in a motion-picture theater before his induction was given a Certificate of Disability discharge. When his former employer was unwilling to take him back on the ground that his new operator was satisfactory and he didn't want to make a change, the ex-soldier reported the matter to the re-employment representative on his Draft Board, who in turn reported to Selective Service National Headquarters. The employer soon received a letter calling attention to the soldier's re-employment rights and asking if he was aware of his obligation under the law and the machinery that could and would be invoked to enforce it. The ex-private was back on his job within a week.

The Army, the Navy, the Civil Service Commission, the United States Employment Service (USES), the Office of Education, and the Red Cross have all laid plans well in advance for insuring the employment of discharged servicemen, including the disabled. Many men want not their old jobs but better jobs, and often they are trained so that they get them.

Great care is taken to see that men are properly placed. One sailor, blown off the deck of a battleship and badly burned, was left with a nervous disability after his wounds had healed. He was unable to control the shaking of his hands. When he returned home the USES office got him several jobs in succession, but he couldn't overcome his nervousness. The Veterans' Employment Representative, determined to find the right job for him, took him to a small machine shop, where he was given a job operating a punch and shear machine located in a secluded corner. Here he was able to adjust himself more readily to work and his nervousness diminished; today he is a valued employee, and the twitching of his hands is scarcely perceptible.

In an increasing number of cases the Army and the Navy do not discharge disabled men, but employ them in limited service after their physical rehabilitation, training them if necessary. A disabled Air Forces pilot, for example, disqualified as a result of wounds, often gets a great psychological lift if he finds himself able to fill another kind of job in the Air Forces. Often, too, technical skills acquired in the Army or Navy have fitted disabled servicemen to take jobs after discharge. Many of the ex-servicemen who have been taken out of the "big game" before it is finished want to stay as close to the war as possible, and increasingly they are being given the opportunity to do so.

In summary, Americans can rest assured that their wounded soldiers and sailors are being given the most modern medical and psychiatric care, the finest surgery and appliances, expert rehabilitation, vocational training and finally employment opportunities that confirm their hard-won feelings of independence. All these things are being provided, and provided by persons and organizations expert in their field, professionally equipped to further the welfare of wounded ex-servicemen.

But the American people—the families, friends and acquaintances of the disabled and disfigured men, and the public at large—have a responsibility in the matter too. It is up to them to further the men's progress during rehabilitation by considerate and cooperative behavior. Men who are working hard to acquire new self-confidence, or who have acquired it, must not be jolted out of it by thoughtless, uncontrolled manifestations of pity or horror or distaste or false cheeriness or too-eager curiosity or other emotionalism.

For the purpose of increasing public awareness of some of the problems faced by disabled and disfigured men in their search for rehabilitation and normal living, and for the purpose of indicating to what extent public cooperation can be of benefit, the Surgeon General of the Army has set forth a series of guide-posts not only for the families and friends of such men, but for all who may come in contact with them. The suggestions are intended especially for the period of rehabilitation in hospitals or vocational training centers, but they also hold good for later, after the wounded men's return to civilian life.

It is emphasized that they apply to all types of disability cases where the patient is emotionally disturbed: cases of disfigurement, such as burns or amputations; cases of blindness or deafness; and psychiatric cases, where the patient suffers from mental shock.

Already some of the men in Army and Navy hospitals, especially those suffering from psychic disturbances—are expressing unwillingness to return to their homes because they dread the well-meant but emotionally trying welcome they know they would receive.

Self-discipline and restraint will have to be practiced by many persons who have never before been in the presence of disfigured or crippled men—especially by members of a disfigured man's family, and by his friends, when seeing him for the first time since his injury. This effort must be made if the men are not to receive set-backs in their progress.

1. TREAT THE MAIMED PERSON AS THE NORMAL PERSON HE ALWAYS HAS BEEN AND CONTINUES TO BE.

The loss of an arm or a jaw or an ear or a leg may change the appearance of a man. But personality and character are not necessarily changed. It is true that they are almost certain to be affected superficially and temporarily, until self-confidence is restored; but after that point a disabled man's personality may even grow, as the result of his own knowledge of the handicap which he has overcome and the respect of others. John, who has lost his jaw, is still everything his friends

(Continued on page 8)

# EDITORIALS

*Christian Education*

School days are here. The great trek "back to school" is in progress. We are interested in this movement. Some unusual things are happening to our educational system, both public and private. While perhaps these things have not been so radical as some of the changes that have taken place in Great Britain, nevertheless they are important enough to note.

In the first place the Army and Navy are for all practical purposes operating a great many of our higher institutions of learning. Due to the emergency the courses they offer are severely streamlined. The theme that Bishop Longworth suggested for a real Christian program of education, should have as its goal,—"to equip them to be evangelists to their contemporaries." He cited the difficulties facing the Church today due to war conditions, in holding the attention of youth. Some of these were the extra curricular activities associated with the war, in which youth is engaged today. But he warns, to quote, "It is quite futile and rather unfair for us simply to put the blame on the young people themselves, and call them a "pleasure loving generation". We were all pleasure lovers at that age (unless we were prigs!) and we would have given a lot to have the opportunities that they have now. Nor does it help merely to complain of the difficulties created by modern conditions, and do little or nothing to counteract them. Difficulties constitute a challenge, in this as in other things, a challenge to adapt our methods and increase our efforts, to teach our young people to know and love and serve God through Jesus Christ." He goes on to suggest that we have more services in which the theme of worship is built around the spirit of youth. Another suggestion he offers is that we examine our teaching methods. Young people have inquiring and sometimes intolerant minds. We must not balk at their questions nor be afraid to answer them boldly, however foolish we may feel them to be. All of which is sound advice for Rectors and Directors of Religious Education.

As so often in the secular world we in this country have placed the emphasis upon mass education, so too it has happened in the Church school. What we need is a quality of religious instruction that will bear fruit in such a way true evangelists may be developed. This is all important if the Church is to make any impression in the Post-War World.

J. B. Priestly in an article in the New York Times Magazine for this week-end writes:

"I have just written a play for our Army which the Army Bureau of Current Affairs will present to our troops at home. It is called 'Desert Highway' and the first and third acts show six soldiers stranded in the Syrian desert, where we must assume a campaign is being fought. The second act shows six similar men in the same place about the year 703 B. C., the time of the Assyrian Empire and of Isaiah and Micah. The same theme runs through both times, the idea of the one indivisible God of Righteousness who alone must be worshipped. It is His Kingdom we must establish here on earth (an awkward fact our churches have tended to ignore, to their undoing), and it is this idea that the power systems want to root out of the world, which probably explains their deliberate persecution and extermination of the Jews.

"And it is for this idea which is at the root of democracy giving our free personal relations a religious basis—that we are fighting. No wonder, then, that we have strengthened and purified ourselves even in the act of making war, for we have a great common purpose. That purpose is not simply the successful prosecution of this war, but the creation on earth of the Kingdom of God."

May such a spirit as that manifested by Mr. Priestly be made evident in all our Church School programs during this coming year. For Christian education is as necessary as secular education if we are going to learn the art of living together!

*Well Informed*

The Bishop of New York has expressed the fear that the deputies to General Convention, (clerical and lay) will not be well informed on the questions raised by the Commission on Approaches to Unity.

It has been our observation that the Church Press in its entirety has given a prominent place to both the minority and majority reports of the Commission. In addition the deputies are being circularized by both groups. We called attention last week to the statement sent out over the signature of several prominent laymen from all parts of the country, advocating the adoption of the majoritities report. Last week we received a similar letter signed by a group of equally prominent laymen, and enclosing a part of the Bishop of New York's Convention address, pleading for a rejection of the Commission's report. We cannot see how one can feel that the deputies will not be well informed on both sides of the question by the time Convention convenes in Cleveland. We feel that the General Convention may be trusted to act wisely as a well informed body.

*Practicing Fellowship*

A few weeks ago we wrote a brief editorial endorsing the suggestion made by our contemporary "The Chronicle," that on Sunday the 19th of September, on Sunday the 26th, an exchange of pulpits be made by Presbyterians and Episcopalians. We are very much in sympathy with this movement. In the South it may be difficult to find enough churches of the Presbyterian Church (North) to work this scheme with,

(Continued on page 10)

## REHABILITATION OF DISABLED SOLDIERS

(Continued from page 6)

have always known him to be. His disfigurement does not make him into a different person, though it may well result in his growing to be a bigger one.

If you are disturbed by the disfigurement, discipline yourself so that your disturbance is not apparent. Do not let horror or sorrow appear on your face or in your voice or manner. This may not be easy, and you may not succeed entirely. But you will come closer to succeeding if you think of the feelings of the man you are visiting instead of your own. It is up to you to make him realize—without talking about it—that you feel about him exactly as always, and that his disfigurement is unimportant compared with your affection or friendship. The only difference could be an even increased respect for him.

There is much to be gained from contact with a person who has suffered a handicap and overcome it. Such a person often gains extraordinary largeness of character from his fight and his success; and those around him, in turn, gain from his example.

Treating disabled men as normal people is particularly important in cases of mental disability. Often, in cases of this kind, the average person retains ancient prejudices, and approaches a patient either with distaste or as though he were a child or a fool. It should be kept in mind that vast strides have been made in recent years in the treatment and rehabilitation of the mentally and nervously afflicted. They are simply ill —and their illnesses are usually curable.

It should be emphasized also that excessive praise of a disabled man because of his disability is not helpful. A blinded hero is certainly entitled to much praise for his devotion and sacrifice; but sentimental lionizing is far from having the permanent value of rehabilitation, training in Braille, a job, and independence.

### 2. DON'T ASK QUESTIONS OR GIVE ADVICE.

The man who has been disabled or disfigured may want to talk about himself or he may not. Respect his wishes. Do not mention the disfigurement unless he does.

If he does not want to talk about himself, talk about things he is interested in, or about objects in the room, or hobbies, or details of common interest. Don't talk about the war or about subjects related to his injury. Don't pry or hint.

If he is eager to talk about himself, listen and try to understand what he wants to express. If he asks you questions about himself — if he asks for your opinions concerning the adequacy of the treatment he is receiving, or his chances for recovery, or his prospects of getting a job—answer them as best you can, but don't become involved. Remember that your opinions on such matters are probably worth nothing. It is not your opinions, but those of the experts who are caring for him, that count. Your responsibility is to listen without doing harm. The proffering of opinions and advice without any knowledge to back them up CAN do harm.

The best answer to give a wounded man who asks you "Am I going to be good for anything?" is "If you WANT to be good for something, determination helps." If you are related to a wounded or disfigured man, make it your business to know about the rehabilitation and accomplishments of persons as badly handicapped as he is, or more so, and be able to tell him about them —not in a preachy way, but factually. Let him see that you know about them and that you assume he will take full advantage of his opportunities.

In the special cases of disabled men who cannot talk, whether because of mental injury or because of physical injury of jaw or throat, it is up to you to talk to them—naturally, and phrasing your conversation so that it is clear you do not expect a reply. Try to be guided by the patient's reactions. If, due to shock or physical immobility, he shows no reaction, be casual and undisturbed. Unknown to you, he may be encouraged and reassured by your words.

### 3. BE CASUAL AND REALISTIC—NOT OVER-CHEERY.

The man you are visiting may feel depressed. It is his right to feel so. It is an offense to his dignity and his common sense to go into a routine of transparent "cheeriness." The express intent of cheering up is seldom convincing or effective.

Nor is it usually convincing or beneficial to try to minimize the crippling effect of maiming. By facing the reality of a man's disability yourself, you can help him face it.

Personal anxieties and problems of all kinds lose their capacity to frighten if they are brought out into the open, squarely faced and talked about. A disfigured man who finds his friends acting naturally and casually about his disfigurement will more easily avoid being the kind of person who goes through life shrinking if a child asks, "what's the matter with that man?"

If a person has one leg, it is better to admit that fact and not try to conceal it. If one is deaf, the hearing aid should be worn openly, not treated as an embarrassing detail. A hearing aid or an artificial leg is just that and nothing more. The only difference it makes is that one hears or walks better with it than without it.

### 4. DON'T WAIT ON THE INJURED MAN TOO MUCH.

Even though a disabled soldier or sailor be surrounded with sympathy, waited on hand and foot by nurses and given countless attentions, he may still despair. He may still view himself as a martyr—an attitude which brings little happiness to him and no benefit to anybody else. If his faith in his ability to do things is restored the rest of the treatment is easy.

One way to help him toward this is to repress your natural desire to help him at every turn. Don't keep offering to do things. The blind men who are given jobs carrying messages in Army and Navy hospitals are constantly being stopped by well-meaning visitors who want to help them get about. Such interference, of course, destroys some of the effectiveness of the treatment, as the men are learning to walk and find their way without assistance, and are overcoming their fear and helplessness. Even if a man eats clumsily, or holds a telephone with difficulty, or has to make an effort to get something for himself in another part of the room, let him do these things. Within reason, of course.

If there is something the patient can do for you, let him do it. Helping others is an important part of rehabilitation. In the hospitals blind men who have already learned to get about out of doors alone teach others to do the same. The families of men who have returned to their homes can greatly help them by letting it be seen that they expect self-reliance and co-operation, and by not being pessimistic or over-solicitous.

# "Why a Church?"

By THE RIGHT REVEREND WILLIAM BERTRAND STEVENS

Bishop of Los Angeles

That Jesus founded a Church is enough of an answer for some of us to the question of why a Church. But there are some other helpful approaches to the Church idea, suggested by the life of St. John Baptist who promised the coming of one greater than he and yet was given the great privilege of baptizing that Greater One when He came. "And John preached saying: there cometh one mightier than I after me the latchet of whose shoes I am not worthy to unloose." "And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan."

Why did John Baptist seem to belittle his own mission? He was a strong preacher on his own account. He was popular and although he did not perform miracles his sermons made a profound impression on the nation. A king consulted him and feared him. When the Pharisees were opposing Jesus, they were afraid they would be stoned if they said that John's baptism was only a human invention to fool the people.

But in the face of all this popularity John forgot himself completely and announced the coming of a greater one. And this was at a time when men were wondering if he were not the Messiah. He silenced their musings and effaced himself.

It is never the strong man who cannot give up being the center of things. It is the man eaten up with self-love, blinded by egotism, oblivious to the ability and rights of his fellowmen. John knew himself and his own ability but in the presence of the might of Jesus he felt himself unworthy to bend to the dust and unbind the laces of His shoes. John was an ascetic. He knew that to attain the holiness he desired it was necessary for him to withdraw to the desert. It was his way of escape, the cutting off of the hand or foot, the plucking out of the eye. Our Lord recommends such mutilation, figuratively, of course, on those whom life's gifts betray. Some men are so conscious of traitors within their breast that they must revolt if the enemy becomes too powerful. But John, although he seems to have found it necessary, sees that it is not the highest way. This rugged saint had need to be baptized of Him who came to found a fellowship. He taught that his work was only superficial, a baptism of water to touch the surface of men's lives, but the greater One would baptize with the Holy Ghost, piercing the very depths of human nature. That is why and how he so completely humbled himself.

We cannot achieve our best possibilities by ourselves. We need fellowship and companionship. It is possible to worship God on a mountain top but the final testimony of those who seek salvation in solitude is that it fails. Whatever they call it they find they must have a church which, like friends, becomes for them "a sheltering tree."

Why did Jesus accept baptism from an inferior? The answer is simple. He humbled Himself even to the death on the cross. It was not simply as an example. It was part of the whole scheme of human life, and that He should have thus been baptized is not comparable to the great facts that He should have taken human form at all, that He should have suffered ignominious death at the hands of sinful men. It was a part of His plan of life—human form, human temptation, human suffering, human worship in the temple, and here conformity to the human symbol of regeneration.

This suggests the important truth that we must not reject the Church because we feel that we do not need it. That kind of priggishness is rare but when it happens it is a complete denial of the spirit of Jesus. We cannot neglect the Church of God because, for example, there is someone in it we do not like or someone who seems to be hypocritical or someone whose expression of religion differs from ours. The day has passed when people can dare to be snobbish about the fellowship of religion and there is need of a re-emphasis of the truth that God hath made of one blood all nations of men to dwell on the face of the whole earth.

One Holy Church, one army strong
One steadfast high intent,
One working band, one harvest song
One King omnipotent.
(S. Johnson)

Why, if Jesus was sinless, should He wish to be baptized? As our Lord adapted Himself to all His human surroundings and limitations, so did He consistently refuse freedom from the consequences of sin. He was present at feasts in which national confessions led up to sacrifice and the sacrificial blood was sprinkled to make atonement for the Children of Israel because of their sins. When He tasted death itself He carried out the same stern rule to which at His baptism He consciously submitted. He bowed His head to the humiliating consequences of sin. When all others were making confession of sin He felt only the propriety, the fitness of fulfilling all righteousness. It was an instinct to Him just as the expression of beauty is an instinct to the artist.

Occasionally someone says "I do not need the Church. I am not a miserable sinner." Two things should be said. First, no one, if he is honest with himself, can say that he does not need the strengthening power of the Christian Church. Even when he can say that he is free from the grosser forms of sin he cannot say that he is free from the sins of gossip, slander, criticism for example, nor can he say he is guiltless of the sins of omission. Second, no man liveth to himelf. What we are trying to do in the fellowship of the Church is not primarily to save our own souls but to lift the whole level of life. We cannot escape some measure of responsibility for the sins of the nations. Just as Our Lord was willing to accept the consequences of sin, so must we, and we use the Church as the ark of safety for the future of mankind.

Does anyone wish to live in a community without churches? Does anyone doubt that the future, in large measure, depends upon the things for which the Church stands? It is a fellowship more powerful than gold, kings or armies. Word has seeped through from Germany that the persecuted Christians in concentration camps and elsewhere are receiving encouragement and help from an unseen Christian fellowship. Something is going out from the company of believers in Christ that the Gestapo cannot trace or eradicate. That is a suggestion of the power that is ours in this blessed company of faithful people, not an organization, but an organism pledged to fulfillment of God's plan and purpose.

(Continued on page 10)

(Continued from page 7)

but why not in the same fine spirit ask a brother of the Methodist or Baptist Church to unite with us in such a plan?

We talk so much about a spirit of fellowship and cooperation, but how often do we really put it into practice? "The approaches to unity" will remain only "approaches" for many years to come, unless we become realistic enough to give the hard core of reality to our words. Practicing fellowship will do a lot more to bring about Christian unity than the words of a thousand commissions. Let's learn to worship together!

**WHY A CHURCH?**

(Continued from page 9)

"O where are kings and empires now
Of old, that went and came?
But Lord Thy Church is praying yet
A thousand years the same.

Unshaken as eternal hills
Immovable she stands,
A mountain that should fill the earth,
A house not made by hands."

(A. C. Coxe)

# A WEEKLY REVIEW OF THE NEWS

## *Cleveland Awaits The Convention*

**War Conditions Present Unusual Problems**

The entertainment of the General Convention of the Protestant Episcopal Church under war conditions has presented unusual problems to both the National Council and the Cleveland Committee on Arrangements. The difficulty of the Civil War days was a serious one. Then the matter was decided by holding conventions both in the north and the south. But the situation hardly parallels the present situation.

A meeting of the General Convention is legally and constitutionally necessary to preserve the administrative program of the Church, yet there is every desire to comply with the request of the Federal Government which requests that travel be kept at a minimum. As a result the convention will be held at the announced dates, October 2-11. The two houses will each have their full quota. There will be a convention of accredited representatives to the Woman's Auxiliary. But the attendance of visitors whose presence would involve travel has been and is being discouraged. There will be, of course, many interested spectators from greater Cleveland. But very few non-official guests will be present.

Cleveland regrets this situation. For the Sixth City is a hospitable community and likes to entertain her guests. Episcopalians, in particular, regret the necessity. For, while the Diocese of Ohio is the first to be organized west of the Alleghenies, it has never had the privilege of entertaining a General Convention. The Diocese of Southern Ohio, which was included in the original Diocese of Ohio has, on the other hand, entertained the Convention twice. The last meeting there was as recent as 1937.

Cleveland has a reputation as a convention city. It is well equipped to take care of great meetings. It has a great municipal stadium which will seat 80,000 people; a convention hall which will house 14,000 and an underground exhibition hall of large size for displays and exhibits. The 54th Triennial Convention will meet in a smaller convention hall admirably adapted for a meeting of its size. The place of meeting is the Euclid Avenue Baptist Church on Euclid Avenue at 18th Street. It is but a few minutes' walk from Trinity Cathedral where the religious services will be held.

**Euclid Avenue Baptist Church, Cleveland, where the Convention will transact its business**

The Euclid Avenue Baptist Church has a large auditorium which will seat more than 2,500 people. For seats it has the leather-upholstered theatre chairs. It is air-conditioned. Around the auditorium are spacious lobbies where delegates may gather to visit. There are comfortable and well-equipped committee rooms. A smaller auditorium offers a splendid meeting place for the House of Bishops. It is within easy reach of the hotels.

Cleveland has a three-cent street car zone. When one travels on the Euclid Avenue lines from Public Square to East 22nd Street, the fare is but three cents per ride. Both Trinity Cathedral and the convention hall are in this area. The hotels are, also. So if one does not wish to walk, transportation costs are reduced to a minimum.

If one has the opportunity to look at more of the city than is offered in the meetings he will see a great city at work in war industries. It is a crowded city. As is the case with most industrial cities thousands of migrant workers have crowded her houses and trailers. The restaurants will be crowded, and very often service delayed. Taxicabs will be scarce. There is a war tenseness about the city which will be felt. But the visitors will find her a friendly city and the delegates will be welcomed.

Trinity Cathedral was the gift of Trinity Parish, the first church society to be organized in Cleveland. Trinity Parish dates back to 1816. In 1890 the parish offered the Rt. Rev. William Andrew Leonard its church for his Cathedral. The offer was gladly accepted and the parish immediately began its plans for a building suitable for its purpose.

Mr. William G. Mather, honorary chairman of the local committee on ar-

**Trinity Cathedral, Cleveland**

rangements, was appointed chairman of a committee to study plans, and to secure a suitable architect. A Cleveland architect, Charles F. Schweinfurth, received the appointment. The construction started in 1901 and was completed in 1907. The committee resisted the tendency of the time to use the Romanesque style and the cathedral is a splendid example of the perpendicular Gothic.

It is not old as cathedrals go, but the visitor will find in it the evidence of a devoted people. Its windows, chapel, altar, altar cloths, candelabra and other fittings, reveal the loyalty of its people. One interesting story comes from the period of its construction. Bishop Leonard conducted prayers each day for the safety of the workmen. At the completion of the building a special service was held for these men. It was revealed that the cathedral had been constructed without a single casualty.

The dean of the Cathedral, since 1933, has been the Very Rev. Chester Burge Emerson. Dean Emerson has given the cathedral a strong pulpit ministry which has influenced the entire city. In the sense that a cathedral should belong to the entire community. Trinity Cathedral has matured.

The Rt. Rev. Beverley Dandridge Tucker, Bishop of the Diocese of Ohio, also is claimed by the entire community. Forthright, positive and brotherly, he is appreciated by all denominations. Several of the other denominations outnumber the Episcopalians, but wise leadership has given the church an influence in the community which is appreciated by all.

* * *

## SEMINARIANS SERVE LAUDABLY IN SUMMER

Albany—Bishop Oldham and Archdeacon Hastings are enthusiastic over the work carried on by several seminarians at places without resident rectors.

Eric Greenwood, of Sewanee, had charge of Grace Church, Stamford, under the direction of the Rev. Jackson A. Martin, and Dudley J. Stroup, of General Theological Seminary, served at Holy Cross Church, Fort Plain, under the Rev. H. S. Kennedy, the two priests being rectors at near-by Churches. The work flourished at both places. Mr. Stroup conducted a teaching mission in midsummer, with special instruction at a service on five successive nights by rectors from surrounding Churches. He closed with a visitation of the bishop, presenting a class of five persons for Confirmation. Painting the exterior of the church was not the least appreciated of Mr. Stroup's labors. The efforts of both young men were marked by earnest response on the part of the parishioners.

* * *

## AN APPEAL FOR WORLD-WIDE CONFERENCE OF CHRISTIAN YOUTH

New York, N. Y.—An appeal for a world-wide conference of Christian youth to be held "at the earliest possible moment after hostilities cease" was cabled to the Archbishop of Canterbury and wired to the president of the Federal Council of Churches by the National Youth Commission which met at Orleton Farms, London, Ohio, August 23-27, where the group were the guests of Miss Mary Johnston. The message was sent to Archbishop Temple as chairman of the Provisional Committee of the World Council of Churches. It said: "The National Youth Commission of the Protestant Episcopal Church in the United States of America, representing half a million young people, urges your every effort to initiate plans now for a world-wide conference for Christian Youth, similar in character and purpose to the Amsterdam Conference of 1939, to be held at the earliest possible moment after hostilities cease. We pledge our support in the furtherance of such a significant and timely undertaking."

For the first time, the Youth Commission elected a chairman and a secretary, from its own youth membership. Miss Helene Schnurbush, of Wakefield, Mass., is chairman, and Miss Nancy Lee Noble, Elmo, Texas, is secretary. Both have been on the Commission for the past two years.

Announcing as a corporate aim, "To Know Christ and to Make Him Known", the Commission affirmed that the Youth of the Church will stand squarely with the Presiding Bishop in the objectives of what he has called a Christian Offensive. "We pledge our loyalty to the Presiding Bishop and to this purpose, and offer ourselves in whatever capacity we may command in the carrying out of his program," the Commission said.

Visiting the Commission meeting was Gordon Elliott, president of the Anglican Young People's Association of Canada, also Miss Frances Young, of the National Council's Division of Christian Education.

The meeting was the fourth annual one, called for the purpose of "planning strategy and program for Church work with youth", according to the Rev. Frederick H. Arterton, executive secretary of the Division of Youth.

The Commission commended the formation of cells consisting of small groups of young people, youth leaders, clergy, to work together on projects of common interest, including acceptance of the Rule of Life, war-time intercessions, defense work, social or political action, and recreational projects. "Every young Churchman needs to know that wherever he or she may go, field, factory, or front, there is a living cell of the Body of Christ." Parish youth councils are recommended also, personal evangelism, especially in securing new signers to the Rule of Life, and a parish program which gives full opportunity for the utilization of the young people.

For the first time the Commission announces a suggested program for a full year, starting with a study of what happens at this year's General Convention, Youth Sunday preparation and promotion, and continuing with such activities as a Parish Vocational Conference, study of world needs and the Presiding Bishop's Fund for World Relief, the Individual religious life, the Christian Family, and the Whitsunday Parish Communion, which, it is stated, should be developed with stress on family worship.

The annual United Youth Offering is to be devoted exclusively to purposes of rehabilitation next year. Objectives are extension of work camps, promotion of youth conferences and advanced work, rehabilitation of children in war areas.

The Commission devoted considerable time to consideration of problems growing out of the war. Use of young people as lay readers, Church school teachers, etc., is suggested for parishes drained of much of their adult leader-

parishes and missions, or relieve their ship, both clerical and lay. Young people can help to minister to vacant own rectors for ministry in other places.

The Commission points to the opportunities for young people to serve as nurses' aids, and to arrange trips and recreation for men returned from battle fronts. Continued observance of the Youth Angelus is urged, this "God's Minute" at 6 P. M., to include prayers for peace, for war sufferers, for those serving in the armed services. Correspondence with service men is urged; work in helping to follow removals; hospitality to service men visiting home communities and parishes; cooperation with the Army and Navy Commissions, and "regular participation in services of the Holy Communion by the young people remaining in their home parishes on behalf of those who because of the war cannot be present, are some of the activities urged upon young people of the Church in time of war. Looking to the future, plans were discussed and studied covering programs affecting men who return from the war, and still further ahead, men who are finally demobilized.

"No program designed 'To Know Christ and to Make Him Known,'" the Commission declared, "is possible if it does not permit of fullest participation by youth of all races. We recommend in particular that the Negro and Indian young Churchmen have representatives of their own number on diocesan and provincial youth councils and commissions." Consideration was given to the National Council's new program for work with Negroes, and fullest support promised.

Attending the Commission meeting were: (From the Provinces) Rev. John Brett Fort, Loomister, Mass.; Miss Helene Schnurbush, Wakefield, Mass.; Robert Gagnon, Rutland, Vt.; Rev. Gray Blandy, Troy, N. Y.; Miss Helen Smaling, Newark, N. J.; Miss Gloria Gebhart, Flushing, L. I.; Rev. Edmund L. Gettier, Baltimore; Miss Madeline Noce, Sharon, Pa.; Everett E. Ellis, Norfolk, Va.; Rev. John C. Grainger, Goldsboro, N. C.; Miss Nancy Lee Noble, St. Elmo, Tex.; Fitzsimmons Allison, Columbia, S. C.; Rev. Gordon Brant, Chicago; Miss Patricia Milbrath, River Falls, Wisc.; Miss Muriel Swetka, Detroit; Rev. Philip McNairy, St. Paul, Minn.; Miss Betty K. Curzon, Omaha; Albert Spalti, Denver; Miss Marion Barclay, Seattle; Miss Jane Dickerson, Glendale, Calif.; Miss Beverly Connon, San Jose, Calif.; Rev. John Burgess, Lockland, O.; Miss Charlotte Dean, Miami, Fla.; Miss Grace Eagle Fox, Porcupine, S. D.

Attending for the National Council's Division of Youth were Bishop Clinton S. Quin, Chairman; Miss Mary E. Johnston, Glendale, Ohio; Mrs. Harold E. Woodward, of the Girls' Friendly Society. Also Mr. Arterton and the Rev. Curtis W. V. Junker.

Representing youth organizations were: Rev. Thomas Barrett, Gambier, Ohio, Church Society for College Work and Canterbury Clubs; Mrs. Woodward, New York, Girls' Friendly Society; Miss Alice K. Rennie, New York, Daughters of the King; Rev. Arthur G. W. Pfaffko, Blue Ridge Summit, Va., Pi Alpha; Mrs. Pfaffko, Tau Delta Alpha; Rev. H. Bonnell, Spencer, O. H. C., Servants of Christ the King; Rev. Arthur O. Phinney, Boston, Order of Sir Galahad; Mr. Harrison Fiddesof, Washington, Brotherhood of St. Andrew; Mrs. Alice Kirkpatrick, Boston, Order of the Fleur de Lis.

* * *

### LETTER FROM THE PRESIDING BISHOP TO YOUTH OF THE CHURCH

New York, N. Y.—Addressing directly the young people of the Church, Presiding Bishop Tucker writes:

"I hope that you will regard this letter as a very personal word from me.

"On Sunday, October 31, young people everywhere are going to observe Youth Sunday. I hope that you will take part in this great nation-wide service of dedication in your parish, and as one means of making your Christian witness count, participate in the united Youth Offering.

"These two adventures, Youth Sunday and the United Youth Offering, are integral parts of the Church's challenge to its young people. You are called to a new and deeper commitment to Christ and to a sacrificial effort to advance His Cause everywhere, in parish, in community, in nation and in the world.


# What Has War Done to the Seminaries?

The war has reduced the enrollment of several Episcopal seminaries, and it seems likely that by next October all of them will suffer a marked depletion of student personnel. Dozens of young men who might otherwise have studied for the ministry have gone from college into the armed forces. Others have interrupted their theological studies to enter combatant branches and ambulance units. Many graduates of these same schools are serving as chaplains.

But a day is coming when the young men will return. We must be ready to give them the best in preparation for the Church's service.

The war and the taxation program have reduced the prospect of large gifts to the seminaries. Yet buildings must be maintained, and trained faculties, which cannot be assembled overnight, must be kept intact. In order to do this, the seminaries need many small gifts.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

BERKELEY DIVINITY SCHOOL, NEW HAVEN; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE; GENERAL THEOLOGICAL SEMINARY, NEW YORK; PHILADELPHIA DIVINITY SCHOOL; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA

"I regard the call of the Church to her young people and the response of youth to that call as one of the most important aspects of our Church's work and life. This is but another way of saying: 'You Count!' May God bless your efforts for the cause of Christ throughout the coming year."

* * *

### SGT. CHARLES F. HICINBOTHEM WRITES FROM AFRICA OF A SOLDIERS' RELIGION

New York, N. Y.—From somewhere in Africa Technical Sergeant Charles F. Hicinbothem writes to a friend at home expressing something of a soldier's religion.

"Religion here is a real and tangible thing," he says. "Men come to Church, not because it's the thing to do, but because they want to worship God. Men who come in such close contact with danger know God as they never knew Him before. Which one of them can tell, when he starts on a mission, whether or not it is his last? Not one of them. But they do realize the part that God has in their lives, and they want to know Him better, as a Friend, as one they can go to in their innermost thoughts. They want to put their lives in His hand, and they want to thank Him for, oh! so many blessings, blessings which at home had been taken for granted."

"War is no picnic; we all know that. Thousands of lives are snuffed out; many bodies and minds are broken. And yet, with all the horrors of the war, God finds a way to draw men to Him. 'Come unto Me, all ye that travail and are heaven laden, and I will refresh you.' These are words to which we listened over and over again, and perhaps never heard. Now it is different, we hear the words. They have a meaning, and their meaning will be carried with us wherever we may travel even unto the ends of the earth."

* * *

### HISTORIC CHURCH HAS SESQUI-CENTENNIAL

Duanesburgh, N. Y.—The 150th anniversary of Christ Church was celebrated by a commemorative service on August 29, the Rt. Rev. G. Ashton Oldham, D. D., bishop of the diocese, preaching the sermon. Two former rectors, the Rev. Arthur W. Abraham and the Rev. Frederick H. Belden, and the Rev. Harold P. Kaulfuss, Rural Dean, participated in the service, which was attended by a congregation that filled the building and crowded the churchyard. The present rector is the Rev. Edward Diamond.

Christ Church, founded in 1793 by James G. Duane, on land granted his father, Anthony Duane, an officer in the British Navy, who never saw his holdings, is one of the most interesting of our historic churches. The founder was a vestryman of Trinity Church, New York, also Mayor of that city and a member of the State Senate, and a friend and associate of George Washington. Having established by settlement the township that became the village of Daunesburgh, he built the church, which was consecrated by Bishop Samuel Provost and stands today on the same ground, a white-painted, two-story structure, with square paned windows and green shutters, the spire on the eastern end being the distinguishing mark of a church. The Duane mansion, built by the daughter of James Duane, now the property of George W. Featherstonehaugh, was the scene of a reception for the throngs of people who were at the notable service.

Box pews, including the special one provided for the Duane family, are interesting features of Christ Church. It has a three-decker pulpit from which Bishop Oldham preached the anniversary sermon, a gallery and one of the oldest organs in this section of the country. The heavy Communion silver and collection plates were presented by James Duane, and there is a Chippendale chair that was one of the original six brought to America. Among the early rectors was the Rev. Dr. Robert Spence Lowell, a brother of James Russell Lowell. The rectory, over one hundred years old, stands on glebe land presented by James G. Duane. Various memorial gifts to the Church include a brass altar cross, a marble baptismal font, a brass ewer, altar vases, cruets and service book. There are also murals of old-fashioned, ornate design and inscribed in rather stilted English.

Despite difficulty of transportation, the assemblage of people attending the anniversary represented the near-by cities and towns and countryside and over-taxed the capacity of the austere, ancient church.

* * *

### NAME OF SISTER CONSTANCE ADDED TO LIST OF MISSIONARIES TO BE REPATRIATED

New York, N. Y.—Concern felt by her many friends over the fact that the


# THE HYMNAL

## 1940

The REVISED HYMNAL, as prepared by the Joint Commission on the Revision of the Hymnal appointed by the General Convention of 1937 and as authorized by the General Convention of 1940, is now offered to the Church in three editions, all of which contain both words and music. The Musical Edition contains the full harmony of each hymn. The two Melody Editions contain the air but not the harmony. There will be no words-only edition.

Full Musical Edition (5⅞x8½)—now available
Standard, blue cloth.....per copy, $1.20
Choir, red buckram, reinforced.....per copy, $1.50

Large Melody Edition 5⅛x7¾)—available about October 15th
Blue or red cloth.....per copy, $0.70

Small Melody Edition )3⅜x5⅝)—available about November 15th
Blue or red cloth.....per copy, $0.40

**Descriptive Circular on request showing specimen pages**

**Carriage charges are extra**

## THE CHURCH HYMNAL CORPORATION

**A Subsidiary of The Church Pension Fund**

**20 EXCHANGE PLACE** **NEW YORK 5, N. Y.**

# Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### HELP WANTED

HELP WANTED—WORKING HOUSEkeeper and companion. Good home. State salary desired. Address Mrs. H., care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

### SITUATION WANTED

EXPERIENCED TEACHER AND MATRON wishes position. Address X, Y, Z, care of Southern Churchman, Inc., Richmond, Virginia.

A NURSE, REFINED, DESIRES A CASE. Address B. Southern Churchman, Richmond, Va.

CLERGYMAN DESIRED TO TAKE charge of one of associated churches in large parish in Middle Atlantic Atlantic States area. Excellent opportunity for one interested in social relations and young people. Good salary and Rectory. Box A, Southern Churchman.

WANTED, HOUSEKEEPER. FOR PARticulars address Blue Ridge School, Bris. Va.

WANTED, MATRON AND NURSE FOR boys' boarding school. Address, stating age and experience, Box 491, Warfenton, Va.

WANTED, REFINED, SETTLED WOMAN to board in old country home with modern conveniences for winter. Address "X. Y. Z.," care Southern Churchman.

name of Sister Constance did not appear on the list of missionaries to be repatriated on the S. S. Gripsholm, has been relieved by a later statement from the State Department at Washington. The name of Anne Mary Hayes is to be added to the list of those who will be returned to this country. This is Sister Constance Anna, under her less familiar secular name.

* * *

### CAMP RIVERDALE BOYS VOTE GIFT TO HUDSON STUCK MEMORIAL HOSPITAL, FORT YUKON, ALASKA

New York, N. Y.—Boys of Camp Riverdale in the Adirondacks voluntarily voted that $25.00 collected at their final camp service be sent to the National Council designated for the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

Frank S. Hackett, Headmaster of the Riverdale Country School which operates the camp, says that the gift is made "because of our appreciation of the great work being carried forward there under such difficulty, and particularly of our realization of what it will mean by way of encouragement to Dr. Disosway and her colleagues.

"The interest of our boys in Fort Yukon reverts to the visits of Dr. and Mrs. Grafton Burke, and the presence here for many years as boy and counselor, of their son, Grafton."

### SAFE ARRIVAL IN KUNMING OF BISHOP GILMAN

New York, N. Y.,—A cable from Bishop A. A. Gilman of Hankow, China, notifies the National Council of his safe arrival in Kunming. Bishop Gilman was fortunate in securing passage on a fast ship direct to India, and made the journey from New York back to China in just about five weeks. He was repatriated last year on the S. S. Gripsholm, but has been eager to get back to Free China where he believes he can be of service.

Mr. Robert A. Kemp, who started back to China about three weeks ahead of Bishop Gilman, has not been so fortunate in his transportation arrangements. On August 14, he was still in Melbourne, Australia, expecting to start for India at any time, and thence to China. He hopes to arrive in China early in September.

### THE REV. NEWTON CHIANG, DIOCESE OF ANKING, CHINA, TO ATTEND GENERAL CONVENTION

New York, N. Y.,—The Rev. Newton Chiang, priest of the diocese of Anking, China, and teacher in Nanking Theological Seminary, will visit the General Convention. In accepting the invitation to attend, Mr. Chiang writes to the Presiding Bishop:

"I have promised Dr. Addison to attend all the sessions. Since 1927 I have been one of the two recording secretaries in the House of Bishops in our Chinese Episcopal Church General Synod (Bishop Roberts was the English recording secretary, and I was the Chinese). I like to record this General Convention news and send back to enrich the Chinese Church."

It has previously been announced that Bishop Y. Y. Tsu of Kunming will attend the General Convention and address a joint session.

✣ ✣ ✣

### REV. ALDEN DREW KELLEY AND MR. LAWRENCE DALE BELL RECEIVE DEGREES

Geneva, N. Y.—The Rev. Alden Drew Kelley, executive secretary, Division of College Work, National Council, delivered the principal address at a special Convocation of Hobart and William Smith Colleges in St. John's Chapel, September 5, to graduate 25 seniors and one graduate student.

Honorary degrees were awarded to the Rev. Alden Drew Kelley, and to Lawrence Dale Bell, president of the Bell Aircraft Corporation, Buffalo. Both Dr. Kelley and Mr. Bell were to receive their honorary degrees at the Commencement exercises of the colleges last May in company with Madame Chiang-Kai-chek, Attorney-General Francis Biddle, Ship-builder Henry J. Kaiser, and others, but illness prevented their presence at the exercises, so the award of degrees was postponed until September. Dr. Kelley's degree is Doctor in Divinity.

### PANAMA CANAL ZONE

A 50th anniversary has just been observed with an early morning Eucharist, by Christ Church Academy, the parish day school of Christ Church by the Sea, at Colon in the Panama Canal Zone. The school is a living monument to "Teacher Bailey". Mr. Samuel T. Bailey, a West Indian who was the first school master, then was in charge for most of the school's 50 years, and now, about 80 years old, and failing in sight, still lives in Colon. Mr. Leon A. Gilkes is the present principal and the Rev. A. M. Harmon, rector of Christ Church, is chaplain. At the weekly service for the school at 8 A. M. on Fridays, he sees about 165 of the school's 175 enrollment. The younger grades have boys and girls; the older classes are for boys only, all young enough, however, to enjoy the treat of ice cream which marked the afternoon of the semi-centennial.

✣ ✣ ✣

### QUESTION BOX

(Continued from page 2)

Every fall each parish and mission conducts an Every Member Canvass, at which time convassers (lay members) visit in the homes of the people, reporting on the Church activities during the past year, and hopes for extending the Church's work during the coming year.

At this visit, the member indicates on a pledge card his or her pledge for the coming year.

This pledge is subject to variances in the pledger's income: it may be adjusted lower if the pledger finds difficulty in meeting it. And of course it may be increased if the pledger so desires. In either case, the pledger talks the situation over with the Parish Treasurer.

We decide for ourselves what our Church pledge is to be, but in any case, let's not mock God by offering Him less than we spend each week on movies, or as club dues.

**What is this silly stuff about the Episcopal Church being "both Catholic and Protestant"? I don't believe such a thing is possible.**

Yes, our Church is truly Catholic in that She maintains the four marks of the primitive Church (Acts 2:42):

The Apostles' Doctrine, and Fellowship, the Breaking of Bread, and Prayers.

And our Church is Protestant in that She protests against the man-made errors of Rome, standing for a purified Church instead. However, this no more means that our Church became a new Church at the Reformation than that a person healed of disease becomes a different person. Our Church is the same, but cleansed.

Perhaps in the early days there was a parallel clash as "Unitarians" and "Trinitarians" bitterly disagreed. Then the historic Church, under the guidance of the Holy Spirit, expressed Her Faith, recognizing we are Unitarian in that we know that there is only One God; and Trinitarian in that in the One God are Three Persons.

God grant that His Holy Spirit may guide us (and may we allow Him to guide us) as Christendom faces the chaos of our time.

# THE CHURCH: Good Neighbor Too

**NO. 5 IN A SERIES: THE CHRISTIAN OFFENSIVE**

WHILE war rages in other parts of the world, Latin America occupies an increasingly importaut part in political and business developments of the future. And although the Latin American countries are counted as Christian, the ministrations they receive are utterly inadequate to their needs according to the best judgment of missionaries who have lived and worked there for years.

The fundamental need for what the Episcopal Church can give Latin America remains and will grow stronger as our neighbors to the south become more and more strategic in the fellowship of nations. The Anglican Communion, including the missionary societies of the Church of England and our own American Episcopal Church, has traditions and virtues which Cubans, Brazilians, Haitians, Mexicans, and Central Americans have long recognized as valuable in their national life.

The great aim and goal of our work in these countries is the establishment of a native ministry and leadership so that, as their political governments are partners in the family of nations, so the native Churches will become partners in the world-wide family of the Anglican Communion. Already marked progress has been made in this direction, for in all these Central and South American jurisdictions, most of the work is carried on by native priests and laymen. Only a small fraction of our clergy there come from the United States and the call which comes to us now is primarily to aid these young native Churches to train native clergy and to guide them on their way to a new day in local leadership.

Many opportunities in Latin America beckon us insistently to give in richer measure the service that has been rewarded for so many years with such grateful response. The Presiding Bishop feels that the American Church must answer this call through its missionary program for the years immediately ahead. Here are but a few examples of the opportunities:

The Bishop of Cuba needs a larger staff of better-trained native clergy and an extension of our school system. Quantities of first-class printed materials for religious education also are needed.

The Bishop of Southern Brazil is anxious to provide educational facilities for a larger number of Brazilian clergy. Twenty or more chapels need furnishings and an equal number of parish halls and Sunday schools need proper equipment. The opportunity for telling the Good News through press and radio is unlimited, given but small sums for its preparation and dissemination.

A new farm school at Quebrada Limon, a far-seeing project for training native youth, which already has attracted favorable attention, has the first call on any additional aid we can give the Bishop of Puerto Rico.

The simplest of rectories and slight increases in astoundingly meager clergy salaries are provisions for which the Bishop of Haiti asks. All but one of his clergy are native Haitians.

In the Panama Canal Zone, teeming with war activity, the bishop is eager to reach out into newly populated communities, including that part of Colombia which has always been part of his district and where our Church has done little.

Opportunities also await us in the Dominican Republic where the Church is inadequately staffed in proportion to the field of work.

In Mexico, work of our native clergy needs to be supplemented by trained lay workers.

In the Caribbean area, American jurisdictions are near neighbors to the British West Indian and Central American dioceses which are ministering to thousands of young Americans in the military services. A share in the support of these areas, for the present at least through English missionary societies, is the privilege of our National Church.

Statesmenlike plans for future expansion in all this Latin American field are part of the new Christian Offensive which the Presiding Bishop proposes. As our government is the Good Neighbor to Latin American governments, so our Church must be the Good Christian Neighbor to the Latin American peoples.

**THE TIME HAS COME WHEN THE CHURCH MUST LAUNCH A CHRISTIAN OFFENSIVE DESIGNED TO TAKE ADVANTAGE OF SOME OF THE TREMENDOUS OPPORTUNITIES RESULTING FROM THE WAR.—The Presiding Bishop.**

**The National Council, 281 Fourth Ave., New York 10, N. Y.**

## STUART HALL

100th session. Episcopal. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girls. Secretarial. Tiled swimming pool. Sports, including riding. Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal, Box J-S, Staunton, Virginia.
**Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal.**

## St. Catherine's School

**Richmond, Virginia**
An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**
**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**
Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## BRUGLER HOUSE

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

**R. P. KENT, Secy.**
**281 Fourth Ave., New York, N. Y.**


### SECRETARY OF WOMAN'S AUXILIARY SAYS RELIGIOUS EMPLOYMENT SITUATION PARALLELS INDUSTRIAL FIELD

New York, N. Y.,—Miss Ellen B. Gammack, Personnel Secretary of the Woman's Auxiliary says that the employment situation in religious work closely parallels that of the industrial field. At present, she says, "we are faced more than ever with the constant request for trained women Church workers. At the moment we know of more than 40 positions where such women are needed and this by no means includes all of them."

Women are entering the various training schools, but the number of such entries is necessarily affected by the opportunities for industrial war work, defense work, the WACS, WAVES, SPARS and Marines.

Miss Gammack points out that "the general feeling is that few if any young people will be sent abroad for post-war construction but, rather, a smaller number of well-trained and skilled experienced workers will be sent. The question then is, how far some of the women interested in post-war reconstruction may be channeled into long range work under the Church overseas."

"For this type of work," Miss Gammack concludes, "and also for home missionary work, and Church social service work, we are planning to keep a file of first-rate women to follow up at the conclusion of the war, and we are asking that names and addresses of such women be sent in to the Woman's Auxiliary at 281 Fourth Ave., New York 10, by Church people who know women of the type needed."

### OFFERING RECEIVED FOR ARMY AND NAVY COMMISSION

New York, N. Y.,—The Rev. Packard L. Okie, of the Liberian Mission, notifies the National Council that at a recent service, he received an offering for the Army and Navy Commission, in the amount of $12.40.


## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts sent on Request.
**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**
Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SOLICIT YOUR ORDER:**
**Christian Nurture Series**
**Christian Living Series**
**Pastoral (Chalmers) Series**
**Cloister Press**
**Christian Education Units**
**Episcopal Church Series**
**New Sunday School Lesson Series**
**Church School Text Books**
**Work Books and Guides from Morehouse-Gorham Co.**
**Cloister Press & Jacobs**
**Cross & Crown System of Attendance Pins, etc.**
**Bibles, Testaments**
**Prayer Books and Hymnals**
**Write us for catalogue and Prices.**
**Episcopal Church Book Store,**
**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
**Episcopal and U. S. Church Flags.**
**Send for Circular with prices.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 146 Plainsfield, N. J.**

## ELLISON & HAWES

**RICHMOND, VA.**
**COAL AND FUEL OILS**
**FAIRBANKS-MORSE AUTOMATIC COAL BURNER**
**General Office, 530 East Main St.**
**Atlantic Life Insurance Co. Bldg.**
**Tel. 2-4766.**

## The BEST for Your Sunday School

**Scriptural, Spiritual, Sound and Sane**
**CHRISTIAN LIFE SERIES**
**of Sunday School Literature**
**Premillennial, Practical, Pointed and Pure**
**★ FREE SAMPLE SENT ON APPLICATION**
**UNION GOSPEL PRESS Box 6059 Cleveland, Ohio**

**R. GEISSLER, INC.**
450 SIXTH AVE. NEAR 10th ST. NEW YORK
**Church Furnishings**
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

Removed to 71-79 W. 45th St.

Vol. 109—No. 37

18 SEPT. 1943

# The Southern Churchman

## IN PRAISE OF COMMON THINGS

For stock and stone,
For grass and pool; for quince tree blown
A virginal white in spring.
And for the wall beside;
Grey, gentle, wide;
For roof, loaf, everything,
I praise Thee, Lord!

For toil, and ache, and strife,
And all the commonness of life.
This is the best:
My little road from east to west,
The breadth of a man's hand,
Not from the sky too far,
Nor any star,—
Runs through the unwalled land;
From common things that be,
It is but a step to run to Thee!"

*—Lizette Woodward Reese.*

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R Tate Irvine, Secretary-Treasurer

Published by The Southern Churchman Publishing Co., 101 West Franklin Street, Richmond, Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## The Question Box

From The Episcopal Church Evangelist, The Rev. Smythe H. Lindsay, Editor.

**How much of the Bible is covered in our Lectionary for the year?**

The Bible is read through, so far as the important passages are concerned, once a year in our Church's provision for daily Morning and Evening Prayer with appropriate lessons (consult pages x to xxviii in our Prayer Book).

Some parts of the Old Testament are omitted as not being suitable for church reading. Other magnificent portions are read several times. The Psalms are arranged to be read 12 times in a year.

While the Old Testament is covered approximately once a year, the New Testament is read twice. At the service of Holy Communion, the New Testament is read almost exclusively.

**What Churches are a part of the Orthodox Communion?**

The Orthodox Communion includes the ancient Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem.

National Churches in addition to the Russian, Roumanian, and Serbian, which have been granted the rank of Patriarchates, include the Church of Cyprus, the Church of Greece, the Church of Bulgaria, the Church of Poland, the Church of Georgia, the Church of Albania, the Church of Finland, the Church of Esthonia, the Church of Latvia, the Church of Lithuania, the Church of Cxecholovakia, the autocephalous Church of Sinai, and the Orthodox Churches in the United States.

**Who were St. Paul's companions on his missionary journeys?**

St. Paul set out on his first missionary journey, of about two or more years from 47 A. D., with St. Barnabas and St. Mark as his companions. (See Acts 13 and 14.)

On his second missionary journey of three or more years (see Acts 15, 22), he was accompanied by Silas.

Timothy and others accompanied him on his third missionary journey of three or four years (see Acts 18).

It is interesting to note that St. Paul and St. Barnabas parted company because St. Paul lost faith in John Mark, who turned back and left them at one time.

St. Barnabas, well named Son of Encouragement, insisted John Mark should have another opportunity to make good.

* * *

## *LETTERS*

### A Message from the Archbishop of Canterbury

To the Editor:

The Archbishop of Canterbury has expressed to the American people his appreciation of the aid extended to children in Great Britain through the Save the Children Federation. His message was prompted by his observance of the successful operation of twenty-eight nurseries that have been under the supervision of the British Save the Children Fund, and which have been supported by American states, cities, colleges and other institutions. He was also alluding to the aid given to more than 12,000 children individually through the Federation's "Adoption" plan.

In a special word of thanks to Dr. John R. Voris, Executive Director of the Save the Children Federation, the Archbishop said:

"I want to express the gratitude of all English supporters of this cause for the help that the Save the Children Federation has given us and for the generosity of the United States of America."

The message was received by Dr. Voris, who has been in England in the interests of the welfare work of the Federation, and who has just returned to the United States.

### PRESIDENT OF NEWLY-ORGANIZED CIVIC CLUB

The Rev. Dr. J. Henry Brown, bishop of Southern Virginia, director-chaplain of Fort Valley College Center, has been made president of the newly-organized Civic Club,—"Civicle",—the name formally adopted for this new organization for Negro men, as a national social and civic club.

Dr. Brown states the purposes of the Club as: "To encourage the exercise of citizenship rights for Negroes; To sponsor moves for better educational facilities on all levels for Negroes; To work for the improvement of health and sanitary conditions in Negro communities; To sponsor youth organizations serving to improve Negro youth; To work for better jobs for Negroes, and better training for Negroes on and for jobs; To increase religious idealism; To work for better race relations."

Meeting for organization was called by President H. M. Bond, President of Fort Valley State College, and C. H. Henderson, president of the Fort Valley Civic League. Dr. Brown believes that the new Club will find useful work to do in the Fort Valley area, and that it will spread to other States.

✣ ✣ ✣

### BOOK STORE BUSY DURING SUMMER

New York, N. Y.—The Book Store at Church Missions House was busier than usual all through this summer. During August, for example, when many Church activities seem to lie dormant, the Book Store handled orders at the rate of 43 every week day of the entire month. A vast variety of material was shipped, books, cards, leaflets, maps, posters, poster stamps, UMCY pins, Christian Education units, Forward in Service material, Parish cash books, charts, and Woman's Auxiliary leaflets and other printed matter.

In the month, 4,237 books were shipped; 84,279 cards, leaflets and mite boxes, 40,235 Parish Record Cards, and all the other many items went out in quantities ranging from a single copy to several thousand.

* * *

### CABLE FROM CHINA

**Announces Death of Bishop Sargent**

New York, N. Y.—A cable received August 30 by Bishop Y. Y. Tsu, now in the United States, advises of the death from plague of Bishop Christopher Birdwood Sargent of Fukien. The cable, from Bishop Ronald O. Hall of Hong Kong, says that the Archbishop of Canterbury concurs in the belief that the Chung Hua Sheng Kung Hui should elect a successor.

Bishop Hall advised Bishop Tsu further that "Municipal street widening makes demolition of St. John's Church imminent. Bishop's residence, office, and congregaation, homeless. Vestry is opening a rebuilding campaign."

* * *

### WESTERN NORTH CAROLINA

Asheville, N. C.—Featuring the fall meetings of the Convocation of Asheville were the following topics, which provoked wide discussion and interest:

1. Orientals Within the United States, The Rev. Joseph Clair.
2. Russia, Christian, Atheist or Neither? The Rev. A. W. Fornum.
3. The Present Status of the Negro, The Rev. W. Greenwood.
4. The Christian Attitude Toward a Defeated Axis, The Rev. A. Rufus Morgan.

The Convocation sermon was preached by the Rev. G. Floyd Rogers.

# HAVEN . . .

By J. W. KENNEDY

YESTERDAY I was privileged to take a long look into the hollow places of another's loneliness and to hear how these places had been relieved of their dull aching feeling of helpless lostness and filled with substance and sanity. Loneliness is a mass affliction, for nearly everyone of us has a descent into its void for brief or long stays through the years of our ascent. It is not a pleasant place to be and few would choose to reside there for love or money. I have been there and would have traded my place for a lowly position in any friendly group of human beings. The worst of it is the vastness of oppression which comes primarily because we are no longer surrounded by the familiar and usual. Everything seems strange and different and we feel like friendless wanderers in a land unaccustomed to the sound of our footfall and without understanding of our speech. There are varying degrees of loneliness. Some of them, mighty frequent these days, is the temporary absence of a loved one to which we must adjust. The difficulty of the adjustment depends upon how large a place the absent one occupied in our life and thoughts, how thoroughly the absent life was entwined with our own, and the desire on our part to do everything possible to hush the weird echoes and sounds unheard before in the cavern of our present need. Loneliness is an acute awareness of loss, of something missing, whether it be the childlike loneliness of first separation which no one seems to understand unless he share its pang, or the irreparable condition of a lost loved one beyond the bounds of time and space. I said irreparable. By this I meant that no one can ever make up for the loss and nothing can ever step in to hush completely the voice sounds of memory. But even this terrible, bitter loneliness has its solace for those who will unwrap the blanket of self-pity and selfish sorrow from around themselves, which has already suffocated every feeling or thought of dealing with the almost unbearable moments of aloneness. Yesterday's glimpse of loneliness was inside the heart of one who had loved much and whose sorrow and sense of loss had been drained of their miserable bitterness because of the hold she had on the Lord God of all human kind, whose comforting presence in Christ, was ever caring, strengthening, assuring with bits of truth and remembrance. One of the finest phrases for the loneliness of sorrow was created for endless repetition by the absent one. She told me of her habit of dropping into her church, where she had assumed great responsibility, for an odd job or two in the late afternoon. She lived close by and her only son was married and gone. When her husband failed to find her at home he would always come to the church, and when he saw her, these were his words of greeting, "I always know where I can find you." Because of this vivid sense of His speaking nearness she has been able to come to church and to find there a real gift of response to a living God who has reassured us over and over again that there is no death, only a different kind and a different place of living. That is why the words of Jesus mean so much to the lonely one, "Come unto me". Because of Jesus we shall always know where to find God. We come unto Him by the very simple act of loving Him and desiring Him and using what He used—the innate powers of light to shine in the darkness to keep God ever in sight. Just to believe beyond shadow of doubt that He is there, within reach, ready to sustain and understand, anxious to direct and give counsel, will be sufficient antidote for the devastating effect of life's moments of loss and loneliness when life seems to have stopped dead, when self is only a numbed fragment that remains when the sweetness and the radiance have gone from the air we breathe and we feel "it is the end". But this woman, even though there are still many difficult moments, has found God must use one life for two, that each day the hurt grows a bit less, that, as she depends upon His guidance to lead, she somehow finds the way through each day. The very worst hell can cease to torment when we turn at last to God in Christ in us.

Loneliness is where nothing exists but self. Let God share it and what has seemed to be never-ending darkness will become ceaseless dawn.

# *This Week . . .*


"WHAT, THEN, SHALL WE DO?" . . . . . 6
Fifth in a Series of Six Radio Addresses by the Rt. Rev. William Bertrand Stevens, D. D., Bishop of Los Angeles

ANGLO-AMERICAN RESPONSIBILITY TO AFRICA . . . . . 8
By Mr. Edward Fuller of the London Save the Children Fund

THE LIZETTE WOODWARD REESE MEMORIAL SERMON . . . . . 5
Delivered at a Memorial Service for the Poet in St. John's Church, Huntingdon, by the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Maryland


**FEATURES**


Haven . . . . . 3
Rev. J. W. Kennedy
Editorials . . . . . 7
Children's Page . . . . . 10
Mrs. C. H. Goodwin
News . . . . . 11
Thoughts for the Thoughtful . . . . . 16


**SEPTEMBER**

1. Wednesday.
5. Eleventh Sunday after Trinity.
12. Twelfth Sunday after Trinity.
15, 17, 18. Ember Days.
19. Thirteenth Sunday after Trinity.
21. S. Matthew (Tuesday).
26. Fourteenth Sunday after Trinity.
29. S. Michael and All Angels (Wednesday).
30. Thursday.

* * *

**COLLECT FOR THIRD SUNDAY AFTER TRINITY**

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ Our Lord. Amen.

# *"What, Then, Shall We Do?"*

By THE RT. REV. WILLIAM BERTRAND STEVENS, D. D.

MOST OF US are ready to accept as a general proposition that there is a God, that He has revealed Himself in One called Jesus, that there are divine forces called the Holy Spirit operating in the world and that it is God's wish that those who believe in Him should be associated in a fellowship called the Church. Those are matters of belief and faith. What, then shall we do about them? If we do nothing they remain mere ideas. They must be translated into life.

First, we decide. The primary step is an act of decision and surrender. We have no theories as to the exact nature of what is called conversion. It may be sudden as it was in the case of St. Paul or it may be a slow development. But it is something that makes us different. It is expressed by confirmation in many Christian bodies and in the Episcopal Church it is then that there is a reaching out for and a bestowal of spiritual power.

My God, accept my heart this day,
And make it always Thine
That I from Thee no more may stray
No more from Thee decline.
(M. Bridges)

A newspaper man once said to his minister, "I have decided to give myself to the cause of religion," to which his pastor replied, "Are you committed far enough to surrender your will to God?" No emotional or intellectual surrender is enough. It must be a complete abandonment of selfishness and self-will.

Second, we pray. In the sphere of religion everything that we do must somehow be focused in the art of prayer. Our great difficulty is not so much accepting the reasonableness of prayer as in making it one of our soul's habits. Within the sound of this broadcast there are probably thousands of people who, if asked if they believe in prayer would say, "of course." But the proportion of those who do much about it might surprise us. It is not that they do not pray in the great crises and emergencies of life, but rather that prayer is not a part of their daily lives. There are many listeners who are anxious to pray for those in the armed forces of our country. We ask them to remember that the constant remembrance of them in daily prayer is more logical than spasmodic appeals to God to keep them from physical danger. It is good to pray when there are special dangers confronting us and those we love, but it is more helpful when we pray habitually in the routine of ordinary living. If we pray habitually, we pray more easily and naturally in the moments of stress and strain. By regular prayer our lives become integrated and their diffused ambitions and interests brought together.

IN THE PRACTICE of private and common prayer we are caught up out of the little world of unimportant things in which we so often live. If we pray honestly and earnestly we find that religious loyalties, moral values and general ideals all fall into their proper places because we relate them all to God. It is not as simple as it sounds but it has been proved in the experience of countless thousands who have learned to know God and to face life unafraid.

So shall my walk be close with God
Calm and serene my frame:
So purer light shall mark the road
That leads me to the Lamb.
(Cowper)

And in the lives of many others this experience reaches its peak in the service of Holy Communion, that service instituted by Christ Himself. One does not like to be presumptuous, but our hearers will understand if we say that it would be a wonderful thing for our nation if on next Easter Day each of us could be at his own Church joining in the service of Holy Communion or whatever may be its equivalent. It will be a wonderful special fellowship of our own for that day—all of us, Christians of various names and perhaps sometime in that general period our Jewish brethren, too, joining in a sacramental act of fellowship and in prayer for a better America and a better world.

Third, there must be a determination on our parts to carry through. Surrender, communion, prayer, all have their emotional appeal that is difficult to sustain. The religious world is full of those who, like certain followers of Jesus of Nazareth, have heard Him and marvelled and have gone their way. There is a law of atrophy in our religious life just as in our physical life. We all possess a measure of spiritual responsiveness and it must be used. Those who fail to exercise their bodily muscles lose the power to use them. Those who live in conditions of comparative darkness lose the power to respond effectively to the stimulus of light. It is a well established principle of religious education that a child's ability to respond spiritually is dependent on the use which is made of it. Deliberate cultivation is necessary. So much of our modern civilization encourages spiritual atrophy. Even the task of winning a war has its dangers. Certainly something of the fine flavor of apostolic Christianity has been lost and religion's problem is perhaps more intensive today than extensive. Because churches cannot build new buildings, because missionaries cannot go to remote lands, our obligation to deepen our religious faith is all the greater. We need men and women who do not shrink from the "crispness of religion" and who are eager to restore its "lost radiance."

FINALLY, there must be in life the willingness, yes, the determination to express our faith in God in terms of love and brotherhood. No religious program that is based on hate or criticism of others will work in the long run. There must be a community of purpose among all religious groups. That does not mean the sacrifice of conviction or of our identity as Christians of one group or another, but it does mean the elimination of rancor and suspicion. Perhaps within the sound of my voice there are those who wonder if the religious groups of the world have not encouraged disunity by their isolation from one another and their lack of sympathy towards people who differ from them. There is in history some support for such an impression and perhaps in many quarters today evidence that it is so. But the heart of the religious forces is sound and among the churches there is, not agreement, of course, but a common determination to practice the virtue of love and sympathy. We realize

(Continued to page 6)

# *The Lizette Woodward Reese Memorial Sermon*

By WILLIAM R. MOODY

THERE IS A SENTENCE in the Book of Common Prayer with which the choicest of the poets would all agree. It is very familiar,—so much so that you will be tempted to say it with me when I tell you what it is; and I am tempted,—almost,—to ask you to say it with me. I will ask you to say it in your heart, and to keep it there during all our time together this afternoon.

It is a brief sentence from the General Thanksgiving. We are speaking to God, and we say, "We bless Thee for our creation!" I do not know whether you have ever thought seriously about that sentence. Think about it now.

No poet I have ever read has had, I think, a deeper appreciation of the great truth which lies behind this phrase than the poet whose memory we honor this day. No one can read her poetry—perfumed as it is by the flowers, and lighted by the beauty of them, filled with glimpses of the spring, or with the warmth and fruitfulness of the summer, or with the sweep of winter winds—and miss the fact, the fact deep cut, that here was one who loved creation as it is, one to whom the beauty of it was as food, yet one who would not flee the sorrow of it after having tasted its joy.

And no one can read her poetry without seeing clear and plain that she knew to whom earth's beauty and earth's fruitfulness belong, and that she blessed Him for it. "We bless Thee, God, for all creation!"

There is a kinship between those who know how to create,—yes, between the Great Creator Himself, and His human children within whom burn a spark of the Fire Divine. Lizette Reese knew this, and the sign of it is in her work.

Not all those who have the creative gift know their great Kinsman,—yet kinsman He is! There is more poetry in a bee's wing than in any ballad ever written; more music in a violet than in any song ever sung. Thrice blessed is the artist who knows in his heart that artists are sons of the living God, and that the hand that holds the chisel, or the brush, or that guides the pen, is kin to Him that formed the worlds, and set the new stars whirling through the hush of ancient night!

Thrice blessed is the artist who realizes that the mission of art in life is not to embroider a pretty doily, nor to crochet a graceful edging to be tacked on to the more solid things of living, but that art is life, the best in life, because God, who created life, is the greatest Artist of them all!

So Lizette Reese wrote her sonnet——

**To Art**

"What are thine ends? To idle at the door,
The while the wharves call and the ships go by;
Set sail and drift under an April sky,
A curious mariner from shore to shore?
To strip from woodland pool the pipe of yore,
Bursting with many a high, sweet, ancient air,
And shrilling down the country highways fair?
Son of the gods, and hast thou nothing more!
Storm through the tides, unheeding wreck or night,
Lord of the chart, the track, Lord of thy fears,
Fling to the gust the reed of weather's slight;
Blood of our blood, and kin of all our tears,
Cry through the dark, and drive the world to light;
Strike at the heart of time, and rouse the years!"

Miss Reese not only thanked God for creation, she demanded and took her share in creation—for as the Creator's kinsmen we are creators, too. And then, out of the labor and the toil of it, out of the planning, out of the vision, another thing appears,—creation is costly! The Creator pays a price for creation! There is no creation without labor, none without sacrifice, none without its undertone of sorrow. And there is no creation without an understanding of these things. Creation is not magic.

There are more dilettantes in art than in any other activity of man, but they are not artists, because they recognize no real necessity for work; they are not artists because they see no need for sacrifice; they are not artists because they have never entered into the fellowship of suffering.

"Creation is labor.
It is planning.
It is vision.
Above all, it is sacrifice.
Creation is not magic!

Creation is the stooping of that which is higher to lend a hand to that which is lower.
Creation is the father working for his children.
It is the mother, listening in the night for the cry of her little ones.
It is the labor of care, of watchfulness, of love.
It is the feeding of bodies that they may grow.
It is the training of minds as well as of bodies; and of souls as well as of minds.
It is the heart-break for the child grown wrong, as well as the joy for the child grown right.

Creation is not magic.
It is labor:
It is planning:
It is vision:
It is sacrifice!
It is the Voice of God, crying in the darkness, and in the chaos,
In the blood, and in the confusion of battle;
In the slums, and in the places of oppression;
In the concentration camp, under the whip-lash;
In Britain, in Germany, in Russia, in Italy, in Japan—
On tangled, tragic Bataan——
It is the Voice of God, crying in the darkness and in the chaos,
Let there be light!
That is creation!"*

We bless Thee, God, for our creation!"

SOMETIMES IT IS hard to bless God for our creation. At other times it is easy. The art of the true artist mirrors all this, and we find it mirrored in Miss Reese's poems. It is easy enough to thank God for having created us when skies are bright, and there is no cloud. When we are in the midst of some deep happiness everything about us seems to echo that happiness. It is mirrored in the faces of the people we meet. It sings a joyous song in the sounds of the traffic. The sunlight catches it up. It speaks in the raindrops, in the wind, in the sky. The wonder of human life when experienced in pleasant places is a rapturous wonder. There are moments when life is too exquisite for memory, so sweet and so endearing that its rapture is close to pain.

*From "Creation" by William Moody

All this Lizette Reese traced with sure and sensitive pen, weaving in a skillful, fragile, beautiful pattern of words the "rapturous wonder of life experienced in pleasant places"—yet underneath it all, like the beat of an ancient surf, comes the hushed and solemn voice of an old sorrow, a sorrow too deep and too wide for the experience of the poet herself, and belonging to all creation,—and even reaching into the heart of God Himself. In it there is the memory of His cross.

To Lizette Reese this age old sadness under joy is expressed in common things. It is the cry of an old house, calling for the vanished little ones whose cheerful voices were once heard within its halls; it is the cross of Christ, set up on Good Friday at her own door; it is the tender voice of a mother, praying over the bed of her children for the leaders of a lost cause, for Beauregard and Lee; it is in the plaintive lament for "Lydia, gone for many a year"—under the happiness, under the sharp sense of earthly beauty, the scarce forgotten sorrow; under the open tears the whisper of still remembered joy.

Her experience is ours, and that is why her poetry finds us, and wins us. There have been days and hours when we, if left alone to the mood and the experience of the moment, could not say that we blessed God for our creation. There were times, I am sure, in her life, —as there may have been in yours,—some sad and solemn moment when you felt that you, like Job of old, could arise and curse the very day you were born—but even there, in the blackest of dark grief, not for the now, but for the then, not for the cross, but for the triumphant, resurrected life beyond it, you could take these words upon your lips, —"We bless Thee, God, for our creation!"

And through the beauty of the things which God has created,—even through the beauty of the terrible things of earth,—we find our way to Him. Like the poet whom we honor today, I am thankful to God for my world,—for the piercing beauty of it!

I bless Him for the wide and spacious skies. For clouds. For wind and rain.

And I thank my God for trees, and for the gift that He has given me to see the beauty of them, and to love them.

I thank Him for the bite of the axe into the good wood; and for the smell of smoke in the autumn; and for the warmth of the fire in the winter; and for the flight of birds.

And I thank God for the Seasons—for the tenderness of the springtime, for the strength of the summer, for the fulfilment of the autumn, and for winter branches etched against the sky.

Yes, I thank God for the Seasons,—for that high alchemy that transforms the world with every hour, and makes no two moments of living ever possible the same. I thank the great Father who created me, that with me He created these.

And I thank Him that He is in this world that I love. I thank Him that two thousand years ago, factually, indisputably, God in Christ graciously tabernacled with men. I thank God for that fact, full as it is of mystery, of wonder, and of awe, transfused with glory and with beauty. The poor, fragile human reason, which sees through a glass darkly, has seen in Him, so far as can be seen, the character of God.

And I thank God that there have been those among us,—those like Lisette Woodward Reese,—gifted with great vision, and with unusual power of expression,—those with the gift to see, and with the gift to write down for us what they have seen, of Him in whom we have believed.

## "WHAT, THEN, SHALL WE DO?"

(Continued from page 4)

that the will of God is that men should love and trust each other and that society cannot be organized in opposition to the will of God. Our world problem is megalomaniac dictatorship, reversion to primitive cruelties, abandonment of even a pretense of national honesty, and in some countries a definite decision to stifle the influence of, and even to prevent the existence of, religion. And our common defense against this is the power of love. "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal." It is believing in things that makes life worthwhile. It is believing in the power of love that gives us the patience to face the dangers of the present and the faith to believe in the possibilities of the future.

Faith is not merely the belief that we may attain Heaven when we die. It is the conviction that in God's good time love will prevail in the world, that we can have peace and good will among men, that sorrow and sighing may be done away, and that the kingdoms of this world may become His Kingdom.

O Master, from the mountain side
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again:

Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God.

(F. M. North)

# *BOOK REVIEWS*

F. J. WARNECKE

**OUR CHURCH. By the Rev. William P. Witsell. Morehouse-Gorham, New York, 1943. 407 pages. $2.50.**

This is a reprint, with some revision and some additions, of a volume first issued in 1924. The sub-title, "One Through the Ages", indicates the special pleading of the author. Even an Anglican could wish that the writer would be a bit more objective in his attitude and not always make the Anglican Communion the shining Galahad of Christianity! So, for example, the tradition that St. Peter founded the Church at Rome is quite bluntly noted as a tradition without historical proof—as it is! But even the extreme legend that St. Paul might have gone to England to begin the Church there receives respectful consideration and finalliy this unsubstantiated statement: "It is most likely, if not practically certain, that if the Apostle (St. Paul) fulfilled his purpose to go to Spain, he would also go over into Britain, a well known province of the Roman Empire." The method of the book is also not a particularly happy one. It is to quote at considerable length secondary sources, piling these one on top of another though they but repeat the same statements. Some chapters are little more than an anthology of standard and sub-standard Anglican Church histories. Devoted as we are to our Church, we don't think it needs this kind of pseudo-historical special pleading.

**THE CHRIST WE KNOW. By Lars P. Qualben. T. Nelson and Sons, New York, 1943. 169 pages. $2.**

This is a series of meditations on the first eighteen verses of the Gospel according to St. John. The style is more argumentative than mystical. The author's viewpoint is extremely fundamentalist, viz: "The evolutionary theory is still a theory which no one has been able to prove scientifically correct . . . the evolutionary theory is not sound." Again, "Turning to the writings of John, that is, the Gospel, First, Second and Third Epistle and Revelation . . ." Such an ostrich attitude towards modern scholarship will scarcely lead a sceptical person "to a more dynamic and victorious Christian life."

# EDITORIALS

## *"The War Against God"*[1]

This is the title of an interesting book which will be on the book shelves September 30th. So much has happened since September 1st, 1939, that we have forgotten (if we even knew clearly) some of the issues involved. The definite anti-Christian characteristic of National Socialism as practiced in Germany has been submerged by shrewd Nazi propaganda and her attempt to paint in livid colors the anti-religious background of Soviet Russia. The Nazis posing as champions of religion is ludicrous to those who will take the trouble to learn the facts. We were definitely amused by the recent press release from Germany that she had taken the Vatican into "protective custody."

Have we quickly forgotten her treatment of the Jews, a religious minority? Martin Niemoeller, we suppose, is in protective custody? The courageous Bishops of the Roman Catholic Church, who have been outspoken in their opposition to Nazism, have been treated with every courtesy? This is no attempt to fan the fires of hatred but to keep the record straight. After all there is such a thing as righteous indignation.

Carl Carmen, the author of "The War Against God", has done an excellent and useful piece of editorial work. We trust that all the clergy will avail themselves of the privilege of reading this splendid compilation.

The scheme is a simple one. The book is divided into five sections. Section one is headed "The Plot Against Christianity." Hitler, Rosenberg, and a German soldier speak of their hatred of Christianity. Then the editor shows how the resistance to such attacks was answered by Niemoeller and the Roman Catholic Bishops. The last two chapters of this section show how the attack spread, and its effect in the Far East.

Section two is titled "The Democratic People's Answer." Here we find excerpts from the addresses of such people as President Roosevelt, Viscount Halifax, Stanley High, and others.

Section three bears the title, "In the Words of the Spiritual Leaders." Here we find the voices of such men as Henry Sloan Coffin, D. S. Cairns, Bishop Henry Hobson, Bishop Manning, Lewis Cardinal Dougherty and others.

The Fourth Section is headed "Personal Testimony." It is the recorded testimony of fighting men.

The Fifth Section is "For A Better World." Here one may read the firm statements made by Sir Stafford Cripps, Sherwood Eddy, Lynn Harold Hough and others.

Not the least valuable part of the book is a splendid bibliography.

To help us all to clarify our thinking, and especially our attempts to think down Christian channels this book will help. For definitely this is a war against demonic forces that would war against God.

We recommend the reading of the "War Against God," by all thinking Christians who wish to get a firmer grip upon the real issues at stake in this global revolution.

[1]The War Against God—by Carl Carmen. Henry Holt and Co. $2.75.

## *A Peaceful General Convention*

The time allotted for General Convention to do its work in is short. Several very important matters are to be brought up for consideration. The Report of the Commission on the Revision of the Marriage Canon; the report of the Commission on a See for the Presiding Bishop; and the controversial report on the Approaches to Unity. All of these reports are important. There is a wide divergence of opinion in regard to each of them. While not advocating a "do-nothing policy," we believe it would be best to accept continuation reports from all these commissions until the Convention of 1946, when, we trust, the War will be over and more time may be allotted to that Convention.

We would wish to see the Cleveland Convention spend the greater part of its time only looking carefully into the Budget requirements for the next triennium, and into the broad strategy and policy of the Church in regard to Post-War Problems.

In other words, to spend time on purely internal problems, when a world is on fire, would seem to us to present a poor example of Christian understanding. We have a task to perform in the world; the Protestant Episcopal Church has a contribution to make. Let's make plans for strengthening that contribution, rather than bickering about our own internal problems.

We do not wish to be misunderstood. One of the finest examples of our showing how we realize the seriousness of our "unhappy divisions," would be by the adoption of the majority report of Approaches to Unity. This, after all, is nothing more than a continuation report.

May true Christian courtesy and brotherliness prevail at Cleveland!

# *Anglo-American Responsibility to Africa*

*A Plea from the Chairman of the London Missionary Society*

By EDWARD FULLER
Of the London Save the Children Fund

DR. HAROLD ADUNDEL MOODY, Weset Indian native, whose ancestors were slaves brought to Jamaica from West-Africa, fills the unique position, this year, of Chairman of the London Missionary Society—the oldest British missionary society and the first to elect a colored man to this high office.

"Livingstone would have been pleased," Dr. Moody is reported to have said when he was told of his election. He was alluding to David Livingstone, the African explorer, founder of the London Missionary Society, who, when lost in Darkest Africa sixty-two years ago, was found by Henry M. Stanley, sent out to search by Gordon Bennett, New York Herald proprietor.

David Livingstone gave his life to bring the Gospel to the people of Africa. Harold Moody is a living symbol of the success which blessed his labors.

As founder and president of the League of Colored Peoples, he has probably done more for them than any other man of his race. Dr. Moody is also a member of the Council of the Save the Children Fund, and vice-chairman of its Child Protection Committee, which deals with the welfare of children of the non-European races.

But all these public activities do not exhaust the versatility of a unique personality. Dr. Moody is by profession a physician. He graduated from King's College in the University of London and he has one of the largest practices in that city. His patients include many of the poorest denizens of South London, and when people ask him how they like having a colored man for their physician, he replies, "There is no color bar among the poor." This is a remarkable side-light on the British mentality. I think it is significant too that two of Dr. Moody's children should have been given commissions in the British Army, his daughter Christine being the first colored woman to be commissioned. She is a Captain in the Royal Army Medical Corps. Mrs. Moody, by the way, is an English woman, a true help to the Doctor in all his activities. Far away in Jamaica his ninety-year old mother follows, prayerfully and admiringly, the progress of her famous son.

IT MAY EVEN BE that this West-Indian physician, who for years has been healing the physical ills of the people of London and helping its new lives into the world, will be a great healing influence for some of the world's wounds and will help to bring to birth the new world for which we all hope and pray. In a letter which he recently addressed to people of his race in Africa, a letter that reads rather like a Pauline Epistle to one of the young churches of the early lays of Chistianity and yet is a brilliant essay in statesmbanship, Dr. Moody says:

"Dear Friend:

Greetings in His Name!

May I introduce myself by saying that I am the Chairman of the London Missionary Society. This is the first occasion on which a member of the younger churches has thus been recognized, and as I am of African descent, coming as I do from Jamaica, I felt that it would be of special interest to you and your Council.

During this year I should like to do something which would be of positive and permanent value to Africa and I now write to you for guidance. I have suggested to our friends on this side that Europe, already tremendously in debt to Africa as a result of the slave trade and modern industrial exploitation, is now further indebted to her, because Africa brought into a war, which was really no concern of hers, is the first continent to be liberated from the enemy and is now able to provide an excellent vantage ground from which to make onslaughts on the enemy. My feelings are that Europe and America will feel constrained to make some returns to Africa and that such returns should take the form of an imaginative and serious attempt to free Africa from those disabilities which now bind her down economically, socially, educationally, politically, spiritually and morally. We have abundant evidence for this conviction in President Roosevelt's Four Freedoms, in the Atlantic Charter and in the recent pronouncements of various statesmen, both in England and in America.

Now my purpose in writing to you is to obtain your views about this. Do you agree with my outlook? If you do, would you like to convey to me your ideas as to the form such an enterprise should take? I am certain that any plans we may decide to make should only be made after the fullest possible consultation with you. Indeed, I feel that a representative Council of Africans should be summoned to meet a representative Council of Europeans and Americans in order to discuss fully the future of Africa in its every aspect. You will gather from this that I am not only thinking of the work of the Church but of the work of the State as well.

If Africa is to be fully liberated, then we Africans and persons of African descent must play our part to the full in this great task. I therefore ask you to consider this prayerfully and let me have your reply as soon as possible. I also ask you to pray for me, that God may give me vision, inspiration, and grace that I may be able to do what He wants me to do during this year of office. I am more convinced than ever that my accomplishments will be the direct results of the prayerful co-operation of my friends in the Church of Christ the world over. I believe that God is calling His Church to a great task today. May that part of the World Church in Africa play her part to the very full!

This is the prayer of your friend and fellow Christian,

Harold Arundel Moody"

DR JOHN R. VORIS, Executive Director of the American Save the Children Federation, which is the sister organization of the British Save the Children Fund and which is doing an extensive war-time work among British children, met Dr. Moody on a recent visit to England and has this to say of him:

"I am proud to have met this man—proud that our Save the Children movement should be able to number him among its friends and colleagues. He has the large outlook without which mankind cannot be saved from disaster, and that spirit of co-operation which is essential to the realisation of our dreams of a better world. My own particular concern, as Executive Director of the Save the Children Federation, is with the children who in a few years will be citizens of that world. But I realize—and none more so—that all the best brains of all the peoples must make their contribution to its planning; and in that planning men like Harold Moody will have a great part to play."

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### SQUIRREL MONOLOGUE

I like the autumn best,
With acorns on the ground,
And leisure in my nest,
And color all around.

At other times my lot
Is grievous to behold.
The summers are too hot,
The winters are too cold.

In spring I find my rest
Disturbed by warbling sounds.
I like the autumn best,
With acorns on the ground.

—Gerhard Friedrich, in Our Dumb Animals.

* * *

### STRANGE ESCAPE

Three Scotch privates and a corporal had been cut off during a fierce engagement in a Belgian town one day just preceding Dunkirk. Taking refuge in the loft of an empty house, they awaited what seemed to be certain death. Outside they heard the Germans setting fire to buildings, looting, killing.

Suddenly the corporal said, "Lads, it's time for church parade, let's hae a wee bit of service here."

The soldiers looked a bit astonished, but, placing their rifles in a corner, they stood at attention. The corporal took a small Testament from his breast pocket and turned the pages.

As he read, loud shouts came from below. Doors banged, and glass was shattered.

He finished, and his grave face took on a wry smile. "I'm no' a gude hand at this job, but we must finish it off. Let us pray."

The corporal stood with the Bible in his hand. The others knelt and bowed their heads. A little haltingly, and very simply, he committed their way to God and asked for strength to meet their coming fate like men.

Suddenly a heavy hand crashed open the door. An exultant exclamation in German was heard and then a gasp of surprise. Not a man moved, and the corporal went calmly on. After a pause he began to repeat the Lord's Prayer.

Hearing a click of his heels a second later, they knew the enemy was standing at attention. A moment of suspense, and then came the soft closing of the door and the sound of footsteps dying away.

Gradually the sound of battle moved on. At dusk the four men ventured out and, by making a wide detour, worked around the flank of the enemy. They reached the British outposts in safety that night. —From the Record

* * *

### THE SNOWDROPS

Our neighbor's evacuee is a little maid of five, and a day or two ago she and I walked into the woods together.

It was not a long journey, but it took us both far from this world of war and weeping, bringing us, as it seemed, into the very presence of God.

As I say, Mavis and I walked into the woods together. She did most of the talking.

"I like living here better than in our street at home," she said. "But I wish Mummy could be here, too. It is all houses where we live."

I nodded. "And now," said I, "we are leaving the houses and coming to the woods. I love this place."

"Yes," she whispered.

Our path took us among the trees and through slanting sunshine and kindly shadows and amid a shower of bird music, till suddenly we came upon a carpet white as snow—a patch of snowdrops in the sunshine.

"Look!" gasped Mavis in wonder. "What are they?"

"Snowdrops," said I, "hundreds of them."

She stood quite still. Never, I was sure, had she seen such a sight before. Her lips were parted. She was breathless with amazement.

Then, after a long pause, she whispered, "Who made them?"

"God made them," I replied.

There was another pause and then Mavis looked up shyly: "Do you think He would mind if I picked just one or two for Mummy?" she asked.

—The Methodist Recorder.

* * *

### WHEN ROBERT REALLY PRAYED

Robert liked to tease his sister Nancy. Sometimes he made her so unhappy that she cried. Robert was sorry then, and when he went to bed he prayed: "Dear God, forgive me for teasing Nancy. Make her happy again."

One night, Robert's mother said to him: "Robert, I think you ought to learn to pray."

Robert looked at her in surprise. "Why, Mother," he said, "I've prayed every night since I was a little boy."

"No, Robert," said his mother, "you just talk to God telling Him what you want Him to do. Prayer is thinking with God, using the minds He has given us to think of how we can work with Him."

After his mother left, Robert thought about Nancy. "It's fun for me when I tease her, but it can't be much fun for her," he said. Then Robert remembered what he had said to God—"Make her happy again." He thought, "How can God make Nancy happy?" He wished that God would do something real nice for her.

Soon an idea came to him of a lovely surprise for Nancy. She wanted a little wooden bed for her doll. He had the tools, and his mother would help him. It would mean work, but what would that matter if Nancy were made happy and by him?

Now Robert remembered what Mother had said about prayer. "Why," said he, "I've been really praying. God helped me to feel loving toward Nancy, and He showed me what I could do to help make her happy. God really does seem nearer to me than ever before."

—Adapted.

---

### LOUISE

Oh, what shall I name my Dolly?
Barbara, Ruth or Jane?
Margaret is very pretty,
Anne is a wee bit plain.
Mary, Elizabeth, Alice,
Dorothy, Rose and May.
I think I shall have to call her
A different name each day!

But how would my dolly like it?
Perhaps not so very well,
To be tucked in tight as "Florence,"
And waked up "Anabel."
I am sure she would grow bewildered,
As days passed quickly by,
And would try to ask me, "Mother,
Please tell me, just who am I?"

So I've told her not to worry,
That her name would always be
Louise—and she looked delighted,
And pleased as she could be.
Whenever I sit and watch her,
She tries so hard to smile,
That I simply have to hug her,
Up in my arms awhile!

—Margaret F. Laborde.

✣ ✣ ✣

### THE POLITEST MAN

"Blessed are the peacemakers." The politest man has been discovered. He was hurrying along the street one night when another man, also in haste, rushed out of a doorway and the two collided with great force. The second man was infuriated, and spoke abusive language; while the polite man, taking off his

(Continued to page 15)

# A WEEKLY REVIEW OF THE NEWS

## *Appeals for More Chaplains*

**"Behind in Procurement Program," Stated Gen. Arnold in Address to Conference of Leading Religious Groups**

New York, N. Y.—To emphasize the need for more Chaplains in the Army, and to urge the religious press to cooperate in broadcasting the need, Brigadier-General William R. Arnold, Chief of Chaplains, invited representatives of leading religious groups to a conference in New York City September 8. Addressing the group, Chaplain Arnold said:

"As the tempo of the war increases the soldiers' interest in spiritual matters also increases. We are receiving evidence of this almost daily. Chaplains reporting to our office from the battle areas point out the increased interest which they have observed and the increased opportunities which have been afforded them. Because such conditions prevail, I believe you will agree that we dare not fail these men by not supplying them with the necessary chaplains.

"To carry on a global program of this nature in providing religious ministrations for all who desire them requires several thousand chaplains. As the Army expands the number of chaplains required will continue to increase.

"That we are behind in our procurement program is a known fact. Requisitions for chaplains are being received, which cannot be filled immediately. We need 859 additional chaplains today. Of these, approximately 350 are needed by the Air Force and 509 are needed by the Army Ground Forces and the Army Service Forces. It should be stated that these chaplains should be under 45 years of age for duty with combat troops. At present we have no vacancies for those over 50.

"On a month to month basis, there are several denominations or church groups which have kept pace with the expansion of the Army and have supplied chaplains according to the procurement schedule which we have prepared. Two groups, the United Presbyterian Church and the Unitarian Church, however, have gone beyond this schedule and have already filled their entire 1943 quotas. The efforts and example of these groups are, indeed, laudable. Others have fallen slightly short of the month by month procurement schedule. Among the denominations which on a month to month basis are either slightly ahead or are keeping pace with the procurement schedule are the following: Baptist (South), Presbyterian (U. S.), Reformed Church in America, and Jewish. Among those which have almost maintained their schedule are: : Lutheran (Mo. Sy.), Protestant Episcopal and Baptist (North).

"Several Church groups have been lagging in the matter of procurement. Some to a greater degree than others. In this category are the following: Methodist, Lutheran (NLC), Presbyterian (USA), African Methodist Episcopal, Colored Methodist Episcopal, African Methodist Episcopal Zion, and Roman Catholic.

"The problem of procurement is increased due to the losses the Corps sustains through deaths, resignations, and reclassification for physical reasons. During the month of July, 35 chaplains were lost due to various reasons and causes. Since Pearl Harbor 33 chaplains have given their lives in the service of the Army. All of these, of course, have to be replaced."

Chaplain Arnold pointed out that the War Department has been most generous in providing Chaplains with necessary equipment to carry out their ministry, and he presented abundant evidence to prove that the American soldier is grateful for such provision. "The Chaplain," he said, "by the terms of the Geneva Convention, is a non-combatant. He carries no weapons except spiritual weapons, but he marches side by side with those who are armed in order that he may always be available to serve his men." He pointed out that the duties of Chaplains lie in four fields: First, those strictly Religious, with reference to the sacramental aspects of their various Churches; Secondly, Pastoral, a direct ministry to the men; Thirdly, Educational, with, of course, a religious background, and, Fourthly, Cultural. "There isn't much opportunity for this in active warfare," Chaplain Arnold said, "but we do find Chaplains helping with concerts, organ recitals, and entertainment programs in hospitals."

A member of the press group asked Chaplain Arnold if he felt that a Church should urge its clergy to become Chaplains when it would mean definite loss to parishes and people at home. The reply was that "clergy are needed for the Army at no matter what cost to the local parishes. Rob the parishes, if necessary, but put clergy in the Army to minister to men who are suffering tremendous hardship, and are facing death."

Speaking privately to the Episcopal Church representative present, Chaplain Arnold said, "Your Army and Navy Commission is doing a great job. All I want to see is that you keep it up. You were out ahead for a time, and you can get out there again."

* * *

**NEW DEAN FOR ALBANY CATHEDRAL**

Albany, N. Y.—Bishop Oldham announces the appointment of the Rev. Howard S. Kennedy, rector of Emanuel Church, Little Falls, N. Y., as Dean of the Cathedral of All Saints, his tenure beginning September first. Dean Kennedy was ordained by Bishop Oldham and his ministry has been in the Diocese of Albany, first as assistant at St. Paul's Church, Troy. Later he was rector of Chatham, Lebanon Springs and Philmont, and he has served two years at Little Falls. He succeeds the Very Rev. Henry W. Roth, who resigned on May 1.

## *50th Anniversary To Be Celebrated*

**Church Divinity School Opens 51st Year on September 20**

Berkeley, Cal.—With five applications already received, the student body of the Church Divinity School will be almost normal on the opening day of its 51st year, September 20. During the summer session, ten students were registered.

The Jubilee volume, with fifteen essays on the topic of Christianity and the Contemporary Scene, edited by Randolph C. Miller and Henry H. Shires, will be published by Morehouse-Gorham in October. This publication is part of the celebration of the fiftieth year of the school, the exact date of which is October 18.

As part of the Jubilee, Dean Shires has announced a campaign to raise additional funds for the support of the school. Two appeals are being made: (1) for capital funds to add to the endowment, and (2) pledges of $10 per year by all lay people and clergy interested in providing for the education of the clergy of the future. An interesting historical brochure has been prepared, and it may be had by writing the school, 2451 Ridge Road, Berkeley 4, Calif.

During the fall quarter Dr. Miller will teach the introductory course in philosophy of religion for the Pacific School of Religion. This course was previously taught by Dr. John C. Bennett, who has accepted a professorship at the Union Theological School in New York City.

The Church Divinity School is also cooperating with the other seminaries in the Post-War Reconstruction Curriculum, which is providing special courses for Christian reconstruction in Europe and Asia at the close of the war.

* * *

**TRAINED CHURCH WORKERS JOIN WAC**

Fort Ogelthorpe, Ga.—Among arrivals at the Third WAC Training Center are Privates Maria Keith Prentiss, former Director of Religious Education at St. Peter's Episcopal Church School, Morristown, N. J., and Dorothy Margaret Geberlein, who was secretary to Luther A. Weigle, Dean of Yale University Divinity School.

Private Geberlein was graduated from Vassar in 1936 and attended Columbia University's Teacher's College, and later completed a course at Gaines Business College.

Private Prentiss' family have been pioneers in the Carolinas since 1803, where she is a member of the DAR. She received her B. S. degree from the College of Charleston, and her religious training at the New York Training School for Deaconesses.

## 500 PRAYER BOOKS SENT TO WAR PRISONERS IN JAPAN

New York, N. Y.—The S. S. Gripsholm, sailing from New York to exchange prisoners of war in the Orient, carries 500 copies of the Episcopal Book of Common Prayer. The Rev. Dr. Almon R. Pepper, executive of Episcopal Church work in Social Relations, says that when War Prisoners' Aid of the YMCA learned that they would be given some space on the Gripsholm to send religious education and recreational material to prisoners of war in Japan, they decided that the Book of Common Prayer would best meet the needs of all prisoners of war who are not Roman Catholic or Jewish. They communicated with the Episcopal National Council at Church headquarters in New York and asked if 500 copies of the Prayer Book could be supplied. plied.

Dr. Pepper took the matter up with the Bishop White Prayer Book Society of Philadelphia, and the New York Bible and Prayer Book Society. The Rev. W. Arthur Warner of the Bishop White Society agreed to provide 300 copies of the Book of Common Prayer and Mr. R. M. Pott of the New York Society agreed to provide 200 copies. Mr. Pott also added to this donation two Altar Service Books and two Priest's Prayer Books.

Roman Catholic and Jewish groups are sending their own liturgical books, under the auspices of the War Prisoners' Aid.

Dr. Peper comments, "Space on the Gripsholm was extremely limited and it is our hope that she will be able to touch at such points in Japan that the books can be distributed. It will not be of slight importance to get 500 copies of the Book of Common Prayer into the hands of American prisoners of war."

* * *

## DR. WASHBURN APPEALS FOR 92 MORE CHAPLAINS

Boston, Mass.—"The Army wants 92 more Chaplains from the Episcopal Church during 1943," is the S O S just sent out by the Army and Navy Commission.

The Episcopal Church is one of the very few Communions which has kept its quota filled almost from the beginning of the war. The Rev. Dr. Henry B. Washburn, secretary of the Army and Navy Commission, is hoping that the 92 men needed may be found soon, so the excellent record achieved thus far may be maintained.

* * *

## ST. PHILIP'S CHURCH RECEIVED MEMORIAL GIFT

Laurel, Del.—St. Philip's Church recently received a gift of $500 from Mr. A. H. Phillips as a memorial to his late wife, Maude C. Phillips, and the income will be used for a better care of the Altar. The gift is in the hands of the trustees of Diocesan property.

Vern Swartzfager visited the parish recently and helped to organize a chapter of the Brotherhood of St. Andrew and the installation service was held Sunday, September 12, with the following officers: Director H. W. Ralph, vice director George I. Spicer and secretary and treasurer Gardner Rogers. Their first project is to see what can be done for a number of church children who live in the country.

The rector of St. Philip's, the Rev. R. Y. Barber, has resigned as the priest-in-charge of All Saints', Delmar, and he will devote the released time to strengthening the work as it centers about St. Philip's. One of the things he is anxious to see organized in Laurel is a local welfare society which will be something more than a name. For the last seven years a small and urgent work has been done by him through "St. Philip's Welfare" organization but it never has been large enough nor had income enough to really do the work needed in order that adequate relief was given.

* * *

## A HERALD OF THINGS TO COME

At a time when the Church faces new opportunities and General Convention is to consider the program for the future, the dioceses and districts have accomplished a new record of achievement measured by the percentage collected on Expectations to meet the Missionary Budget.

In the total amount paid, the percentage of the amount due that is paid, the number of dioceses and districts paying 100% or more of the amount due and the percentage of the total Expectation paid to September 1, the present report has never been duplicated, although, of course, the total given is far, far below what it was a decade ago.

As this is Convention year a comparison with 1940, the last Convention year, will be found interesting and, we believe, helpful.

| | September 1, 1940 | September 1, 1943 |
|---|---|---|
| Amount due | $871,407.00 | $890,932.00 |
| Amount paid | 778,714.21 | 920,443.08 |
| Per cent of amount due paid as of September 1 | 89.3 | 103.31 |
| Dioceses paying 100% or more | 47 | 72 |
| Per cent of total Expectations for year | 52.1 | 60.2 |

Faithfully yours,

Lewis B. Franklin, Treasurer.

7 September, 1943.

Almighty God, whose loving hand hath given us all that we possess; Grant us grace that we may honour Thee with our substance, and remembering the account which we must one day give, may be faithful stewards of Thy bounty; through Jesus Christ our Lord. Amen.

## FIRST CLERICAL CONFERENCE HELD IN MISSISSIPPI IN FAVOR OF UNTY

### Majority in Favor of Unity

Aberdeen, Miss.—Headliners at the first clerical conference of the Diocese of Mississippi, just held at All Saints' College, Vicksburg, were Dr. George B. Myers of Sewanee, Rev. A. B. Keeling of Jackson, and Rev. Warwick Aiken of Pass Christian. Bishop Duncan Montgomery Gray led the informal conference, explaining that he did not want the clergy to work under him but rather with him.

Dr. Myers presented "Distinctive Christianity" as an Anglican edition of New-Orthodoxy, Dr. Warwick Aiken led an evangelical and devotional approach to "The Forward Movement and Conversion". Rev. A. B. Keeling presented carefully the needs of his race today in the South, asking for justice in education, employment, law courts, and citizenship. A group discussion found the majority indorsing his suggestions.

Rev. Holly Wells of Laurel presented a serious paper with delicate humor on pastoral Christianity as the alternative to proxy religion. Rev. Homer E. Bush of Brookhaven and Chaplain C. G. Minton presented the church's military work.

Rev. E. L. Malone of Clarkdale scored "Basic Principles" and opposed unity with the Presbyterians. Rev. Charles G. Hamilton of Aberdeen declared that it would be intellectually dishonest and spiritually dangerous to break off negotiations now. Dr. Myers warned that while he stood for our historic heritage, we might become a mere sect instead of a catholic Church if we close the doors to union. After discussion, led by the Bishop, it was evident that a majority favored unity.

* * *

## RELIGION IMPORTANT IN THE NAVY

Washington—Religion holds an important place in the life of the Bluejacket of the U. S. Navy, according to Rear-Admiral William Brent Young, Chief of the Bureau of Supplies and Accounts, who returned recently from a visit to naval units in the South Pacific.

Discussing his tour of observation with the fleet and at advance bases, Admiral Young said: "I became intimately acquainted with the splendid work being carried on by the Chaplain Corps. These valiant and often unsung officers furnish not only spiritual guidance in the usual sense, but they perform modern miracles in maintaining the highest type of morale.

"Your Navy man knows that he can turn to the Chaplain for friendly help in any problem—whether he's worried about his God, his family back home, or his own chances for leave. Quiet, comforting, invariably a 'right guy,' the Navy Chaplain comes through—and brings his men through!

"I have seen it work in the Pacific. I know it's working throughout our fighting Navy in all parts of the world."

# *Central Committee Set Up*

**Called Church Committee for Overseas Relief and Reconstruction**

New York, N. Y.—Presiding Bishop Tucker and members of the National Council staff have been conferring with Archbishop Athenagoras of the Greek Orthodox Archdiocese of North and South America, who also represents the Ecumenical Patriarch on plans for the rehabilitation of Orthodox churches and work in Greece after the war. In the discussions the Archbishop expressed gratitude for the sympathy and encouragement always shown by the Episcopal Church and especially at this time of deep tragedy for the Orthodox Church in Greece. He stated that the destruction of church buildings and institutions has been very extensive, but more tragic than this has been the depletion of the clergy and seminaries of the Church and the general exhaustion of the Greek people. He welcomed especially a suggestion from Bishop Tucker that the Episcopal Church would wish to join with the Orthodox Churches in America in standing shoulder to shoulder with the bishops and clergy of the Orthodox Churches in Europe.

Bishop Tucker disclosed that he is in correspondence with the Archbishop of Canterbury, with the intention of assuring that plans of the English Church and the Episcopal Church may be coordinated and may supplement each other. Also, because an interest in the Orthodox Churches of Europe is not an exclusive interest of Episcopal Church members, and because Churchmen will want to show their appreciation and sympathy for the heroic stand of the Churches in Norway, Denmark, Holland and other countries, a central conference committee called the Church Committee for Overseas Relief and Reconstruction has been set up by joint action of the Foreign Missions Conference and the Federal Council of the Churches of Christ in America. Mr. Harper Sibley is chairman of this committee and it is here that the developing plans of the several Churches are being cleared and discussed.

Bishop Tucker revealed that conferences have been planned with officials of the Serbian Church in Yugoslavia, and other Churches which have suffered persecution. He said also that he has discussed these various problems with his Committee on Ecclesiastical Relations, and that he believes the most useful contribution that Churches in this country can make to rehabilitation in Europe after the war will be to assist the already existing religious bodies there to get on their feet so that they can adequately minister to the spiritual needs of their own people.

* * *

**SUMMER CHAPEL HAS A WINDOW IN HONOR OF BISHOP OLDHAM**

Twilight Park, N. Y.—Bishop Oldham is serving the Memorial Church of All Angels for the last three Sundays of the season. He was in charge of this chapel the entire season of 1942.

Returning this summer, he viewed for the first time a stained glass window, in his honor, designed and presented to the chapel by Miss Jessie Van Brunt. The window has three panels, the central one having a figure of the Good Shepherd, the left-hand one his coat-of-arms and his name, and the right-hand one a pastoral staff with the date of his consecration and the legend, "Living, Loving and Beloved."

The window was dedicated on the Feast of St. James, the Rev. Howard S. Kennedy, rector of Emmanuel Church, Little Falls, who was serving the chapel during the month of July, officiating. It was unveiled by General George A. Wingate.

**NOTICE:**

"John William McDermott is carrying a membership card over my signature, certifying that he is a communicant of St. Andrew's Church, Kansas City, Missouri.

Mr. McDermott is not entitled to this card, and is using it for personal gain.

If he should approach you, please confiscate the card and return it to me.

Earle B. Jewell, Rector."

* * *

**UNITED CHURCH CANVASS**

**75 Churches to Participate in Buffalo**

Buffalo, N. Y.—The Very Rev. James Cosby, Church of the Good Shepherd, announces that 75 churches of the city have signified their intention of participating in the United Church Canvass, November 14-21. Dean Cosby is chairman of the United Canvass Committee.

The united canvass idea, Dean Cosby says, has been endorsed by 19 Christian and Jewish bodies, and more than 300 communities used it last year. Some of the results reported were increased financial returns, increased church attendance, increased lay interest, and a gain in community interest in Church affairs.

On the committee with Dean Cosby are the Rev. George F. O'Pray, St. Clement's, Buffalo, and George T. Ballachey of St. Paul's Cathedral, together with representatives of the other faiths participating.

* * *

**RELIGIOUS TRAINING**

Carbondale, Ohio.—Many children who have not even known the Lord's Prayer, and a still larger number who have had practically no religious training of any kind, are among the 450 to 500 boys and girls in five small mining communities of southern Ohio who have been taught each week by the diocesan religious education worker, Miss Eleanor E. Gifford, with headquarters at Christ Church Neighborhood House, Carbondale. In spite of their lack of training she finds the children a responsive lot. Seventeen older girls form an active Girls' Friendly Society which has carried on a variety of useful activities and has been especially valuable in producing young leaders. From this group have come teachers for vacation Church schools running through seven weeks of the summer.

# *Dr. James Owens Offers Resignation*

**Accepted Reluctantly by Vestry After 27 Years of Faithful Service**

Shreveport, La.—Dr. James M. Owens, D. D., rector of St. Mark's Church, Shreveport, is to terminate his active service in the ministry on October 1, 1943, or as soon thereafter as his successor can assume charge of the parish. His resignation has been accepted by the St. Mark's vestry with the greatest reluctance, and with every expression of appreciation for the years of faithful service he has given.

Coming to St. Mark's in 1916, Dr. Owens has seen it grow from a comparatively small but active group of Church people in a small southern city to one of the great parishes of the diocese and of the entire South. Its growth has paralleled and even exceeded the growth of Shreveport. The parish was never static but as soon as one major objective was accomplished it undertook another. First the parish house property adjoining the Church was acquired and finally paid for at a total cost of $95,000. While the plant expansion was interrupted by the problems arising from the disastrous fire of 1919, the Church itself was rebuilt and restored at a total charge of $85,000. Next the rectory on Elizabeth Street was erected and paid for. Recently St. Mark's has acquired and has fully paid for the site of a new Church-to-be in Shreveport, to be located in the growing South Highlands residential section. The erection of a new chapel, from which the new work can begin, is the next item on the program, which will challenge the vision of the new rector of St. Mark's, whoever he may be.

Dr. Owens was born in Henrico County, Virginia, in 1874, and graduated from Virginia Theological Seminary in 1897, after having previously graduated from Roanoke College, Virginia. He was ordered in 1900 by Bishop Randolph of Southern Virginia. After some early work in church settlement work in New York City, he took charge of Trinity Church, South Boston, Virginia. During that period he received several calls to important parishes elsewhere, but he felt a strong obligation to remain in his native State. He married Miss Bessie Green Faulkner, of South Boston, Virginia.

In 1902 he became assistant at St. Paul's, Lynchburg, later becoming rector of the Parish. During his five years there, a parish debt of some $29,000 was cleared away, the present organ installed at a cost of $8,000, and a fund for a parish house was well under way. In 1907 Dr. Owens became rector of historic St. Paul's, Norfolk, and during his incumbency there the parish made notable progress, building its parish house, and completely restoring the stately Georgian Church, erected in 1739. After four years in St. Andrew's, Louisville, Kentucky, he came to St. Mark's, Shreveport in 1912.

Throughout his life Dr. Owens has been active in numerous spheres outside of his parochial duties. He was an organizer of the Caddo Chapter of the Red Cross, and served in the Red Cross in the 1918-19 war period. He took

part in the development of the tuberculosis sanitarium in Shreveport, served as a director of the Y. M. C. A., and in numerous other important civic and social prjects.

Equally active and responsive to calls from the Church and Diocese, Dr. Owens has held many important diocesan offices, all of which he has discharged with faith and devotion. He has been a delegate to the General Convention on three occasions, and is an alternate this year. He is a member of the Diocesan Council of the Army and Navy Commission, and of other important diocesan committees. His work with the Army posts in and near Shreveport has been signally successful and has won more than local recognition.

St. Mark's has had a great rector for 27 years, one who has left his imprint on the lives of hundreds of people, and whose name will be cherished and honoured, not only in his parish and diocese, but outside of that, in the great city of Shreveport which he has served so faithfully and so well.

* * *

## LAYMEN'S SUNDAY TO BE OBSERVED OCT. 24

New York, N. Y.—The Laymean's Movement for a Christian World is sponsoring the observance of Laymen's Sunday, October 24. Bishop Tucker, through the Presiding Bishop's Committee on Laymen's Work, the Rev. W. C. Campbell, Director, is cooperating.

According to Wallace C. Speers, of the Laymen's Movement, the purpose of Laymen's Sunday is "to bring home to each individual layman, and to the Church, the ultimate reliance of Christianity upon the response of the individual, if Christianity is to become a relevant, practical force in the everyday life of society."

Last year reports were received indicating the observance in Churches located in 42 States, and of eleven denominations. Laymen conducted or participated in the services in most instances.

* * *

## BISHOP OF ERIE CONSECRATED

### Rev. Edward Pinkney Wroth New Bishop of Diocese.

New York.—The Consecration of the Rev. Edward Pinkney Wroth, bishop-elect of the Diocese of Erie took place in St. Paul's Cathedral, Erie, September 16, at 11:00 A. M.

Bishop Tucker was Consecrator, with Bishop Alexander Mann, Pittsburgh, and Bishop Robert E. L. Strider, West Virginia, as co-consecrators. The bishop-elect was presented by Bishop Beverley D. Tucker, Ohio, and Bishop Frederick D. Goodwin, Coadjutor of Virginia. Bishop Noble C. Powell, Coadjutor of Maryland, preached.

Attending Presbyters were the Very Rev. William E. Vandyke, Smethport, Pa., and the Rev. Sisto J. Noce, Sharon, Pa.

The Rt. Rev. Frank W. Sterrett, Bethlehem, was Litanist, and the Rev. Aaron C. Bennett, Clearfield, Pa., served as deputy Registrar.

**Mrs. William G. Mussun**
**President of the Woman's Auxiliary of the Diocese of Ohio, Chairman of the Committee on Arrangements for the Triennial.**

## AUXILIARY OFFICERS OF THE DIOCESE OF OHIO

**President:** Mrs. William G. Mussun, Cleveland Heights.

**Honorary Vice-Presidents:** Mrs. Eliza J. Backus, of Lakewood, who has just passed her 88th birthday, and Mrs. Rupert Holland of Toledo.

**Vice-President:** Mrs. J. V. Blake, Akron.

**Treasurer:** Mrs. Russell Borhek, of Lakewood.

**Supply Secretary:** Miss Elise McD. Backus, Toledo.

**Regional Chairmen:** Mrs. T. K. Harris, Canton; Mrs. Harold Barber, Cleveland Heights; Mrs. W. E. Donaldson, Painesville; Mrs. Brian Wheeler, Lima; Mrs. A. O. Davis, Coshocton; Mrs. Charles Workman, Steubenville; Mrs. Rodney Rockwood, Elyria; Mrs. Brace Sibley, Toledo; Mrs. David Hughes, Youngstown.

**Local Committee on Arrangements**

**Chairman:** Mrs. William G. Mussun, Cleveland Heights.

**Vice-chairman** of the local committee: Mrs. Harold Barber, Shaker Heights.

Chairman of the Committee on Credentials: Mrs. Maxfield Dowell, Cleveland.

Entertainment of Missionaries: Mrs. Fred R. White, Cleveland.

Hospitality: Mrs. R. C. Theuer, Lakewood.

Publicity: Mrs. G. Russell Hargate, Elyria.

Pages: Mrs. Charles Hrdlicka, Cleveland Heights.

Registration: Mrs. Russell Borhek, Lakewood.

Supplies: Mrs. L. Reese, Shaker Heights.

United Thank Offering Presentation Service: Mrs. Martin Schmid, Canton.

**Delegates to the Convention from Diocese of Ohio**

Mrs. William G. Mussun, Cleveland Heights.
Mrs. J. B. Blake of Akron.
Mrs. Maxfield Dowell of Cleveland.
Mrs. Richard O. Peterson of Lima.
Mrs. G. Russell Hargate of Elyria.
Mrs. Stephen K. Mahon of Toledo has a prominent part in the program as leader of the symposium following the address of Charles P. Taft on Wednesday evening.

* * *

## SPEAKERS ANNOUNCED FOR TRIENNIAL CONVENTION

Cleveland.—Charles P. Taft of Cincinnati; Mrs. Stephen K. Mahon of Toledo, a national director of the Girls' Friendly Society; Henry Pitt Van Dusen of Union Theological Seminary; Samuel McCrea Cavert General Secretary of the Federal Council of Churches of Christ in America, and Dr. Wu Yi-fang, the distinguished woman educator of China, are among the speakers announced for the Triennial Convention of the Woman's Auxiliary which meets in Cleveland, October 2-11.

The Woman's Auxiliary is the official women's organization of the Church. Five official delegates are selected from each diocese and missionary district. If the full quota attended there would be more than five hundred enrolled. But attendance from most of the overseas districts is hardly to be expected this year.

The Auxiliary is distinctly socially minded. Among the subjects announced for discussion are such subjects as: Christians and the World Order; The American Scene; What Shall be the Role of Church Women in Developing a more Christian America?; The Church in Europe; The Missionary Enterprise in the Post-war World. The programs for the auxiliaries in the local churches for the next several years will be largely shaped by these discussions.

### Dr. Wu Yi-fang

Dr. Wu Yi-fang of China is a good illustration of the modern, socially-minded church woman. She is the president of Ginling College and holds a Ph. D. from the University of Michigan. She is one of five presidents of the National People's Political Council of China. In 1936 she was a delegate to the International Congress of Women in Chicago and the Harvard Tercentenary. In 1938 she headed the Chinese delegation to the International Missionary Conference at Madras. She was one of the five women who attended the conference on post-war construction conducted by the Federal Council of Churches at Princeton in July. She is one of the ties between fighting China of today and our own nation.

While meeting at the same time as the 54th Triennial Convention of the Protestant Episcopal Church in the U. S. A., the Woman's Auxiliary is autonomous in its own organization and power. It plans its own programs and develops its own policies. It is a splendid example of the blending of religious devotion with social vision.

The presiding officer selected by the national executive board will be Mrs. Edwin Allen Stebbins of Rochester, New York. Mrs. W. L. Van Schaick of La Jolla, California, will be the assistant.

Mrs. William G. Mussun of Cleveand is the president of the Woman's Auxiliary in the Diocese of Ohio, and chairman of the local committee on arrangements for the Triennial.

In past years this meeting has brought as many as 5,000 visitors. This year any attendance which burdens public transportation is being discouraged and it is expected that, outside of local visitors, only the official representatives will be present.

# Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**HELP WANTED**

HELP WANTED—WORKING HOUSEkeeper and companion. Good home. State salary desired. Address Mrs. H., care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

**SITUATION WANTED**

EXPERIENCED TEACHER AND MATRON wishes position. Address X, Y, Z, care of Southern Churchman, Inc., Richmond, Virginia.

A NURSE, REFINED, DESIRES A CASE. Address G, Southern Churchman, Richmond, Va.

CLERGYMAN DESIRED TO TAKE charge of one of associated churches in large parish in Middle Atlantic Atlantic States area. Excellent opportunity for one interested in social relations and young people. Good salary and Rectory. Box A, Southern Churchman.

WANTED, HOUSEKEEPER. FOR PARticulars address Blue Ridge School, Bris. Va.

WANTED, MATRON AND NURSE FOR boys' boarding school. Address, stating age and experience, Box 491, Warfenton, Va.

WANTED, REFINED, SETTLED WOMAN to board in old country home with modern conveniences for winter. Address "X. Y. Z.," care Southern Churchman.

# *DEATHS*

**LIFE OF SERVICE ENDS**

**BAGBY:** Entered into life eternal, September 2, 1943, GEORGE WILLIAM BAGBY, JR., son of the late Dr. George W. Bagby and Mrs. Lucy Parke Chamberlayne Bagby.

And the King shall say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

## LATE BISHOP OF ERIE VOLUNTEERS FOR ALASKA

New York, N. Y.—Bishop John B. Bentley of Alaska has cabled the National Council of the safe arrival in Alaska of Bishop John Ward, who has retired from active service as Bishop of Erie, and now seeks active service as a volunteer for a year, at St. Peter's Church, Seward.

Bishop Ward's aid in Alaska is of great value at this precise time. The Ven. F. W. Goodman, Archdeacon of Arctic Alaska, is retiring after 18 years at St. Thomas' Mission, Point Hope. The Rev. William Jones Gordon, Jr., who has been at Seward, goes to Point Hope to continue Archdeacon Goodman's work there, and Bishop Ward will care for the congregation at Seward. He has offered himself for a year.

# Personal Notes Of Interest

**The Rev. William D. Pollock,** since 1941 rector of St. John's Church, Glasgow, Christ Church, Buena Vista, and Grace Church near Buchanan, and previously in Nelson Parish, in the Diocese of Southwestern Virginia, who volunteered in June as a Naval Chaplain, has been assigned to transport duty in the Pacific Area. His present address is: U. S. A. T. "Pennant," care Postmaster, Ft. Mason, California. Mrs. Pollock, with the children, is residing at Greeley, Colorado.

**Miss Mabel R. Mansfield,** who has been one of the most beloved missionaries in the Diocese of Southwestern Virginia and who retired on May 1, 1943, after a service of eighteen years among us, is making her home at Amherst, Virginia.

Miss Mansfield, who came from the North, was first in charge of Grace House-on-the-Mountain, near St. Paul in Wise County. Since December, 1930, she has been director of the industrial work in the diocese, "The Handicraft Guild", and her activities in that connection have been notably successful and helpful to a number of the missions. It is most gratifying that she will remain in the diocesan family.

* * *

**The Rev. Richard Henry Lee,** at present rector of the churches in Page County in the Diocese of Virginia, with residence at Luray, has accepted a call to be rector of Ascension Church at Amherst, St. Mark's at Clifford, St. Paul's Mission near Amherst and St. Luke's at Pedlar Mills, effective November 1, and will reside at Amherst.

A native of Charlottesville and a graduate of the University of Virginia and Virginia Seminary, Mr. Lee was rector of Grace Memorial Church at Lynchburg from June, 1933, to September, 1940.

Their host of friends in the Diocese of Southwestern Virginia will be happy to welcome back to the Diocese Mr. Lee and his wife. Mrs. Lee is a niece of Senator Carter Glass and of Doctor Meta Glass, President of Sweet Briar College.

* * *

**ORDINATIONS**

**Priest**

**The Rev. Wilfred Everard Roach, II,** was ordained to the priesthood on Wednesday, September 8, in Grace Church, Radford, Virginia, by the Rt. Rev. Henry D. Phillips, D. D., Bishop of the Diocese of Southwestern Virginia. For the past year Mr. Roach has served as deacon in charge of Grace Church at Radford, and St. Thomas' Church at Christiansburg.

The Rev. Frank V. D. Fortune, of Blacksburg, preached the sermon. The Rev. Charles W. Sydnor, of Pulaski, presented the Candidate. The Rev. Dr. Devall L. Gwathmey, of Wytheville, said the Litany. The Rev. G. William Beale, of Rocky Mount, read the Epistle and the Rev. Frederick Griffith, of Salem, read the Gospel. These, with the Rev. Dr. Alfred R. Berkeley, the Rev. Warren A. Seager and the Rev. John F. W. Feild, all of Roanoke, participated in the laying on of hands.

The Bishop celebrated the Holy Communion, being assisted by the newly ordained priest and the Rev. Messrs. Beale and Griffith.

Mr. Roach is a graduate of Virginia Episcopal School at Lynchburg, the University of Virginia and Virginia Seminary. His father, the late Rev. Wilfred E. Roach, was rector of Christ Church, Martinsville, in this diocese, from September, 1921, until his death in 1925.

The rectory at Radford, adjacent to the church, has been handsomely renovated for the Rev. Mr. Roach and his bride, formerly Miss Dorothy Bear, of Staunton.

**The Rev. Francisco Reus Froylan,** presented by his father, the Rev. Estaban Reus Garcia, rector of Holy Trinity Church, Ponce, was ordained priest by Bishop Charles B. Colmore in St. John's Cathedral, San Juan, on Sunday, August 15. The sermon was preached by the Rev. Canon Bruce V. Reddish, of the Cathedral staff, under whom the candidate served his diaconate. He will continue as an assistant at the cathedral. The 25-voice a capella choir of St. Andrew's Church, Mayaguez, came to San Juan to sing the service, including the Missa Marialis.

This is the first time a son of one of the Puerto Rican clergy has been ordained to the priesthood, first of a second generation in the Puerto Rican ministry.

**Mr. Granville Varnell Peaks, Jr., and Mr. Turner Wesley Morris** were ordained to the diaconate on Friday, September 10, in St. Stephen's Church, Petersburg, by the Rt. Rev. William A. Brown, D. D., LL. D., bishop of Southern Virginia. The Rev. O. G. Harris, warden of the Bishop Payne Divinity School read the Litany. The sermon was preached by the Rev. W. D. Turner, rector of St. Stephen's Church. The candidates were presented by the Rev. E. Deedom Alston, rector of St. James, North Emporia. Bishop Brown has placed these two Deacons in charge of colored congregations in Southside Virginia. The Rev. Mr. Peaks resides at Bracey, Va., and the Rev. Mr. Morris at Lunenburg C. H., Va.

**Mr. Emmett H. Hoy, Jr.,** was ordained to the diaconate on Sunday, September 12, in St. Paul's Church, Petersburg, Va., by the Rt. Rev. William A. Brown, D. D., LL. D., Bishop of Southern Virginia. The Litany was read by the Rev. Charles W. Sydnor, Jr., rector of St. Paul's Church, who also presented the candidate. The Rev. Boyd R. Howarth, rector of Memorial Church, Baltimore, Md., preached the sermon. The Gospel was read by the Rev. Robert A. Goodwin, D. D., dean of the Bishop Payne Divinity School. Bishop Brown has assigned the Rev. Mr. Hoy to Christ and St. Luke's Church, Norfolk, where he will serve as curate, under the rector, the Rev. Taylor Willis, D. D.

## DEATHS

### EVA DOWNING COREY
**An Appreciation**

Boston, Mass.—Miss Eva Downing Corey of Brookline, whose death occurred at Phillips House, Boston, on September 7, after an illness of many weeks, had been a prominent leader in Episcopal Church work in parish, diocese, and nation for thirty years. Her exceptional ability won for her the distinction of being the first woman member of the Diocesan Council and one of the first group of four women to serve on the National Council of the Episcopal Church. As president of the Massachusetts Woman's Auxiliary and head of the Women's Division of the Church Service League, she gave loyal service under three bishops of Massachusetts: the late Bishops William Lawrence and Charles Lewis Slattery, and the present Bishop, Henry Knox Sherrill.

Eva Downing Corey was born in the old Corey homestead on Washington Street, Brookline, where the family had lived for four generations on land which once included Corey Hill, a landmark of Greater Boston. She was one of the eight children of the late Timothy and Sarah Elizabeth Corey, the former being a descendant of Brookline's earliest settlers, among whom were a governor of the Massachusetts Bay Colony, a representative to the Continental Congress, and a captain in the Revolutionary War. The family name of Downing goes back to English forebears, for whom the noted Downing Street, London, and Downing College were named. She always continued to reside on the family estate, together with her sister, Miss Linda Emery Corey, who survives her. As a townswoman of Brookline, Miss Eva D. Corey served on various civic committees and was for a period the president of the Brookline Garden Club.

Miss Corey was a parishioner, almost from its beginning, of All Saints' Church, Brookline, which is built on a portion of the old Corey farm. Foundation for her remarkable achievements in church work were laid when, as a Sunday School teacher in All Saints', she decided to learn how to teach. Courses in pedagogy in the Episcopal Theological School, Cambridge, extension courses at Harvard, and attendance at Church summer conferences followed. In 1911, she became a district vice-president of the Massachusetts Woman's Auxiliary; in 1916, its secretary for adult education; in 1921, its president—an office she filled with great distinction until her resignation in January, 1941.

When a general reorganization of diocesan work was made under Bishop William Lawrence in 1921, Miss Corey was elected head of the Women's Division of the Church Service League, an inclusive organization whose success owes much to her initiative, sound judgment and clear vision. During those busy years, she also served as president of women's work in the Province of New England, and as the first president of the first National Board of the Woman's Auxiliary to the Episcopal Church. Infused with fervor for the cause of missions since the days of the great missionary exhibit called "The World in Boston", in 1900, she gave of her time, interest and substance to causes and workers in every quarter of the globe.

With a life-long interest in young people, Miss Corey was one of the founders and a leader in the Church Conference for Young People held annually for the past twenty-two years in St. Paul's School, Concord, New Hampshire. In addition to serving on National Church departments of finance and education, she was an active member of the newer commissions on college work and youth. "The Church Service League Book of Prayers", which has passed through five editions, was compiled and edited by her.

The Rt. Rev. Wiliam Lawrence, writing about Miss Eva D. Corey in his diocesan magazine, "The Church Militant", used the words, "strong personality, enterprise, integrity and intellisence, backed by a vital religious faith." He also spoke of her singleness of heart and high purpose. In a life active to the weeks of her final illness, Miss Corey made a signal contribution to Episcopal and also to inter-denominational Church life. Miss Eva D. Corey was greatly beloved by a wide circle of friends and had a great influence upon the religious life of many, and will be greatly missed in private as well as in public life.

* * *

### DR. WILLIAM PATON

World Christianity suffered an inestimable loss on August 21, 1943, in the death of the Rev. William Paton, D. D., Secretary of the International Missionary Council since 1927, and joint secretary since 1938 of the provisional committee of the World Council of Churches.

Dr. Paton's rich experience, his breadth of vision, his fine scholarship, his abundant vitality and ability to inspire confidence, and his infinite capacity for work will make his loss keenly felt at every turn in the days ahead. To his many colleagues in the world-wide mission of Christianity his death will be a source of deep personal grief.

Dr. Paton was born in London on November 13, 1886, the son of John and Elizabeth Paton. He received his M. A. with honors from Pembroke College, Oxford, in 1908, and spent a further year of study at Westminster College, Cambridge, in 1911. His honorary degree of Doctor of Divinity was bestowed upon him by the University of Edinburgh in 1939.

From 1911 to 1922 Dr. Paton was Missionary Secretary of the Student Christian Movement of Great Britain and Ireland and went to India under the Y. M. C. A. in 1919. His brilliant record attracted the attention of those concerned with developing the organization of the National Christian Council of India, Burma and Ceylon, and he was invited to become its secretary in 1922. He held that post until the Ratvik meeting of the International Missionary Council in July, 1926, called him to a wider sphere as secretary of the International Missionary Council and editor of the International Review of Missions.

He assumed his new duties in the spring of 1927, and was intimately associated with Dr. A. L. Warnshuis, the secretary of the Council in New York, in all the preparations for the great Jerusalem Meeting of the International Missionary Council in 1928 and in the direction of the meeting itself. Ten years later, again in close association with Dr. Warnshuis, he planned and directed the epochal meeting held at Tambaram, Madras, India, in December, 1938. At the close of the meeting he edited the seven volumes that, in effect, sum up the fullest information and the best thinking of the era in the missionary movement, which came to an end with the beginning of the present war.

In his capacity as secretary of the International Missionary Council, Dr. Paton paid many visits to the United States, and hundreds of mission and church leaders came to know, to appreciate and to trust him. On several occasions he combined lecture or preaching tours with his trips. The last of these occurred in the first part of 1942 when he toured the country on a preaching mission under the auspices of the Federal Council of Churches.

His loss will be keenly felt in British church circles, as well as in the international Christian world, for Dr. Paton was active in many phases of British church life. In addition to his many and heavy duties as secretary of the International Missionary Council and of the World Council of Churches, Dr. Paton also carried official responsibility for Indian affairs and some other major matters for the British Conference of Missionary Societies. A member of the Presbyterian Church of England, he enjoyed the confidence of the Anglican Church and of the Free Churches as well. He was an ardent promoter of the newly organized British Council of Churches and one of the principal movers in a church group which is studying the post-war peace settlement. Recently he had been instrumental in securing a private gift of 24,000 pounds sterling to be divided among Christian Literature, the post-war work of the International Missionary Council, the World Council of Churches, the British Council of Churches, The China Christian Colleges, student evangelism in China. The multiplicity of his contacts with British governmental authorities was amazing, and in all of these he was trusted and most influential. He was in intimate contact with the refugee governments in London as well, and also with the various refugee groups of continental Christianity.

His publications, in addition to his extensive editorial work were many and varied. They include: Jesus Christ and the World's Religions (1916); Alexander Duff (1922); A Faith for the World (1929); The Faiths of Mankind (1932); Christianity in the Eastern Conflicts (1937); World Community (1938); The White Man's Burden (1939); The Message of the World-wide Church (1940); The Church and the New Order (1941); The Church Calling (1942); as well as numerous magazine articles. At the time of his death he was contemplating a volume on post-war mission policy.

Dr. Paton is survived by his wife, four sons and two daughters.

* * *

### CHILDREN'S PAGE

(Continued from page 9)

hat, said very discreetly, "My dear sir, I don't know which of us is to blame for this encounter, but I am in too great a hurry to investigate. If I ran into you, I beg your pardon; if you ran into me, don't mention it." And he tore away with redoubled speed.—Selected.

# STUART HALL

100th session. Episcopal. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girls. Secretarial. Tiled swimming pool. Sports, including riding. Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal, Box J-S, Staunton, Virginia.
**Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal.**

# St. Catherine's School

**Richmond, Virginia**
An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**
**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**
Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

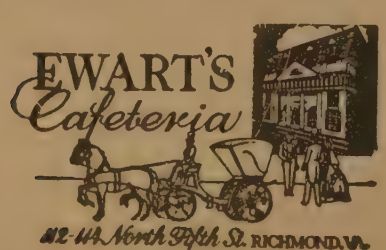
**Elizabeth S. Cochran, Charlottesville, Va.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

# CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts sent on Request.
**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**




**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**


## THOUGHTS FOR THE THOUGHTFUL

THOUGHT FOR THE— GUIDE . . . .

What God places first in the list of human responsibilities man dare not place last.

We build our ideals and they in turn build us.—Le Comte.

"Those who do God's will each day, God will hide under His wings when the storm breaks."

We cannot change the world by changing systems; we can only change it by changing lives.
—Rufus Jones

William Carey, face to face with the dark millions of India, exclaimed, "What is there on earth worth living for, but the glory of God and the salvation of souls?"

In nature there's no blemish but the mind;
None can be called deformed but the unkind.

We should be more anxious that our afflictions should benefit us than that they should be speedily removed from us. —Robert Hall

The achievements of Christianity are numberless. Even so they are not enough. The task still lies ahead. For every generation it must always be ahead. We cannot rest upon the gains that others have won for us. Glad and thankful for the past we must still take our place in the procession of witness and service determined and unafraid.

Lord Jesus who knew temptation, Thou knowest ours;
Lord Jesus who fought temptation, help us to fight;
Lord Jesus who conquered temptation, help us to win.
Lord Jesus who knowest man, forgive us;
Lord Jesus the perfect man, make us men;
Lord Jesus, Son of God, guide Thou our way. Amen.

As a lamp lowered into the impure air of a deep cave expires, so religious feeling dies away when shut up entirely within the narrow limits of self. It is in its nature expansive; it will struggle to spread itself abroad, to assimilate whatever of human nature is within its reach, to its own likeness.
—Daniel Wise

"We lose religion if we do not use it, just as we lose friendships when our interests and those of our friends no longer cross and recross each other. I know of no way in which faith may be kept in storage."

If God is Love, He is, by definition, something more than mere kindness. And it appears, from all the records, that though He has often rebuked us and condemned us, He has never regarded us with contempt. He has paid us the intolerable compliment of loving us, in the deepest, most tragic, most inexorable sense.
—C. S. Lewis, The Problem of Pain.

If you wish to keep Christ very near you, and to feel Him with you, the way to do so is no mere cultivation of religious emotion, or saturating your mind with religious books and thoughts, though these have their place; but on the dusty road of life doing His will and keeping His commandments.
—Alexander Maclaren

What brave holiness, what self-denial, what heavenly walking with God ought to be seen in those who are chosen to be a peculiar people, the representatives of God on earth, and courtiers of the New Jerusalem above! As the world waxes worse and worse, it becomes men of God to wax better and better. —C. H. Spurgeon

Faith might well throw up its hands in despair, as indeed, it often has done and does, in face of the sustained and deepening tragedy that has masked, and marred, the long story of human affairs. Only face to face with Jesus Christ, arrested intellectually and apprehended spiritually by a unique and otherwise inexplicable phenomenon, can a man look steadily at his fears and hopes, and say, with certainty born of spiritual insight, "God is love."

* * *


## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SOLICIT YOUR ORDER:**
**Christian Nurture Series**
**Christian Living Series**
**Pastoral (Chalmers) Series**
**Cloister Press**
**Christian Education Units**
**Episcopal Church Series**
**New Sunday School Lesson Series**
**Church School Text Books**
**Work Books and Guides from Morehouse-Gorham Co.**
**Cloister Press & Jacobs**
**Cross & Crown System of Attendance Pins, etc.**
**Bibles, Testaments**
**Prayer Books and Hymnals**
**Write us for catalogue and Prices.**
**Episcopal Church Book Store,**
**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
**Episcopal and U. S. Church Flags.**
**Send for Circular with prices.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 146 Plainsfield, N. J.**

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS

**Removed to 71-79 W. 45th St.**

Vol. 109—No. 38

25 SEPT. 1943

# The Southern Churchman

Haymaking in the Environs of St. Moritz, Switzerland

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond, Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.



# *A Call to the People of America To Keep Step With Our Gallant Men*

**Broadcast September 14 from Algiers, North Africa**

**BY THE REV. DR. WILLIAM BARROW PUGH,**

**Chairman of the General Commission on Army and Navy Chaplains**

In my visit to the various theaters of war I have found the most unusual army I have ever seen. A few days ago I watched an unusual mess line. The guards, American soldiers, were at the head of the line. They were in the same line, to receive the same food, as the prisoners of war. An Italian chaplain, himself a prisoner of war sationed there to minister to his own countrymen, noting my interest, turned to me with a comment in Latin which literally translated means, "You cannot wrestle with a people like that!" What a commentary upon the spirit of the American fighting men! There they were, giving an unmistakable demonstration of the fact that if the victory of democracy over despotism is going to be a blessing, it must lead to a gospel of peace and good-will.

For almost a month now I have been traveling through various theaters of operation seeing our American soldiers in every phase of their war. I have seen them with absolute recklessness and invincible determination setting forth on their bombing expeditions. I have seen them shortly after they have completed their missions. I have watched members of the ground forces, the mechanics, the technicians, and the truck drivers, without whose exacting work there could not be the effective bombing which is taking place today. I have witnessed the careful and deliberate way in which the various units are preparing for the land attacks which lie ahead. I have seen battalions of Negro troops with the joyous characteristics of their race completing with fidelity the important tasks assigned to them. I have seen officers and men charged with highly specialized tasks giving unmistakable evidence of their ability to handle the arduous work which is theirs. I have seen men in the hospitals slowly recovering from the wounds of battle, girded to bear their sufferings by the grim determination and hope, that the healing minitry given by faithful doctors and tireless nurses will soon enable them to take their places in the ranks again with their comrades. I have seen men tenderly laying the remains of a fallen comrade into the ground as taps sounded its solemn requiem. I have seen these Army men in all stages of their work and in all branches of their service. I am very certain that those who are listening to me are asking, What are they thinking?

For one thing, they are thinking of home. Home, wherever it is in the United States, still remains to them the most sacred place in this whole wide world. Home is where their thoughts and hopes and loves are. Mothers, fathers, sisters, brothers, wives, sweethearts of America, you are constantly in the hearts of your men. Through the heroic efforts of our efficient transport service, your letters are now arriving much more quickly than a few months ago. And how those letters are appreciated! Try to include snapshots when you possible can. I wish you could have seen the joy of that farmer lad from Ohio when he opened a letter and found a snapshot of his father and mother, standing with milk pails in their hands. Or the pride of that young husband as he saw the picture of his sturdy son celebrating his first birthday. Many of the men have special wallets for their pictures, and when they begin to show them you have to see every single one. Make this a commandment: Keep writing to your men. Remember the little gossipy items, the cheerful news, the pleasant things, forgetting as much as possible the bitter or tragic element and, above all, send a few pictures.

But the big thing which these men are thinking is the gigantic task which has brought them over here. I have never seen men so determined that a task be completely and successfully accomplished. There is no boasting, there is no bragging, but just that quiet, dogged determination that every obstacle be overcome, and every barrier be swept away, that stands between them and final victory. You never saw such team work. Every man, every outfit, every branch of the service is working as one unit, ready to give everything it has. As the enemy is being struck, you may be very sure that he is thoroughly aware that he is being struck hard—by one solid impact of determined manhood, ready to give everything it has for the final and inevitable victory. Is it any wonder that in such an atmosphere of united endeavor, the men are asking me very pointed questions about you folks back home?

These questions have sometimes been a bit embarrassing. They want to know whether you are doing your duty—by saving your tires, by saving gasoline, by observing the ration rules, by being faithful to your work in all things great and small—which will mean victory in the present struggle. They know it is not easy to be heroic in peaceful civilian surroundings, and to get the feel of contributing to national victory while at home, in factories, mines and shops, but they also know that the whole outcome of the present struggle stands or falls with you—upon what you do, and how much you accomplish. They are confident that you will not let them down. They are so very anxious whenever there is the slightest indication that the home front is not completely united.

Because of the peculiar responsibility which is mine as Chairman of the General Commission on Army and Navy Chaplains, to confer with the Chaplains and to survey the religious work throughout all branches of the service, I want now to emphasize two things.

First, the work of our Chaplains with the armed forces. During the past month I have met over 75 per cent of the Army and Navy Chaplains in the various theaters of operations that I visited; ordained ministers of all faiths, who are charged with the specific responsibility of ministering to the religious needs of the men. I wish I could tell you of some of the examples of the self-sacrificing work of these Chaplains. I have already seen enough to know that when the history of the achievements of this war is finally written, it will contain no more heroic pages than those upon which are inscribed the consecrated work of the Chaplains.

Somehow I have the feeling that the work of these Chaplains is not being sufficiently appreciated by the Churches back home. I urge you to think of these ministers of yours. Remember them in your prayers. While dozens of Chaplains have told me they have received evidences of the devotion of their own Churches, there has been an altogether too large a number who, according to their own statements, have been almost forgotten, and who have reminded me that their Churches and fellow ministers have apparently followed the principle of "out of sight

(Continued on page 14)

# HAVEN . . .

By J. W. KENNEDY

A FLOOD of memories, mingled good and bad, returned from the hidden corners of my mind the other night to delight me, for the most part, because whatever of hurt had once been in them had been filtered away through the porous portions of time. The occasion was the picture "We've Never Been Licked," which as entertainment was pretty far-fetched and disappointing. But for the glimpse of my old school (Texas A. and M.) it was priceless. The campus, the buildings, the cadet corps, even some of the traditions were not the same, but for me it was a two-hour re-living of days that meant a lot to me both positively and negatively. But my specific memories of part of my school days is not important save perhaps as an indication of certain life-choices which were influenced there. But a few moments devoted to the workings of memory and its influence upon us will be valuable. One of our chief regrets along spiritual lines is that we failed to remember. One of these days our memories will weave the narrative of our lives in colors for us to see as a whole or will confront us with the jig-saw puzzle picture of life all fitted together. The satisfaction or dissatisfaction with the picture woven as tapestry for the walls of our souls will depend, in large measure, on the remembering we have done as the threads for the weaving were gathered and stored. If you have read "Death Comes to The Archbishop" and remember the days of lingering illness before the Archbishop died, during which time he re-lived his entire life, you will have a feeling about memory and its function that will be most helpful.

PSYCHOLOGISTS tell us we never really forget anything but when we appear to have forgotten we have simply pushed the item deep into some mental crevice out of sight, but not out of mind. There many of them will stay until an inspiration or a chain of association—such as a movie for me, or a psychoanalyst, drags them into the light once again for enjoyment or regret. Memories are priceless treasures when they keep alive a love or an ideal; and loss of a loved one, be it temporary or permanent, is often made bearable by what memory is able to do for the one who is left behind. But to live upon memories is quite another thing. To eliminate the present and to live in the past is bad business and cuts one off from reality and has the possible end result in store of a mental disease known as schizo-phrenia. No, unless memory is harnessed to the present and to some concrete action or activity it will be to our souls as slow poison and to our minds a drag and to our hearts a choking flood which ceases not. A word of Jesus has always helped me when the temptation to live in the past grew strong, or when the longing for the good old days returned. (This last usually crops out when some present condition of failure or hurt or lack is acutely felt. It is a form of escape for our having to face the present.) But the phrase of Jesus is this: "Do this in remembrance of me." There is the substance of memory's worth—the inspiration from the past for doing something in the present. Unless memory is an aid to life on-going and still-growing in one way or another, it is a phony article which has duped us into using it.

THE AVENUES OF MEMORY are numerous and we should like to walk down all of them but there is time for only a few thoughts on ways to use memory.

Keep helpful memories fresh.

Keep to the habit of recalling each past day for guidance and correction and inspiration for the day now being lived.

Keep the good memories in a place of easy access.

Place the bad memories out of reach through facing their evil and their hurt.

Keep in remembrance what Jesus did and said as the sum total of all our doing. Remember not to forget Him at any moment from dawn to dawn.

# *This Week . . .*


A CIVILIAN IN AN ARMY CAMP ..... 4
By Rabbi Morris Adler

THE PROPOSED BASIC PRINCIPLES FOR MERGING . . . ..... 5-6
By the Rt. Rev. William T. Manning, D. D., Preached on September 12 in the Cathedral of St. John the Divine, New York City

HAYMAKING IN THE SWISS ALPS ..... 8
By Marie Widmer

FEATURES

Haven . . . ..... 3
Rev. J. W. Kennedy

Editorials . . ..... 7

Children's Page ..... 10
Mrs. C. H. Goodwin

News . . . ..... 11

Thoughts for the Thoughtful ..... 16


OCTOBER

1. (Friday.)
3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
18. St. Luke. (Monday.)
24. Eighteenth Sunday after Trinity.
28. Sts. Simon and Jude. (Thursday.)
31. Nineteenth Sunday after Trinity.

COLLECT FOR THE FOURTEENTH SUNDAY AFTER TRINITY

Almighty and Everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

# *A Civilian in an Army Camp*

By RABBI MORRIS ADLER

I WAS PRIVILEGED to spend a week in one of the great military camps of America at the invitation of the National Conference of Christians and Jews. I was a member of a trio consisting, in addition to myself, of a Catholic professor of philosophy, and a distinguished Protestant minister. We spoke at five to eight meetings daily to thousands of men, reaching in the course of twenty-six meetings every man on the post.

Our subject was "America's World Task". We felt it was important to discuss the place of America, not alone in the war but in the reconstruction of the shattered world after the war. The Army authorities agreed and made possible our presence at this camp. The physical health, the military training and fitness of the young men in our armed forces are requisite for victory. The thoughts, the feelings, and the attitudes of these same soldiers will determine the nature of the peace to follow the hostilities. For it must be recognized that the Army comprises not only today's soldiers but tomorrow's civilian leaders and citizens. Therefore, we spoke of the greater objectives beyond the defeat of the enemy which grow out of the very essence of the American spirit and way of life. We spoke, too, of the pattern of national unity which we must develop on every front—a unity uncoerced and uncompelled—yet the invincible unity of a free and indivisible people. There are forces and people here and abroad seeking to divide us, to deepen the chasms and widen the breaches between groups of religious faiths. The greatest element in the American dream is the aspiration to make of the social, cultural, and religious differences which characterize the varied population of America, a source of national strength and an opportunity to enrich our common life with the stimulus and inspiration that comes from these very divergences. America believes that our many differences can be engirdled with an unbreakable chain of a common national destiny and purpose.

MORE ELOQUENT than the words spoken was the symbol created by the presence on the same platform of three men representing the major faiths of the land. Their presence testified to the underlying community of American interest and will. The technique of presenting a triad of speakers of various faiths is not novel. It has often been employed at meetings in civilian life. Speaking in the Army camp, however, my colleagues and I enjoyed two important advantages. First, we reached the whole population of the post. To civilian meetings dedicated to good will there usually come people who are sympathetic to the purposes of the meeting. People of deep-seated prejudices are not generally to be found in attendance. In the Army we reached all. Many undoubtedly were impregnated with profound social and sectional prejudices and racial and religious bigotry. We had the opportunity to address them as well as those who had a more wholesome attitude toward those who differed. Secondly, we came with the full approval and cooperation of the commanding officer and thus our words became invested with greater prestige and authority.

WE LIVED the whole week in the barracks. We mingled with the men and met literally hundreds of soldiers every evening in seminars and personal conferences. We also had a number of meetings with the fourteen chaplains of the various faiths who are stationed there. My impressions may be quickly summarized. One, I was greatly impressed by the youthful appearance of our soldiers. We have a young Army. It was often difficult to realize that one was addressing not a high school assembly, but a multitude of fighting men. Too, the morale was exceedingly good. Look for no "rah-rah" spirit or boyish cheering. The men realized that this is not a game, but they are there for as serious a purpose as any group could be mustered. The men expressed no defeatism nor any futile rebellion at a destiny which pulled them out of their normal pursuits and placed them in uniform. They accepted the inconveniences and disciplines as necessary conditions. A boy whom I visited in the guardhouse, where he was imprisoned for some minor infraction of the regulations, said to me, and I believe it to be typical, "I had it coming to me". Three, ours is a **clean** Army. There are serious dangers that arise whenever so large a group of men is gathered and has to live in isolation from the usual social opportunities and contacts. The commanding officers showed me statistical reports of the health of the Army. In none of the previous wars did America have an Army as free from infectious and social diseases. Four, the free and friendly disposition of the men impressed me greatly. While military discipline is pervasive and frequently rigid, it has not destroyed the innate good nature and sportsmanship of the American boy. As they gathered in the chapels or the post exchange stores or in the recreation halls, they were typical American boys with the buoyancy and ease of manner which are so typical of American youth. Five, the chaplains are trying to discharge their responsibilities with earnestness and devotion. Not the least important task of the Chaplain is to bring the personal, the spiritual, the friendly touch into the vast impersonal organism of Army life. This the chaplains are doing by giving of themselves unsparingly, whether on duty or off duty. Many boys shall return to their homes with a more sympathetic attitude toward synagogue and church because of the friendly hand and voice of a chaplain in the Army.

I was intensely interested, of course, in the Jewish boys and their adjustment to Army life. I spoke to great numbers of them every evening of the week. Some of them are intensely troubled by the conflict between military exigencies and the traditional observances which they were accustomed to follow. Quite a number of them came to speak to me to express their uneasiness at the things they are compelled to do on the Sabbath and the foods that they must eat. I pointed out to them that tradition takes into serious account such emergencies and extraordinary situations as war and is considerably more flexible in such a time. It was my desire to free them from any oppressive consciousness of sin and yet not encourage them to accept in a sanguine and easy manner the complete breakdown of Jewish law. I urged the boys to deny themselves some particular type of food, and

(Continued on page 10)

*Sermon preached by the Bishop of New York in the Cathedral of St. John the Divine on Sunday, September 12th, 1943.*

# *The Proposed Basic Principles For Merging The Episcopal Church With the Presbyterian Church*

*Has the General Convention power to change, or to set aside, the Apostolic Threefold Ministry of the Holy Catholic Church? And if these "Basic Principles" were accepted, what would the Episcopal Church then be?*

By THE RT. REV. WILLIAM T. MANNING

"But continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them."

II Timothy III, 14.

THE EPISCOPAL CHURCH is facing this time a most grave and serious situation. In the midst of the present World Tragedy and Crisis, when the whole thought and strength of the Church ought to be centered upon its spiritual work and ministrations, an issue is being forced upon us which is creating division and disunity in the Church, and is bringing distress, apprehension, and dismay to great numbers of our faithful clergy and people.

I refer to the Proposals termed "Basic Principles" now presented by our Commission on Approaches to Unity, to merge the Episcopal Church with one of the several Presbyterian Churches in the United States. These Proposals are strongly opposed by many in the Presbyterian Church who recognize their artifiiciality and unreality, and in our own Church cannot possibly be accepted by any who wholeheartedly believe the principles and teachings of the Church as set forth in our Prayer Book. I yield to no one in respect and esteem for our brethren of the Presbyterian Church. I honor them truly for their forthrightness and for their loyalty to their convictions, and I know that many of them realize that if organic union is to be achieved between the two Churches it will have to rest upon agreements far more real, and more forthrightly stated, than those now suggested by our Commission on Approaches to Unity.

WITH THIS SITUATION before us, I speak with deep sense of responsibility as a Bishop of the Church, I speak in behalf af the peace and unity of our own Church, and I speak also in behalf of the cause of Christian Reunion, for these Proposals as now presented are not unifying Proposals, they are divisive and disruptive Proposals, as the present situation all too fully shows. It is to be noted that our Commission on Approaches to Unity is itself not united as to these Proposals; some of the members of the Commission are presenting a Minority Report which takes grave issue with the Proposals of the Majority Report. I commend this Minority Report to your careful attention.

Our Lord and His Apostles founded the Church, and the Ministry of the Church has come down to us in the Threefold Order of Bishops, Priests, and Deacons.

The Episcopal Church holds this belief as to the Ministry of the Church in common with all the historic Catholic Churches of the World, both of the East and of the West, in common with the whole Anglican Communion throughout the World, in common, that is, with three-fourths of all the Christians in the World at this time. No one with regard for history can doubt that this has been the belief of the Holy Catholic Church from Apostolic days, and no one who understands the official formularies of the Church can doubt that this is what the Episcopal Church holds and teaches as to the Ministry. In clear and solemn words our Prayer Book declares that "from the Apostles' time there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons."

But the Proposals now offered by our Commission on Approaches to Unity cannot by any possibility be reconciled with the Faith and Order of the Holy Catholic Church as this has come to us "from the Apostles' time" and is declared and given to us in our Prayer Book. These proposed "Basic Principles" are contrary to, and destructive of, the principles and teachings of the Prayer Book as to the Apostolic Ministry.

These "Basic Principles" are expressed in ambiguous language. The Report uses words in a way which will mean one thing to Episcopalians and a different thing to Presbyterians. The words Bishop and Priest are used, but a careful study of the Report shows that the Apostolic Threefold Ministry is in fact abandoned and set aside.

THE whole Report is based upon the declaration that the Presbyterian Church "is willing to accept the Historic Episcopate while not prepared to accept a particular doctrine concerning it," and we are told by members of our Commission that in view of the terms of the Lambeth Quadrilateral, and of the willingness of the Presbyterians to accept "the Historic Episcopate", we are now bound in honor to unite with the Presbyterian Church. But a study of the Report and of the "Basic Principles" shows that the Presbyterian Commission has by no means expressed its willingness to accept "the Historic Episcopate". The "Historic Episcopate" means, and has always meant, the Episcopate in succession from the Apostles and in relation with the other two Orders of the Apostolic Ministry, the Order of Priests and the Order of Deacons. This is the only meaning that "the Historic Episcopate" can possibly have. This is the meaning that these words have, and have always had, in the Lambeth Quadrilateral. But the proposed "Basic Principles" show quite clearly that the Presbyterians have not accepted this.

In the proposed "Basic Principles" the office and

work of a Bishop is to be no more than that of a Superintendent or Presiding Elder. The Episcopate is no longer to exist as an Order of the Ministry distinct from the Presbyterate but is to be equated with, and merged into, the Presbyterate. The local Presbytery is to exercise exactly the same spiritual duties and powers that the Bishop exercises, including the power to Ordain Ministers and to Confirm. Can anyone say, with truth, that this is "the Historic Episcopate"? In the official covering letter sent out from the office of the General Assembly of the Presbyterian Church to the constituent Presbyteries with these "Basic Principles" it was stated truly, and quite honestly, that "the office of Bishop as herein set forth is Presbyterian in its conception".

As to the second Order of the Ministry, the Priesthood, these "Basic Principles" are equally far from acceptance of the Apostolic Threefold Ministry. The word Priest is used but not in the natural and historic meaning of the word, the meaning which it has had always in the Holy Catholic Church and which it has in our Prayer Book. There is no assurance that "Episcopal Ordination" is to be necessary for the Minister who celebrates the Holy Communion. The Report gives the Presbyterians the impression that in the Second Ordination Sentence in the Prayer Book the word Priest has a meaning different from that which it has in the First Ordination Sentence, a gravely misleading suggestion, for there are not two grades of Priests in the Episcopal Church. The word Priest in the Second Ordination Sentence has exactly the same meaning that it has in the First Ordination Sentence and everywhere else in the Prayer Book.

IN THESE PROPOSED "Basic Principles" Confirmation ceases to be a Rite coming to us with Scriptural and Apostolic Authority. Its use is to be made optional, which means that it is to be of no importance, and when used it is to be administered either by a Bishop or by a "duly authorized" Presbyter. As the Minority Report says, "It is a serious matter to trespass upon the Holy Scriptures and to break with nineteen centuries of Christian precedent by separating the Rite of Confirmation from Episcopal administration but in this case the Rite itself is further emasculated by allowing the laying on of hands to be purely optional . . . The name Confirmation is retained in the Basic Principles but the thing itself is abandoned".

As to the third Order of the Apostolic Ministry, the Order of the Diaconate, these "Basic Principles" frankly propose that it shall disappear entirely and shall be merged with the Presbyterian "Licentiate". The Licentiate in the Presbyterian Church is not an ordained minister at all but corresponds to our "Lay Reader". One member of the Commission on Approaches to Unity, the Chancellor of the Diocese of Michigan, in his published defence of these "Basic Principles", says definitely that the question for us to consider "is whether the Diaconate, as we have it, is inherently worth preserving"—but the Prayer Book teaching is that "from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons".

AS WE STUDY these proposed "Basic Principles" we may well ask,

First—Has the General Convention power to change, or to set aside, the Apostolic Threefold Ministry of the Holy Catholic Church?

Second—If these "Basic Principles" were accepted what would the Episcopal Church then be?

I hope that every Deputy to the Convention will consider these two questions.

The answer to the first question is that the General Convention has no such power. The General Convention cannot change the Apostolic Threefold Ministry any more than it can change the Scriptures, the Creed, or the Sacraments. Over all four of these great Divinely-given Agencies of the Church, and over all of them equally, there is written a "Once for all". The Scriptures, the Creed, the Sacraments, and the Threefold Ministry of Bishops, Priests, and Deacons, all stand on the same basis and all come to us with equal authority. The New Testament Scriptures, the Creed, and the Episcopate were all equally brought forth under the promised guidance of the Holy Spirit, and the Episcopate was developed and established earlier than either the Canon of Scripture, or the fully formulated Creed. The view held by some today that modern scholarship has weakened the grounds for belief in the Apostolic Ministry is simply incorrect and not in accord with the facts. With the late Dr. Streeter's conjectures all before them, and having in view all that modern scholarship has said on the subject, the Committee on the Unity of the Church at the last meeting of the Lambeth Conference in 1930, a Committee of seventy-four Bishops, said in their official Report—"Without entering into the discussion of theories which divide scholars we see no reason to doubt the statement made in the Preface to the Ordinal that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons."

I REPEAT THAT neither the General Convention nor the Lambeth Conference, nor any other Body, has power to change the Faith and Order of the Holy Catholic Church as this has come to us from the Apostles' time.

The answer to the second question is equally clear. If these "Basic Principles" were accepted the Episcopal Church would no longer be the same Church that it has always been. If these "Basic Principles" were accepted the Episcopal Church would no longer be the Church in which we were Baptized, Confirmed, Admitted to the Holy Communion, and Ordained to the Ministry. If these "Basic Principles" were accepted the Episcopal Church would no longer be the Church for which Seabury and White, and our fathers in the Faith who stood with them, made such sacrifices and endured such great trials to secure the Apostolic Ministry, and to which John Henry Hobart gave his great watchword—"Evangelical Truth and Apostolic Order." These "Basic Principles" are not really a Proposal for Union between the Episcopal and Presbyterian Churches, they are a Proposal for the Episcopal Church to accept essentially the Presbyterian form of the Ministry, and so become a Presbyterian Church.

I do not believe that these "Basic Principles" will be accepted by our General Convention, but if they were it is certain that the cause of Christian Unity would not be helped and that the Episcopal Church would be faced with actual crisis. The Clergy and People of this Church still believe that the teaching

(Continued on page 9)

# EDITORIALS

*Hopeful Christian News*

Christianity is a religion of hopes. In times of extreme duress, the faithful religionist and particularly the Christian has to be content with crumbs of hopefulness. This is patently true today.

Within the last few days the press has carried some items that bring a degree of hopefulness to Christian hearts. These bits of good news are closely allied One is the report of the re-establishment of the Church Patriarch and Holy Synod in Russia by formal recognition from the Government. This is a step forward, as Alexander Werth, New York Times correspondent in Moscow cables that a prominent Soviet personality told him:

"We don't want any part of our population to think that we are trying in any way to deprive them of something they genuinely and deeply desire—religion. The Church has been patriotic and loyal and if in the past the Crurch was traditionally associated with the old regime and was almost automatically anti-Soviet, twenty-five years have made an enormous difference. Today the church has realized profoundly the national character and has fully 'accepted' us."

Mr. Werth goes on: "There is no doubt that the re-establishment of the church fits completely into that process of a revival of the Russian national tradition which has been going on for some years particularly since 1935. Many Russian unbelievers are very pleased with the reform because they like churches and church ritual as something belonging to Russian historical traditions. In a country where so much is said about the great heroes and statesmen of the past, including Ivan the Terrible and Peter the Great, there is an inenvitable interest in the Church."

This is more than hopeful news—it is thrilling news. Charge political expediency if you wish. Link this move with the dissolution of the comintern, and you still have the residue of a hopeful change for the best. We believe it to be more than a crumb of hopefulness.

To our way of thinking it proves the hardiness of Christianity. For better than twenty-five years the Christian religion in Russia has suffered all the exquisite tortures of persecution. It has survived and is beginning to function normally in the U. S. S. R. We are not implying that a religious revival has begun in Russia; or that the official attitude of the Government has become Christian. We do emphasize that there are encouraging signs on the horizon.

Coupled with this bit of news, is another flash that means a great forward step. The Archbishop of York, the Rt. Hon. Cyril Forster Garbett, is on his way to Moscow to confer with the Patriarchal Locum Tenens of the Russian Church, 76 year old Sergius. If there is a Christian leader in the world today who inspires confidence and is fearless in his approach to the realities of any given situation, it is Archbishop Garbett. We will await anxiously his report on this historic conference.

Great Britain, Russia, and the United States will each have much to contribute toward a lasting peace in the Post-War world. It is encouraging to note that a great Christian leader, in the midst of war, has gone to confer with our Christian brethren, in a country that for twenty-five years has in the minds of the unthinking been synonymous with the word god-less.

All of this is hopeful news. May we, as Christians, pray earnestly that out of this conference a firmer tie may come between our country, Great Britain, and the U. S. S. R.

There is a better chance for a Christian peace, when news such as the above is brought to the attention of thoughtful people in all three countries. It is hopeful Christian news.

*Approaches to Unity*

We publish this week a sermon by Bishop Manning, in which he disagrees with the Majority Report of the Commission on Approaches to Unity. This sermon was preached in the Cathedral. It made the headlines in the Press.

We disagree with Bishop Manning. At the same time we are willing to open the columns of the Southern Churchman to both sides on any controversial issue.

We suggest that after you read the Bishop's sermon, you take the Southern Churchman issue of August 14, or any Church paper which carried both the majority and minority reports of the Commission on Approaches to Unity, and read the recommendations of the Commission. We fear that you may not have the report, here is the resolution the Commission asks the Convention to adopt:

1. That the Joint Commission on Approaches to Unity be continued.

2. That the Joint Commission on Approaches to Unity be directed to carry forward its negotiations with the representatives of the Presbyterian Church in the United States of America.

3. That any plan for the union of the two churches, before being submitted for final action to the General Convention be referred to the Lambeth Conference for consideration and advice.

Could anything be clearer? This is merely a request for further study and negotiation, with our Christian brethren of the Presbyterian Church in the United States of America. To our mind it would be a direct slap in the face if we at this time cut off further deliberations with the Presbyterians. We do not share Bishop Manning's views, and think he and those who follow him are befogging the issue. We are for unity and not just a friendly pat on the back of other Christian groups. The latter says in effect "you are grand people, **but** our way is the only way!" We believe God's way is the only way that will lead to organic Unity.

# *Haymaking in The Swiss Alps*

*By*

*Marie Widmer*

**Hay, especially fragrant, from blossoms galore, glorious in the pastures above St. Moritz, Switzerland**

In these days of stress when landlocked Switzerland is obliged to attain an always greater degree of self-sufficiency, haymaking in all altitudes has gained added importance. Winter tarries long in the Swiss mountains and the carefully housed cattle are to a considerable extent dependent upon the yield of the summer pastures.

Haymaking begins in July and continues without a break, if the weather is favorable, until September. The bountiful meadows in the valleys are cut first. Here the hay is stored either in lofts above the cattle-stables, which on some farms still adjoin the owners' living quarters, or in special barns. In a normally good season a second crop of shorter hay can be harvested in the lower regions during the month of August.

After the first hay harvest in the lesser altitudes is well under cover the time has come for the peasants in the mountains to start their work. Hay harvesting in the high alpine districts is attended by countless dangers and when he bids farewell to his family the mower knows that he will have to brave death many times a day. His scythe on his shoulder and carrying cramp-irons and huge squares of home-spun cloth or nets neatly rolled up in a bundle, he sets out before dawn. During the few harvest weeks a peasant only goes down to the village three or four times to replenish his supplies.

Where the sure-footed goat would hardly venture the alpine haymaker stakes out his field of endeavor. For on the steepest and rockiest slopes he finds the juiciest herbs.

Absolute quiet prevails in these dizzy heights except for the occasional whistle of a watchful marmot or the

call of some wild birds. Bread, cheese and smoked meat are the haymaker's simple fare and when he is thirsty there is always a crystal-clear mountain brook nearby.

The newly mown grass is scattered and dried within a few hours in the broiling sun. As soon as it is perfectly dry it is carefully piled into a cloth or net, then carried down for temporary storage in one of those primitive chalet-type barns which one finds here and there on the steep mountainsides.

**A scene of breath-taking beauty on the Beltner Alp, in the Upper Valais, Switzerland**

In winter, when a thick mantle of snow covers the ground, the peasant climbs up to the place where he has stored his hay, first pulling, later carrying his sturdy wooden sled on his shoulders. Sometimes he is unable to take his sled as far as his barn and is then obliged to carry the heavy bundles of hay on his back until he reaches his vehicle.

In the Samnaun, in the most Eastern part of the Grisons, the hardworking men club together when the time has come for bringing down the hay. Weather conditions are carefully studied and the Council of the valley has to give the necessary permission for this truly dangerous expedition. When everything is in order heavily roped peasant-sleds padded with straw, to prevent any possible loss of hay, are hauled up the mountainside. Since the snow is many feet deep a few young men lead the way by shoveling a path. The difference in altitude between Samnaun, 6,050 feet a/s, and Alp Cevlas, where the hay has been stored, is about 3,280 feet. The ascent consequently is strenuous and the descent also is full of hardships. Often the sleds sink deep into the snow so that the brave workers have to dig them out again and again.

Bringing in the hay harvest in Switzerland is by no means accomplished after one uniform pattern. Different methods prevail in different parts of the land. Thus the peasants in the Lotschen Valley deposit their bundles of hay through an opening in the roof of their barns. A haymaker in the Emmental mountains loads his bundles on a crate specially fashioned for this purpose in order that he may have an unobstructed view for his going. In the lowlands generally the hay harvest is brought in on wagons drawn by horses or oxen.

In the Great St. Bernard region, in the Valaisan Goms, in the Engadine, as well as in parts of the Bernese Oberland, the peasants use lightly built "ladder-wagons" for taking home their hay. Before loading it they bundle it up in home-spun cloths, about eight bundles making a load. In the Lotschen Valley the price of a pasture is still figured according to the number of bundles of hay which it produces.

A glad event is the Hay-Sunday Festival which is celebrated in the middle of August and marks the height of summer life on the mountain pastures. First there is an impressive religious service in the nearest church or chapel where praise is fervently offered to God for all His bounties. Afterwards the haymakers, together with their families and friends, enjoy a happy get-together, also their favorite pastimes of singing, yodeling, alphorn and accordion playing plus dancing and wrestling.

---

## PROPOSED BASIC PRINCIPLES

(Continued from page 6)

of the Prayer Book is true and that the Historic Episcopate—the Threefold Ministry of Bishops, Priests, and Deacons—comes to us from Christ and His Apostles. They cannot, and will not, accept these "Basic Principles".

Our efforts and our prayers for Christian Reunion must continue, but these proposed "Basic Principles" should be definitely rejected and there should be no vague and general resolution adopted which will afterwards be taken to mean that these "Basic Principles" have been in some measure endorsed. A new Commission should be appointed as the Minority Report urges, a Commission more truly representative of the whole Church and with clearer realization of the principles of the Holy Catholic Church as given to us in the Prayer Book, and the work of the Commission should be broadened to include approaches not only to the Presbyterians but to the Methodists, the Lutherans, the Congregationalists, and all others, both Catholics and Protestants, who believe in Jesus Christ as God and Saviour.

THIS IS A TIME for unity in our own Church and for fellowship in spirit with all Churches. As I said to our Diocesan Convention last May, our true course, as a Church, at this time, is to work side by side with the Presbyterian Church, and with all other Churches, and not to attempt to force measures for organic union, for which none of the Churches, our own included, are spiritually ready, and which if prematurely forced will produce not unity but disunity and disruption. Our true course is to be loyal to the teachings of our own Church, to do all that we can to strengthen the spirit of mutual appreciation and brotherly love between all Churches, both Catholic and Protestant, to cooperate with others in all good works to the fullest extent possible without compromise of conviction, and to strive especially to get rid of mere party spirit and partisan prejudice in our own Church. If we will do this we shall be helping towards the day when, under the guidance of the Holy Spirit, organic union will be possible.

At this time, let us give our whole thought to the spiritual work and ministrations of the Church, and let us stand in fellowship with all Churches, and with all the Religious Forces of our land, to uphold our people in this great World Battle against Evil, Cruelty and Terror and to hasten the day of Victory for Right and Truth, that Victory which we pray shall bring true and lasting Peace, and shall open the way for this to be a better and a more Christian World.

## A CIVILIAN IN AN ARMY CAMP

(Continued from page 4)

on Sabbath to refrain from some activity not required by their superior officers, and thus symbolize their acceptance of the traditional regimen and discipline.

I FOUND, TOO, a new and deepened interest in Jewish religion. These young men who have a very keen awareness of the dangers to which they are destined soon to be exposed, saw religion now not merely as a matter of laws and prohibitions, but as a view upon life, as an affirmation of life's meaning and essential purpose. They plied me with questions that struck a much deeper note than the questions of a civilian group of the same age. They asked me to speak of the ultimate objectives and significance of religion, as a system of thought. None of the boys who spoke to me could tell of any flagrant act of discrimination which was practiced against him. Now and then, to be sure, there was a fellow soldier, and sometimes an officer, who seemed by his manner to indicate a lack of complete tolerance. All of the boys, however, testified to the fairness of the Army organization and to the desire of the Army to be fair and just to all men regardless of creed or color. I enjoyed a happy reunion with a number of Detroit boys to whom I was able to bring personal greetings and regards from their family.

It was a stimulating experience to meet face to face these thousands of youths who on the morrow are to go forth to fight and perhaps to die. It lifted one's spirit as one saw the bright, youthful faces, and heard their resolute voices. Any nation could well be proud of an Army of such timber. One felt like shouting across the oceans to the tattered and racked multitudes of the enslaved, "Hold on. Keep up your courage a little longer. The day of reckoning is coming. These young men will, under God's grace, by their vigor, sacrifice, and heroism soon deliver you."

But as one stood before these young men one also felt sobered and humbled. They are fighting not only their battle but also our battle. One wished upon his return home to say to every one of his neighbors in the city, "How utterly insignificant are the inconveniences and restrictions, the sacrifices and the taxes which have been introduced into our civilian life alongside of the great victory which must be won, and alongside of the sacrifices of these young men. Let you and I strive to do but this—to be worthy of our fighting sons."

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### THREE BOOKS ABOUT JESUS

If three different people write the life-story of one man, each has different things to tell. But the main facts are alike in all the stories—where the man lives, and the most important things that he has done.

Suppose the man they are writing about is a professor of geology. Geology is the story of the earth written in the rocks. The three people who write about the professor are his wife, his pupil, and someone who likes geology.

The professor's wife writes how kind and thoughtful he is at home with her and the children. His pupil writes that he is a teacher who makes you remember things. The one who likes geology writes what the professor has said about rocks and the earth-changes that have come during the long years past. All the stories of the professor are true—but how different!

Matthew, Mark, Luke and John—the four writers of the books called gospels—each told of the life-story of Jesus. But each showed the side of Jesus that he knew best.

The story told by these four men had much to do with making Christianity grow in the world. And it made something else grow which we call civilization.

Almost everything we know about the life of the Lord Jesus is found in these four books. If we want to be true Christians—or Christ-people—we ought to learn everything we can from the books of Matthew, Mark, Luke and John.

Matthew was a Jew whose place of work was on the road between Damascus and the seaports of Phoenicia. He collected money called custom duties from all who traveled on this highway. He was often dishonest and made people give more money than was necessary.

Matthew in turn gave all this money to the Roman rulers—except his salary, and the extra money which he dishonestly kept for himself.

One day Jesus Christ passed along the road and called to Matthew, "Follow me". Matthew gathered up his money and gave it all to the Romans; and after that he went with Jesus, and was one of His disciples.

Matthew wrote his gospel to show the Jews that Jesus was the King whom God had promised to send them. He told how Jesus was born in a family of kings. He wrote that when Jesus was a baby Wise Men brought Him rich gifts as they would to a king.

Matthew, Mark and Luke are called the synoptic gospels, because in all of them the life-story of the Lord Jesus is somewhat the same. John's gospel is different; he writes down long talks of Jesus, and tells about many wonderful deeds called miracles which are not mentioned at all in the other books.

Probably Mark was written the first of these four books; so if they were named in the right order we should say Mark, Matthew, Luke and John.

Mark is by far the shortest book of the four. The man who wrote this gospel was really named John; Mark, his Latin name, means "a large hammer". Mark's mother Mary lived at Jerusalem, and the Christians used to go to her house to pray together.

Probably Peter helped Mark to become a Christian in the first place, for in a letter Peter spoke of him as "Marcus my son". Once Mark went on a missionary trip with Paul. He turned out to be a poor missionary, for he ran away and went back home. But he was sorry afterward, and later was one of Paul's good Christian friends.

Mark wrote his story for the Romans. He showed Jesus as a strong, brave man, always working hard and doing things to help other people.

Luke was a doctor, and he had probably lived in Greece as a boy. No doubt it was Paul who had told him about Jesus.

Luke wrote his story for the Greeks. Greeks liked men who were gentle and kind and manly. So Luke wrote down the stories Jesus told about the loving father who forgave the prodigal son, the kind master who forgave his servants their debts and the great supper for the poor.

In the fifth book of the New Testament—Acts—Luke wrote about the wonderful things Jesus did for His people after He went back to His Father in Heaven. Read these five books and you will know much about the Saviour of the world.—Marian Madison, in Burning Bush.

# A WEEKLY REVIEW OF THE NEWS

## *Bishop Co-Adjutor Consecrated*

**Service Takes Place in St. Stephen's Cathedral, Harrisburg, Bishop Noble Powell Preaches Sermon**

Harrisburg, Pa.—Preaching the sermon at the consecration of the Very Rev. J. Thomas Heistand, D. D., as Bishop Coadjutor of the Diocese of Harrisburg, in St. Stephen's Cathedral, September 15, the Rt. Rev. Noble C. Powell, D. D., bishop coadjutor of Maryland, used as his text the admonitions of St. Paul to St. Timothy in II Timothy 4:1-5 to emphasize the importance and the opportunity of the work of the Episcopate in a world in which evil is rampant. He reminded the Bishop-elect that St. Paul used the words, "My Gospel", and pointed out that each minister of Christ must preach Christ as he himself has experienced Him. He declared that a bishop is a man of authority which comes to him from God through the Catholic Church, and that he must not use weasel words, but speak with the authority that comes from the Lord of Hosts. He is not an experimenter, but an expert, knowing exactly what he is doing and using tools which Christ Himself has given to him as His Ambassador. He is a leader who has seen the Light of the World and in its brightness has discovered the gold for men. He must never fail to realize that he has not chosen the Ministry, but remember that the Lord God hath sent him. He is to serve not only his diocese, but the whole world. Directly addressing the Bishop-elect he applied the words of St. Paul to St. Timothy, and adjured him to preach the Word, to be instant in season and out of season, and to make full proof of his ministry.

The Bishop of the Diocese, the Rt. Rev. Hunter Wyatt-Brown, who was to have been one of the co-consecrators, had been advised by his physician that it would be unwise for him to make the trip from Blue Ridge Summit to Harrisburg and to participate in the service, on account of his ill health. The Presiding Bishop was the consecrator, the co-consecrators being Bishops Sterrett, of Bethlehem, and Hart, of Pennsylvania. The presenting bishops were Bishops McClelland, of Easton, and Gardner, of New Jersey. Canon Paul S. Atkins, D. D., of York, Pa., and the Rev. Harry D. Viets, of Carlisle, Pa., were the attending presbyters.

The litany was read by Bishop Hart. Bishop Sterrett read the epistle, and Bishop Gardner read the gospel. The registrar was the Rev. John Henry Fitzgerald, of Brooklyn, N. Y., registrar of the Church.

The certificate of election was read by Lesley McCreath, secretary-treasurer of the diocese; the canonical testimonial by Charles L. Miller, chancellor of the diocese; the certificate of ordinations by Canon Clifford Woodworth French, bishop's chaplain; the consents of the standing committees by John I. Hartman, of Lancaster, and the consents of the bishops by Bishop Gardner. Canon Heber W. Becker, of Lancaster, was master of ceremonies, and the Rev. Charles P. James, of Columbia, was assistant master of ceremonies. Marshals were the Rev. Messrs. Stuart F. Gast, J. Moulton Thomas, John R. Leatherbury, Wayne M. Wagenseller, Robert C. Batchelder and Robert T. McCutchen.

The bishop's vestments were given by the Cathedral parish and members of his family, the pectoral cross was the gift of Mrs. Frank Payne, of Harrisburg, and the episcopal ring was given by the clergy of the diocese.

A priest of the Eastern Orthodox Church in his resplendent robes, the Rev. David Nakoff, of Steelton, Pa., was in the procession.

The Holy Communion was celebrated at an early hour by Canon French, to give opportunity for those who wished to make their communions, only the bishops, clergy, members of the standing committee and members of the new bishop's family receiving at the service of consecration.

Following the service a reception and luncheon was held in the Cathedral deanery.

* * *

### SEABURY MEMORIAL, ABERDEEN, SCOTLAND, COMPLETED

New York, N. Y.—The Rt. Rev. Frederic L. Deane, recently retired as Bishop of Aberdeen, Scotland, writes the National Council that he is anxious for American friends to know that "The Seabury Memorial" in Aberdeen has been entirely completed. "This memorial has been built entirely by American subscribers," the Bishop says, "and while I cannot reach them individually, I do hope that they may be reached through the papers and magazines of the American Episcopal Church."

Bishop Deane reports a recent visit to the Seabury Memorial by His Excellency Mr. John Winant and Mrs. Winant, accompanied by the Chinese Ambassador and Mrs. Wellington Koo, "to acknowledge on behalf of subscribers in America the completion of the Seabury Memorial."

The Memorial consists of repair, restoration and decoration of St. Andrew's Cathedral, Aberdeen, in which Samuel Seabury, first American Bishop, was consecrated.

* * *

### DATE OF CONVOCATION CHANGED

Sioux Falls, S. D.—Bishop Roberts has announced that the date of the annual Convocation of the Missionary District of South Dakota, to be held at Pierre, has been changed from Sept. 21-23 to Oct. 19-20 in order that the Convocation might have the benefit of the reports from General Convention.

## *Seminaries Unite Temporarily*

**Bexley Students Come to Virginia**

Alexandria, Va.—The Virginia Seminary and Bexley Hall are uniting temporarily. The Bexley students and Dean Roach will go into residence at Alexandria at the beginning of the fall semester.

The Bexley men will live and worship with the Virginia Seminary students and take part in all Seminary activities. All courses, whether taught by the Virginia faculty or Dean Roach, will be open to men from both institutions. But the Bexley students will be candidates for Kenyon degrees, and Dean Roach will have charge of their studies and discipline.

The war-time decline in number of candidates for the ministry, the need of conserving all funds available for theological education and the shortage of clergymen for parishes, led the Boards of the two institutions to approve this arrangement enthusiastically. But it should be emphasized that this union is temporary. Bexley Hall will preserve its identity as the theological department of Kenyon College, and will resume its functioning in Gambier as soon as the situation permits.

* * *

### CHURCH'S WORK INCREASING

Lakeport, Cal.—Mendocino County and Lake County make up an area of 6,000 square miles in the Diocese of Sacramento, in central and northern California. The Church's work has been increasing here although the region is entirely rural and suffers, like other rural districts, from exodus to industrial centers, great distances, shortage of gas and so on. The Rev. Edward Castledine, in charge of Trinity Church, Ukiah, has spent the summer at St. John's Mission, Lakeport, from which center he and his wife have been making visits for sixty miles around, holding week-day Church school classes and joining with other congregations for evening services. People share their cars and drive in to church from places eight to twenty-five miles away.

At Willits, an unorganized mission served from Ukiah, a new guild is active and services are held in a hall which the little handful of people have completely furnished as a chapel. At Trinity, Ukiah, the congregation is increasing, young people have formed a choir, the men have painted the church, the women's guild is growing. The whole region is one of great natural beauty and appears to be the abode of peace, Mrs. Castledine says, but there is hardly a house from which some one has not gone away to war.

# *Resolution On War Aims*

**Adopted by Men of Church of St. James the Less**

Scarsdale, N. Y.—The whole world is now engaged in a titanic struggle to decide whether totalitarian serfdom or the democratic way of life shall survive. The totalitarians, seeking to establish a new world order, proclaim the inequality of races and the nothingness of man, the right of self-styled "super races" to dominate all others and of men in power to enslave the common man. This is a false and evil idea of man and his destiny.

The democratic principle, founded on the Christian conception of man, rests on reason, and the reasoning is perfectly expressed in the Declaration of Independence. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed." It is for the preservation of these principles that the Allied Nations fight.

These two doctrines of the rights of man are utterly irreconcilable and there can be no compromise between them. Men of all races, in every land, must be liberated not only from their physical oppressors, but from moral and spiritual confusion due to the infiltration of totalitarian ideas.

The unconditional surrender of our enemies on the battlefields must be followed by a spiritual crusade that will forever destroy the false totalitarian doctrine, and which will firmly establish the basic principles of democracy throughout the world.

The first step in this spiritual crusade is the making of a just peace. A just peace must make secure to every man, of every race, everywhere, those inalienable rights of life, liberty, and the pursuit of happiness with which his Creator has endowed him.

A just peace must acknowledge the right of all peoples to choose the form of government under which they shall live.

The march of democracy must go forward in the post-war years, curing imperfections or inequities in the peace, until the ideals of equality and justice, of the rights of man, and government by the consent of the governed, are universally accepted. Then, and then only, will there be an enduring peace, and man, under God, will pursue his exalted destiny.

THEREFORE, We, the men of the Church of St. James the Less at Scarsdale, New York, hereby adopt this statement of the principles for which our country and its allies are fighting, and hereby present it as the foundation for a just and lasting peace;

AND we hereby respectfully URGE.

1. That the Church solemnly proclaim these principles to all men everywhere.

2. That American educators instill these principles in the minds and hearts of all children, as the very foundation of our democracy.

3. That our Government undertake to train emissaries to explain the basic principles among all peoples in the post-war world.

4. That this declaration of war aims be presented to the next General Convention of the Protestant Episcopal Church.

**RUSSIAN WAR RELIEF DIRECTOR**

New York—Appointment of Fred Myers, public relations director of Russian War Relief since its inception in 1941 as the agency's national executive dirceor, was announced today by Allen Wardwell, chairman of Russian War Relief's board of directors.

Myers succeeds Arch Mandel, who resigned to accept an executive position with Community Chests and Councils, Inc.

Wardwell said that the directors of Russian War Relief have approved an intensified public relations program in support of the fund-raising campaign of the National War Fund, in which Russian War Relief is a participant, and of continuing drives for contributions of clothing, seeds, and other supplies.

Myers will administer that program, as well as the procurement and shipment of relief supplies to the Soviet Union, which this year have been delivered by Russian War Relief at a rate exceeding $1,000,000 worth a month.

* * *

# *Praise of The Chaplain*

**By a Cadet at Maxwell Field, Ala.**

Reprinted in **Kalends,** the purely secular house organ of the Waverly Press, is the following item written by a cadet at Maxwell Field, Ala., and printed as a full-page spread in **Preflight,** the paper published by the Maxwell Field cadets:

"The Army, of course, is not an essentially religious organization. The cadet's life, however, like that of anyone else, would be empty and meaningless without a very definite spiritual guidance. And to provide that influence we have our church call and our chaplains.

"The inspiration that we get from our chaplain is far-reaching. He symbolizes consolation for those in trouble, encouragement for the despondent, and cheer for the sick. He is our link with home. No personal problem is too small for his attention, none too great for his untiring efforts in our behalf. He marries some of us. To others he is that special understanding friend. When everything seems out of focus, it is the chaplain who makes us realize the things that really count . . . ."

* * *

**ASK FOR A FACTORY CHAPLAIN**

The management of a large factory in the diocese of Worcester, England, is so impressed with the bishop's efforts to minister to his people where they live, reports the London **Church Times,** that it has asked to have a factory chaplain appointed and has offered a salary of 1,000 pounds a year.

# *Sponsor World Community Day*

**Women's Organizations and Various Denominations Urge Observance November 11**

New York, N. Y.—The Woman's Auxiliary is sharing with other groups of Church women of various denominations in urging observance of World Community Day, November 11. Miss Margaret I. Marston, executive secretary of the Auxiliary, points out that "World Community Day fits in with the observance of November 11 as a Church-Wide Day of Prayer, which has been the custom of the women of our Church for several years, and also with the plans for Forward in Service and the follow-up of the Triennial Meeting of the Woman's Auxiliary."

Auxiliary leaders are receiving suggestions for the observance covering organization, committees, worship, publicity, radio, literature, program, luncheon, and other features which can be included to develop the greatest values of the occasion. Being distributed also is a booklet issued by the United Council of Church Women, on the theme, "The Price of An Enduring Peace", containing a worship service and program material for the day.

Twenty-seven women's organizations are sponsoring the observance, as well as eight of the foremost interdenominational agencies, such as the Federal Council, Foreign Missions Conference, Home Missions Council, International Council Religious Education, Missionary Education Movement, etc.

* * *

**THE CHURCHES PREPARE FOR PEACE**

Carlye Morgan writes as follows in the Christian Science Monitor (U. S. A.), August 4, 1943:

"If the methods used by the National Opinion Research Center at the University of Denver are reasonably representative, more than 80,000,000 Americans want their churches to take part in formulating the peace. The research center samples popular opinion in each geographical secton of the country, aiming at a proper proportion of 'rich and poor, young and old, men and women', and minority groups. Lately it put this question up for answer:

" 'Do you think that the churches should make plans for the kind of peace which should be established after the war, or don't you think this is a part of their work?'

"The votes came back: 'should make plans,' 63 per cent; 'not their work,' 33 per cent; 'undecided,' 4 per cent. Two out of three persons queried favored church participation in peace planning.

"This result reflects an awareness of the nature of the conflict between what Hitler called 'two worlds'. It displays, too, some understanding of the prerequisites of durable peace. Dr. Reinhold Niebhur writes in a recent issue of Fortune Magazine:

" 'Every great crisis in world history represents a breakdown both in the organization of civilization and in the life of a culture. It is a spiritual as well as a political and economic crisis.'

"And in a book by Dr. Henry M. Wris-

ton, published late last week and reviewed on this page ("Challenge to Freedom"), the relation of the spiritual crisis of these times is restated: "No other source of freedom has ever been discovered; if we cannot accept its spiritual foundation, there is no foundation . . . Hitler . . . with swift intuition recognized religion as the enemy.' One of the 'Four Freedoms' is freedom of religion.

"Evidently a majority of free people recognizes religion as their friend, their ally, their support.

"But the churches had accepted responsibility for helping to plan the peace long before the research center switched on its green light. The scope and depth of inquiry being conducted among church leaders and laymen on post-war policies would amaze anyone who has not been fully aware of this encouraging development in public education, with its significant religious background.

"The work of church groups is by no means confined to conferences and discussion meetings, important as many of these are. Out of the organizations which promote such meetings there flows a stream of well-thought-out publications on peace questions. These include expertly prepared outlines to guide individual and group study, regular reports on group activities, bibliographies of important books on world affairs, and other guide-posts.

"One outstanding example of the churches' contribution to education is the programme called 'The Six Pillars of Peace'. This is the work of the Federal Council of the Churches of Christ in America. The wording of the 'pillars'—six statements of post-war aims —shows their authors to have been idealists guided by practical understanding of political actualities.

"Favorable comment on this programme has appeared in this newspaper under the signatures of such lay leaders as Sumner Welles, former Under-Secretary of State; Francis B. Sayre, of he State Department; Senator Joseph H. Ball, Governor Thomas E. Dewey, of New York. And the 'Six Pillars' have just been endorsed by leaders of the British Council of Churches.

"The endorsement shows that American and British views on post-war organization are moving in the same direction, even where some had expected sharp differences of opinion. Its effect will be felt far beyond the council rooms of religious leaders.

"Meanwhile the education of churchgoers as to the position of their country in the world promises to develop a political factor for peace which will be the stronger because based on a Christian concept of brotherhood."

* * *

## DIOCESE OF FLORIDA

### "The Diocesan Book of Property" Being Compiled

Pensacola, Fla.—The need of a more accurate, comprehensive and detailed statement of Church property in the Diocese of Florida than is shown by the annual compilation of parochial reports, has been apparent for some time, but, it took a resolution in Diocesan Council to focus attention upon this need and to create a determination to make the survey and file the data for easy reference and constant study by the actuary and the executive board.

The work has been begun by Frank P. Dearing, Sr., appointed by Bishop Juhan to do this arduous work. Already the completed pages are being inserted in the loose-leaf binder that eventually will be labelled "The Diocesan Book of Property". The printed forms that are being distributed to responsible persons in each congregation ask questions that are pertinent to the history of the property, its appraised value of land, buildings and funishings as well as the fire insurance coverage and the mortgage indebtedness, if any. The size of the buildings, the construction material and the use to which each building is put is also asked and space is provided on each sheet for a picture of the building, if one is available.

It is intended to have a separate page in the book for each building belonging to the Diocese or to the parishes and missions that constitute it. This means about 125 pages devoted to descriptions of buildings, including the fifty-five churches, the twenty-eight rectories, the twenty-one or more buildings used for Church School purposes, or as parish halls, and the dozen or so buildings not in use for strictly Church purposes.

It is planned to have pages in the book for description of the various pieces of property owned by the Diocese, or the congregtaions, upon which no building now stands. Properties being held for future extensions as well as property on which buildings formerly stood will be thus recorded and the possibility of loss through oversight averted. The Diocese owns two cemeteries in remote locations, from the adjacent site of which the building has been removed for use elsewhere or by fire, and the ownership of such properties as well as the responsibilities of protection and maintenance of these burial plots should be recognized and recorded.

The Diocese of Florida will be enabled to file for General Convention as accurate report of its holdings as it will be possible to make. Another valuable feature will be that from the information and pictures furnished it will be possible for a competent committee to study the insurance needs and make recommendations to those in authority. Another use to which these pictorial pages may be put will be publicity in diocesan papers so that those who live in the eastern end of the diocese as well as those who live in the western end of its 400 miles may know more of the whole field and its constituent congregations.

### Young Churchmen Gather in Formal Meeting

The first formal gathering of the Young Cuhrchmen of the Diocese of Florida, representing all ages from 12 to 25 and all youth groups, was held during the recent Y. P. S. L. Camp at Camp Weed.

The meeting was opened with a service and talk by the diocesan chairman of the Youth Division, the Rev. Ben Meginniss. The afternon was spent in various interest groups where representatives were selected for the Youth Division. Harry Douglas, diocesan representative on the Provincial Youth Commission, gave a brief and most inspiring talk after dinner.

### Bond-Lay-Away-Plan

Tallahassee, Fla.—St. John's Parish has begun what it calls a "bond-lay-away plan," and has secured gifts of war bonds and war savings stamps amounting to $900 since June.

It hopes to lay away, for use after the war, sufficient funds to increase the size of the church building and to provide better facilities for the Church School.

With over 500 communicants in the parish, and 300 Episcopal Church students at Florida State College for Women, the parish facilities are greatly strained. Also, St. John's is across the street from the chief hotel, and the attendance of transients is large.

No "drive" has been made, but the congregation is kept informed as to the weekly progress of the fund. All gifts are presented at the altar, and the rector, the Rev. Jeffrey Alfriend, writes a letter of acknowledgment to each giver. A chart, showing the growth of the amount from Sunday to Sunday, is posted in the Church vestibule.

The plan was originated at the June meeting of the parish council, with a recommendation to the vestry that it be put into effect. The vestry laid the responsibiliy of management upon the Laymen's League, whose president, Victor Johnson, named the plan committee, composed of Gordon Long, Barnes Hopkins, Palmer Munroe, Talbot Whitfield, Jr., and William L. Marshall, Jr.

The committee asked the cooperation of women of the parish, and Mrs. Elizabeth Cobb, president of the Auxiliary, secured the support of the six Auxiliary circles.

"The Chime", parish bulletin, makes frequent mention of the plan, calling attention to need for more pews in the church, and for more rooms in the parish house, giving the proper wording for the designation on the bonds, and reminding the people that they will be helping their Country as well as their Church.

### Monthly News Letter for Service Men

St. Augustine, Fla.—Seeking an answer to the problem of keeping in touch with more than fifty members of its parish, who have entered the armed services and scattered to the four corners of the world, Trinity Church is issuing a monthly news letter for this purpose.

The idea was suggested by the acting rector, the Rev. Fred Golden-Howes, and the Laymen's League of the parish has undertaken the task of editing and mailing such a publication. J. T. Van Campen acts as editor, assisted by T. Guy Lucas and H. B. Symmes.

Assuming that servicemen are primarily interested in news from home, "Trinity News Letter" is designed to bring them information on current activities of their church and associates on the St. Augustine home front. The material is divided into brief items and paragraphs to encourage reading and an effort will be made to keep it in a light, cheerful vein. It is a mimeographed publication, printed on both sides of the sheet to save paper and mailing weight. A copy of the Church's honor roll was mailed with the first issue.

While considerable difficulty has been encountered in securing current addresses of the servicemen, many of whom are frequently transferred, through the cooperation of the Young People's Service League and Woman's Auxiliary a system is being worked out whereby it will be possible to check the mailing list completely each month.

# Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**HELP WANTED**

HELP WANTED—WORKING HOUSEkeeper and companion. Good home. State salary desired. Address Mrs. H., care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

WANTED: EXPERIENCED TEACHER to tutor high school boy in fundamentals of Arithmetic. Answer "R", Southern Churchman.

**SITUATION WANTED**

WANTED, HOUSEKEEPER. FOR PARticulars address Blue Ridge School, Bris, Va.

WANTED, MATRON AND NURSE FOR boys' boarding school. Address, stating age and experience, Box 491, Warfenton, Va.

WANTED, REFINED, SETTLED WOMAN to board in old country home with modern conveniences for winter. Address "X. Y. Z.," care Southern Churchman.

### Laymen's League Holds Annual Meeting at Camp Weed

LeRoy Johnson is the new president of the Laymen's League of the Diocese of Florida, succeeding H. L. Trezise.

New officers were elected at the recent annual meeting of the diocesan Laymen's League at Camp Weed.

At the opening session, the Rev. George M. Alexander, of Palatka, spoke on "What the Layman Can Do for His Parish or Mission," emphasizing the following points:

1. Attend church regularly and enthusiastically.
2. Bring your friends to church.
3. Be friendly to everyone.
4. Take and read at least one Church paper, preferably FORTH.
5. Carry Christ and the Church to your friends, be familiar with the parish program.
6. Look about the parish and see what is needed.
7. See that your parish takes an active part in the community.

Other guest speakers included Dean Ray V. Sowers, supervisor of education for Duval County; Chaplain Frank R. Wilson, of the Jacksonville Naval Station; LeRoy Johnson, and Millard Davidson, superintendent of the Industrial School at Marianna.

Bishop Juhan, at the closing session, called attention to the need for the missionary spirit in reaching others, and particularly the youth of the Church.

### A CALL TO THE PEOPLE

(Continued from page 2)

out of mind".

Christians of America! This should not be. I plead with you, write to these Chaplains. Let them feel that there is really something in the tie that binds hearts in Christian fellowship. Remember that many of them have been in service for two or three years. It is so easy for even a minister to lose vital touch with the Church in such circumstances.

And particularly you ministers: If you have friends in the chaplaincy, write to them. They need letters from their fellow workers in the Kingdom of God. Tell them you think highly of their work. Tell them that whatever their days of weariness may be, their labors are not in vain in the Lord. Protestant, Catholic and Hebrew alike, they need not only the abiding strength and faith which come from an Omnipotent God, to carry on their sacrificial service of consecrated lives, but also they need to know that they are being thought of back home.

Second, what about the men themselves? Are they attending Church? I wish you could have been with me the other Sunday. About one thousand men were present to hear me preach. Believe me, no preacher in America on that day had a more inspiring service. How those boys sang the old hymns: "Holy, Holy, Holy," "Faith of Our Fathers," "Onward, Christian Soldiers!" How they listened to the anthem of the soldier choir, "Come, Thou Almighty King," and the beautiful solo, "The Lord Is My Light!" With what vigor did they participate in the responses! With what reverence did they bow in prayer! There were hundreds of such services being held at the same time all through these theaters of operation, some small, some large, all indicative of the response of American manhood to the worship of Almighty God.

Don't misunderstand me; I do not mean to convey the idea that all the men are going to Church. They are attending Church, however, somewhat better than they did at home. Popular Chaplains have large congregations, just as popular preachers do at home. Chaplains who are not so popular have the same results as they would have in civilian life. On the whole, among the officers and men there is a rich and abiding faith in Almighty God in the heart of the average soldier here, and the generals themselves, many of them devout Churchmen, are striving by precept and example to encourage in every way faithful Church attendance.

A week ago I stood in one of our cemeteries over here, facing the crosses, row upon row, where rested the bodies of those men who had paid the supreme sacrifice for you. About 75 chaplains of all faiths were there with me. In a simple service, and in the bond of prayer to the God of Righteousness, we paid tribute to the memory of those heroic men who had given their lives. It is in such united fellowship as there represented, that our American manhood here is courageously facing the future, looking to the certain day of victory, and to that final peace when free people everywhere shall work together to insure for the world the liberty and happiness that every man, woman and child so vitally deserves.

Friends of America! There is no clearer, more pressing call in the world today than that—the call to keep step with these gallant men of yours as they seek on a foreign soil to accomplish, at any cost, at any sacrifice, the great and worthy purposes to which they have dedicated their lives.

* * *

# Personal Notes Of Interest

**The Rev. Artley B. Parson,** who has resigned from his position in the Overseas Department of the National Council, announces that he will join the staff of St. George's, in New York City, November 1.

In the last graduating class of the Naval Training School, Williamsburg, Va., two Episcopal Chaplains were graduated: the **Rev. Arthur M. Sherman, Jr.,** and the **Rev. Sydney C. Swann, Jr.**

Chaplain Sherman is the son of the Rev. Dr. Arthur M. Sherman, of Forward in Service. He has been assistant at St. Mark's, Shreveport, La. Chaplain Swann is rector of St. Paul's Church, Hanover, Va.

**The Rev. Ivol I. Curtis,** rector of St. Peter's Church, Cazenovia, N. Y., for the past six years, began his duties as rector of St. John's Church, Jamaica Plain, on September 1. Mr. Curtis is no stranger to the Diocese of Massachusetts, having been the curate of Emmanuel Church, Boston, 1935-37. In Jamaica Plain he succeeds the late Rev. Thomas C. Campbell.

**The Rev. David Woodman Norton,** Jr., priest associate of the Church of the Advent, Boston, for the past three and a half years, began his new work as vicar of St. Stephen's Church, Boston, on September 12. After graduation from the Episcopal Theological School, Cambridge, in 1933, Mr. Norton served as curate of St. Anne's Church, Lowell, and then, 1934-36, as rector of All Saints' Church, Chelmsford, and 1936-40, rector of the Church of the Holy Trinity, Marlborough. At St. Stephen's he inherits the noble traditions of the past laid by Bishop Brent and Father Torbert.

* * *

### CLERICAL CHANGES IN SOUTH DAKOTA

**The Rev. Thomas Mathers,** of Grace Church, Huron, who leaves on September 15 to become an Army chaplain, is the ninth active clergyman from the Missionary District of South Dakota to go into the service. Including one regular Army Chaplain, South Dakota now has ten clergy in the service, leaving but two missionary clergy in the white field in the entire state.

**The Rev. Sidney Bearsheart** has been transferred from the Santee Mission, South Dakota, to Cannon Ball, North Dakota.

**The Rev. Standish MacIntosh,** formerly Superintending Presbyter of the Yankton Mission, Greenwood, has been transferred to Fort Thompson, where he will be Superintending Presbyter of the Crow Creek and Lower Brule Missions.

**The Rev. Howard Trask has been**

transferred from the Pine Ridge Agency to Greenwood to become Superintending Presbyter of the Yankton Mission and priest-in-charge of St. Peter's, Lake Andes, and St. Luke's, Wagner.

**The Rev. Levi M. Rouillard,** of Gethsemane Church, Wanblee, will be transferred to Little Eagle on the Standing Rock Mission to assist the Rev. John Clarke.

**The Rev. Andrew Weston** has been transferred from St. Elizabeth's School, Wakpala, to Santee Mission as priest-in-charge of the work there.

**The Rev. Vine Deloria,** formerly priest-in-charge of Grace Church and Good Shepherd Station, Martin, has become Superintending Presbyter of the Sisseton Mission and priest-in-charge of Gethsemane Church, Sisseton. **The Rev. John C. Caton** has been transferred from the Rosebud field, Mission, to Martin, succeeding the Rev. Vine Deloria.

---

**The Rev. Charles W. Lowry, Jr.,** Ph. D., Professor of Systematic Divinity at the Virginia Theological Seminary since 1937, has accepted a call to become rector of All Saints' Church, Chevy Chase, Maryland.

**The Rev. John J. Albert,** formerly rector of St. Paul's Church, Williamson, W. Va., has become priest-in-charge of St. Matthew's Church, Bond Hill, Cincinnati, effective September 1. His address is 1916 Portman Avenue, Cincinnati, Ohio.

**Clergy Changes in the Missionary District of New Mexico**

**The Rev. Robert S. Snyder,** formerly Canon of St. John's Cathedral, Albuquerque, and Episcopal Student Chaplain for the University of New Mexico, became Executive Secretary of the Missionary District of New Mexico and Southwest Texas, effective September 1.

**The Rev. Leon E. Morris, D. D.,** rector of Trinity Church, Trinidad, Colorado, assumed charge, in addition to his regular cure, of Holy Trinity Church, Raton, New Mexico, on September 1.

* * *

## ORDINATIONS

**Priests-Deacons in Diocese of Massachusetts**

The Rt. Rev. Raymond A. Heron, D. D., suffragan bishop of Massachusetts, ordained nine men to the diaconate and two to the priesthood on September 15 in St. John's Memorial Chapel, Cambridge, Mass., in anticipation of the commencement exercises of the Episcopal Theological School Class of September, 1943, which followed on the next day. The Rt. Rev. Henry Knox Sherrill, D. D., was unable to be present since, in his office of vice-chairman of the General (Interdenominational) Commission of Army and Navy Chaplains, he is on a tour of inspection in Alaska.

Those ordained to the diaconate, and their presenters, were:

**James Robertson MacColl,** presented by the Rev. Frederic C. Lawrence;

**Samuel D'Amico,** presented by the Rev. Frederic M. Morris;

**Frederick K. Jellison,** presented by the Rev. John R. Dallinger;

**Robert Lee Green, Jr.,** presented by the Rev. Frederic B. Kellogg;

**Albert L. Pederson,** presented by the Rev. Granville M. Williams, S. S. J. E.;

**Miles W. Renear,** presented by the Rev. Carleton N. Jones;

**Charles R. Matlock,** presented by the Rev. Gardiner M. Day;

**Robert H. Whitaker,** presented by the Rev. Arthur S. Payzant;

**Walter H. Young,** presented by the Rev. George L. Cadigan.

Those presented to the priesthood were:

**The Rev. Glenn R. Shaffer,** presented by the Rev. Harold L. Deacon;

**The Rev. William J. Wolf,** presented by the Very Rev. Angus Dun, D. D., Dean of the Episcopal Theological School.

The Rev. Robert McConnell Hatch preached; Father Williams, S. S. J. E., read the Litany; the Rev. Dr. Sherman E. Johnson read the Epistle, and Robert Whitaker read the Gospel.

**Deacon**

**Alvin Hanson** was ordained to the diaconate by Bishop Raymond A. Heron, suffragan of the Diocese of Massachusetts, on September 14 in Grace Church, Lawrence, from which Mr. Hanson was a candidate, and of which Bishop Heron was formerly the rector. Presenter was the Rev. Archie H. Crowley, present rector of Grace Church; Preacher, the Rev. Arthur F. Roebuck; Readers of the Litany, Epistle and Gospel were, respectively: the Rev. A. Chandler Crawford, the Rev. David R. Hunter and Alvin H. Hanson.

* * *

**Wilfred T. Waterhouse** was ordained to the diaconate by the Rt. Rev. W. Roy Mason, D. D., suffragan bishop of Virginia in Grace Church, Elkton, Friday, September 10. The candidate was presented by the Rev. A. C. Tucker. The sermon was preached by Rev. Richard H. Lee. The Rev. Mr. Waterhouse will be stationed at Washington, Virginia, after October 15, where he will be deacon-in-charge of Bromfield Parish and Emmanuel Church, Rapidan.

# *LETTERS*

**An Appeal for Books**

Mr. Editor:

Thank you so much for printing this appeal from Dr. Henry Lee Robison, 101 N. Jefferson Street, Director of Interdenominational Religious Work Foundation, for books for the Educational Department of the Penitentiary:

"1. 100 new Curriculum Arithmetic Work Books, Grade 5, 30c.

"2. 200 Horn and Ashbough Speller, published by Lippincott Co. This speller can be purchased at the Methodist Book Store for 65c. It provides work for grades one to eight in each book.

"3. $100.00 is needed for International Correspondence School courses for men taking advanced and specialized work, such as drafting, mill work, commercial drawing, etc.

"In addition to the above we need new dictionaries, and either a set of new Brittanica or Americana Encyclopedias for the library, which provides not only for the men in school, but other men in the institution as well.

"It is possible that if gifts came in the form of money we will be able to make the money go a little farther by taking advantage of discounts which individuals cannot always obtain. Receipts which may be used for income tax credit will be issued to any individuals that may desire them by the Interdenominational Religious Work Foundation, an organization for charitable purposes authorized to receive such gifts."

Hoping that the response will be prompt and generous.

Sincerely yours,

Sarah Mayo Oppenhimer,
C. P. C. Director 51.
Mrs. W. T. Oppenhimer,
Monroe Terrace, Richmond, Va.


# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK**

# STUART HALL

100th Session. An Episcopal school emphasizing the best in Southern tradition and culture. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girl. Excellent one and two-year secretarial courses for high school graduates. Music, Art, Dramatics. Separate lower school—grades 4 to 8. Sports including riding. Tiled swimming pool. For catalog, address

**Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal,**
**Box JS. Staunton, Va.**

# St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

**On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

# CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10TH ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

**Removed to 71-79 W. 45th St.**


## THOUGHTS FOR THE THOUGHTFUL

God can be loved through the love we show His works, and God can be served through the service we render to the humblest and most helpless of His living creatures. —Fr. A. Roche.

The final problem of human existence is the sinfulness of all men in the sight of God; and the final answer to that problem is a divine mercy which transcends, and yet does not annul, the divine justice. That, I believe, is the meaning of the Christian doctrine of the atonement.

—Reinhold Niebuhr.

When the middle-aged man is truly humble he is on the way to becoming great.

The only argument for Christ that no one can refute is Christlike character.

After all, the Jews have stood by the graves of all their oppressors in turn.

—Dean Inge.

God is always true to His servants. And He who became Man is still the Lord who rules our fortunes, justifying the confidence with which His people face life's demands, knowing that one fact is certain, God is with them to the end of the day.

This continuous influence of Christian character is one of the most ennobling and encouraging of all facts. The vast majority of Christ's followers are neither eloquent, nor rich, nor clever, but the least gifted of them can be greatly used of God when God has the whole of that person.

The astronomer finds his freedom only as he becomes servant of the stars. The farmer finds his fulfillment by keeping faith with the soil and the seasons. So we must honor life. The thrust of our will is essential, but it must be an obedient thrust.

—Dr. G. A. Buttrick.

To be with Jesus—need we fear it? To follow, where He has gone, is to travel no unblessed road. Assured of our continued intimacy with our Lord, still members of His body, and still unsevered from His ever living Christ, we need not fear to pass through the gateway, which we call death, into the fuller experience of the life beyond.

The S. P. G. has received a cheque for a hundred guineas from the parents of an airman who was shot down off Colombo by the Japanese on Easter Sunday, 1942. The donors, asking that this gift may be "earmarked for future work in Japan", remarked that "it seems to be the only decent Christian vengeance."

—Guardian (English).

On one occasion, when Dr. Schweitzer was giving an organ recital at The Hague in a packed hall, an admirer of his turned to the man beside him and asked what it was that had brought the great crowd together. Had they been drawn merely by the music of Bach or had they come to see the organist, the philosopher, and the theologian? "Not at all," was the reply, "they have come to see the man who acted while everybody else was content to talk."


## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

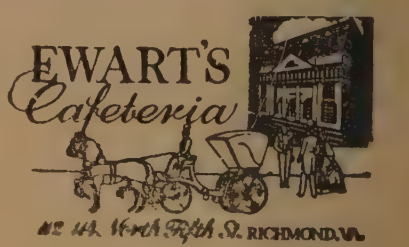
**PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SOLICIT YOUR ORDER:**

**Christian Nurture Series**
**Christian Living Series**
**Pastoral (Chalmers) Series**
**Cloister Press**
**Christian Education Units**
**Episcopal Church Series**
**New Sunday School Lesson Series**
**Church School Text Books**
**Work Books and Guides from Morehouse-Gorham Co.**
**Cloister Press & Jacobs**
**Cross & Crown System of Attendance Pins, etc.**
**Bibles, Testaments**
**Prayer Books and Hymnals**
**Write us for catalogue and Prices.**
**Episcopal Church Book Store,**

## LYCETT, INC., Church Section,

**317 N. Charles St.,**
**Baltimore, Md.**
**Episcopal and U. S. Church Flags.**
**Send for Circular with prices.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 146 Plainsfield, N. J.**




**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1943
COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK, N. Y.

# MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

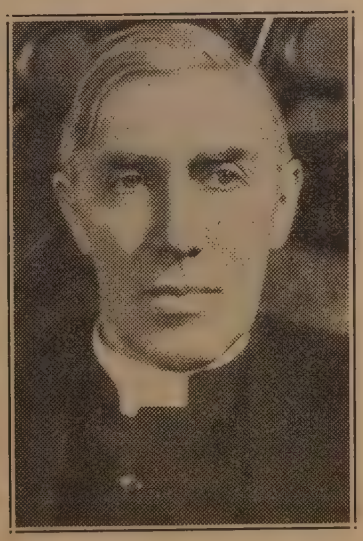
SAMPLE FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

Vol. 109—No. 39

2 OCT. 1943

# The Southern Churchman



Rt. Rev. H. St. George Tucker, Bishop of Virginia and Presiding Bishop
and the Rt. Rev. Beverley D. Tucker, Bishop of Ohio, and
Host of the General Convention

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor Secretary-Treasurer

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond, Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

# *Diaconate Report*

### Report from Commission on Approaches to Unity

THE REFERENCES to deacons in the New Testament indicate that they were appointed to be the agents of the Church's compassion and help for those in the Christian fellowship who were in physical need or distress.

It would seem that by the time of the writing of the Pastoral Epistles, the diaconate was a recognized order in the Church's organized and continuing ministry, the central duties of which continued to be those of service to physical human needs.

It is significant that this order of ministers performed certain liturgical functions which gave symbolic expression within the worship of the Church to the divine nature of that ministry of compassion to the primary human needs which first brought the diaconate into existence.

For several centuries the diaconate as thus conceived remained an independent or distinct order within the Church. Far from being absorbed into the Presbyterate, it tended for a time to be more highly regarded than the second order. St. Athanasius, for example, was never a presbyter but was elevated immediately from the office of a deacon to that of a bishop. The Church at Rome retained until the eleventh century the institution of seven deacons. These ministers, in addition to being assistants to the bishop, charged with the care of temporalities, had the specific function of almoners. Throughout the Middle Ages important vestiges of the classical situation remain.

The ordinal of the Book of Common Prayer stresses the social as well as the liturgical functions of the diaconate. The order is, however, accepted as the first stage of the threefold ministry of deacons, priests and bishops.

IN RETAINING this integration of the first two orders, which we favor, it should be emphasized that the deacon on being ordained priest does not cease to be a deacon. The responsibilities and duties of the diaconate are still incumbent upon him. The duties of the priest qua priest are primarily liturgical. But he now has the responsibility of prophecy — the proclamation of the Word of God—and of teaching. Prophets and teachers appear in Eph. 4:11 in the list of Christian ministers. Their functions have been largely subsumed into the priesthood. Similarly the functions of the primitive diaconate have largely been subsumed into the priesthood, though a vestige of its originally separate character lingers in the order as we have it.

There can be no doubt that the Anglican Communion has largely lost sight of the nature and values of the diaconate. These must be recovered and stressed, in order to make clear that ministry to the needs of the whole human being (in our complex civilization involving service in the whole field of social concern) is not only something which an interested minister may engage in, but is something which by virtue of his commission he is under obligation to fulfill.

In the Presbyterian Church, the ministry to human needs is entrusted to the deacon who, though following still his accustomed lay pursuits, is permanently set apart by formal service for this special office in the Church. The deacon may also have charge of the temporalities of the Church.

The liturgical functions of the Anglican deacon are in the Presbyterian Church entrusted to the Ruling Elder who is set apart for this office in similar fashion to that of the Presbyterian deacon. It would, therefore, seem that the nearest equivalent in the Presbyterian Church of the Anglican diaconate as it is by nature and theory is the Ruling Eldership and the Diaconate.

IN PRACTICE, HOWEVER, in the Anglican Communion the diaconate is little more than a step to the priesthood. The nearest equivalent to this in the Presbyterian Church is the licentiate. But whereas in the Anglican system the diaconate is an order of the ministry and confers indelibility, in the Presbyterian Church the licentiate is not ordained, his license can be withdrawn, and he remains a layman. In making a man a licentiate, the Presbyterian Church does not commit itself either practically or theoretically to anything like the extent the Anglican Church does in making a man a deacon.

The merging of the Anglican diaconate and the Presbyterian licentiate would not seem the best procedure. It might rather be better to introduce into the Anglican system the licentiate as a time of testing and further practical preparation for the ministry. A licentiate who proves himself might then be ordained deacon and then priest. But the diaconal functions of the priest should be explicitly stressed, their dignity emphasized, and their obligatory character affirmed.

It might be added that the preservation of the diaconate as a separate order, even though the deacon is after a brief period usually advanced to the priesthood, would have this value: it would symbolize the realm of the natural within which the supernatural works.

The question arises as to the practical relationship of the Anglican and Presbyterian diaconate. In the Anglican theory the deacon is in holy orders, has an indelible character, and is usually on his way to the priesthood. In the Presbyterian system, the deacon is a layman, but he has an indelible character and a status in the church of which he cannot be deprived though he may be inhibited (in Anglican terminology) or cease to function as a deacon for the time being and under certain circumstances. The essential similarities between the two offices thus are great. The difference between them lies in the fact that the Presbyterian diaconate is an autonomous office to which no liturgical functions attach.

A POSSIBLE SOLUTION of this problem might be as follows:

1. The Episcopal Church might well adopt the licentiate as a preliminary step to any ordination.

2. The Episcopal Church should think seriously of once more finding a place for the diaconate as a permanent order of the ministry **in its own right.** The Presbyterian tradition, by retaining within its congregational organization the office of deacon, has preserved a valuable functional organ of Church life. A permanent diaconal order might draw consecrated laymen, who have no intention of advancing to the priesthood, into the liturgical and social ministry of the Church.

3. Nevertheless, the Episcopal Church should, at the same time, retain the diaconate as an integrated order—in other words one of the "three orders of the ministry," in which ordination to a higher order presupposes previous ordination to a lower. This would insure that the "ministry of compassion," though exercised by some men as a permanent ministry in its own right, would remain also part of the ministry of priest and bishop.

4. The Episcopal Church would thus accept from the Presbyterian tradition one of its distinctive emphases of Church life—namely, the permanent diaconate as an order in its own right. The Presbyterian Church might, however, be requested to consider for adoption a corresponding contribution of the Anglican tradition—namely, the integration of diaconate, presbyterate, and episcopate.

5. If both these adjustments were made, the United Church would have a uniform and merged Church order—one enriched by shared contributions and embracing the values of both traditions.

W. Russell Bowie
Leicester C. Lewis
Charles W. Lowry, Chairman
Cuthbert A. Simpson
Theodore O. Wedel

* * *

## ABOUT CHURCH UNITY

(Brought over from page 11)

what has been written on this subject by eminent men, I do not know. Distinguished scholars though they are, it is possible that they have not. For sectarian differences are now regarded with so much contempt that few have the patience to read about them. This in a way, as a purely negative condition, is a factor rather favorable to Church union; but by itself it is hardly enough. One thing is certain, that not all the worthy men appointed to an ecclesiastical commission, be they bishops, presbyters or laymen, will be enlightened enough to understand what it is all about.

During one of the joint meetings of the two commissions I sat at dinner beside a godly Presbyterian "elder" who made this invidious verity very plain to me. He was delighted by our insistence upon the importance of "episcopal orders." "Our ministers," he said, "show hardly any disposition to obey the orders of the presbytery; but you, I am glad to see, are prompt to obey episcopal orders."

# *This Week . . .*

**ABOUT CHURCH UNITY** .....5-6
By Dr. Walter Lowrie—Honorary Canon of Trinity Cathedral, Trenton, N. J., former rector of St. Paul's Church, Rome, Italy, Author of "The Doctrine of St. John"; "Monuments of the Early Church"; "Problems of Church Unity," 1924; "Fifty Years of St. Paul's American Church, Rome"; "The Present Age" and numerous other Works.

**A HEROIC WOMAN IN THE SOLOMONS: Emily Sprott** . . . ..... 4
By the Rt. Rev. S. Harrington Littell, D. D., Retired Fifth Bishop of Honolulu, 1930-1942

**LETTING SOME LIGHT THROUGH** .....9-10
By the Rev. James W. Kennedy, rector of All Saints' Church, Richmond, Virginia

**DIACONATE** . . . ..... 2
Report from the Commission on Approaches to Unity

**FEATURES**

**Editorials** . . . ..... 7

**News** . . . .....11

**OCTOBER**

1. (Friday.)
3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
18. St. Luke. (Monday.)
24. Eighteenth Sunday after Trinity.
28. Sts. Simon and Jude. (Thursday.)
31. Nineteenth Sunday after Trinity.

**COLLECT FOR FIFTEENTH SUNDAY AFTER TRINITY**

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation: through Jesus Christ our Lord. Amen.

# EDITORIALS

*"About Church Unity"*

By the time most of our subscribers receive this issue of the Southern Churchman, General Convention will be in session.

One of the most important reports to be received by this Convention, is the report of the Commission on Approaches to Unity. We have attempted to be fair by presenting both editorially, in the news columns, and in the articles published both sides of this vital question. There are two sides, or better two approaches. We believe that the majority report of the Commission should be adopted. Because we believe that the cause of world unity will be furthered by even one union step, in healing the breach of a divided Christendom.

We therefore take great pleasure in publishing in full in this issue an article by a distinguished presbyter of this church, on the whole question of Church Unity. Dr. Walter Lowrie of Princeton, New Jersey, former Rector of St. Paul's Church, Rome, Italy, and at present honorary Canon of Trinity Cathedral, Newark, New Jersey, is the author of this article. Dr. Lowrie has been for a number of years a carfeul student of all trends leading toward unity. He states clearly and emphatically his position. He is a member of the Anglo-Catholic party. With a fair judicial mind, he interprets all the facts in the case. We advocate the reading of this article by all our subscribers. If you agree with its thesis, then write or wire your diocesan representative at General Convention.

We hope that the Convention will go on record as accepting the majority report of the Commission on Approaches to Unity.

*One Thing We Can All Do*

There is one solemn obligation that all members of the Protestant Episcopal Church can perform durinf these next two weeks. Remember the members of General Convention in your daily devotions. The obligation of prayer rests upon all of us. In this vital Convention meeting, under the duress of war conditions, pray fervently that the Holy Spirit may guide the Convention in all its deliberations. Pray that the Christian spirit of charity may be in the hearts and minds of all the members. Pray that all pride and arrogancy may be banished and that great forward steps may be taken, in the advance of Christian unity and fellowship. See that your rector uses the Prayer in the Book of Common Prayer for meetings of Councils and Conventions. You may not be able to be present at Convention, you can through the office of prayer be there in spirit.

# *A Heroic Woman in the Solomons---Emily Sprott Twenty-Seven Years on Santa Isabel Island*

*What Our American Soldiers and Sailors Find When They Land on Little-known Islands of the Southwest Pacific*

**By S. HARRINGTON LITTELL, D.D.**

**(Fifth Bishop of Honolulu)**

THE DAY WHEN the fall of Munda was announced, the dispatch from General MacArthur's headquarters stated that allied bombers had blasted Rekata Bay, 150 miles east of New Georgia, on Santa Isabel Island. This island is known throughout Melanesia as the home of a heroic missionary woman, Emily Sprott, affectionately called "Mother" by natives of many islands, among whom she has lived for twenty-seven years. The only white woman on Santa Isabel to remain after the Japanese seized the Island, she refused to leave, although forced to remain in hiding for many months, and yet kept in touch all the time with her native Christian friends throughout the Island. Openly hunted and quietly trailed by Japanese soldiers, she hid in the jungles and up in the hills. When the enemy first landed, Mrs. Sprott hid stores of food, and buried personal belongings and church furnishings. Thus much-needed provisions were saved from Japanese marauding parties which seized all they could find in the way of vegetables, chickens, nuts and other kinds of food. The invaders apparently knew well the influence and importance of Mrs. Sprott, for they sought her in her little house repeatedly, and demanded to know her whereabouts. It is reported that she was wanted as a hostage; that she was to be placed in a conspicuous spot near Japanese defenses on Tulagi to prevent, or to lighten, American air and naval attacks on that place. Exasperated at not finding her the invaders seized two young men whom they threatened to torture and shoot unless they revealed her hiding place. One of these declined to answer, and reported to her later the ordeal he had passed through. His silence he said was because, "my tongue he stuck, he no lift." The other man under rough treatment, said at last that Mrs. Sprott had gone to Australia. When freed, he went at once to see her in the hills, and anticipating her rebuke for such a statement, exclaimed, "But you did go to Australia. I only did not say that you came back." In spite of

(Continued on page 10)

# *About Church Unity*

By DR. WALTER LOWRIE

Honorary Canon of Trinity Cathedral, Trenton, N. J.

EVERY RESOLUTION looking towards the reunion of the divided Church ought to state emphatically in its preamble the practical and compelling motive for engaging in this difficult task. There are to be sure reasons more ideal for seeking Church unity, and there are more persuasive reasons for loving our brethren; but the compelling reason is that Christianity is in danger of being overwhelmed by secularism and a resurgent paganism. This is not a danger which merely threatens us in a future more or less remote, for already secularism and paganism have overrun vast tracts of Christendom, as did Islam twelve centuries ago, and in lands which are still nominally Christian Christianity has been denaturized. So we must feel when we look about us with open eyes. Our bishops in America might feelingly describe themselves as bishops in partibus infidelium. In this situation we can no longer afford the luxury of sectarianism and its conspicuous waste. Unpalatable as the truth is, our people should be told plainly that while we are talking of missions to the heathen and of forward movements the Churches all over the world are losing ground, in numbers as well as in prestige. We can find scant comfort in the opinion of the Supreme Court that this is "a Christian country," when the fact is that not half the inhabitants of these United States even so much as profess to be Christians. The proportion according to the Census is 48 per cent, and perhaps not half of these "Christians" have even a formal connection with any Church or sect. Russia, with exactly the same proportion of citizens who are brave enough to profess that they are "believers," prefers to proclaim itself an atheistic state. In our land, when we take account of the intelligentsia, the situation is far worse than I have depicted it. Hence in our schools and universities the Christian minority is reduced to much smaller proportions; and, divided as it now is, it has to contend not merely with indifference but with militant hostility. The Church must again be militant, and to fight effectively it must be united.

AT THIS MOMENT, when for the first time an opportunity of union with the Presbyterian Church is seriously presented, it is ominous to observe that many in our Communion, oblivious of our real danger, are preoccupied by the fear that the influx of so many Protestants might overwhelm the Catholic movement which has become all but predominant in our Church. Such a result I too would deplore, but I do not fear it. Catholicism in thought and practice has so much to recommend it today that it is not dependent now upon a party in our Church. If all Anglo-Catholics had the courage of their convictions, they would rejoice at finding a new field to till, a new lump to leaven. For I feel sure that, if the Presbyterians are ready to make the large concessions implied in the report now presented, they are moved by a general desire, though it may be a vague one, for a more Catholic worship and discipline. Indeed I know some who, if they were to separate from their present Communion, would prefer, like Dr. Orchard, to leap clean over the Anglican via media into the Church of Rome. I, being born a Presbyterian but predestinated to become an Episcopalian, have been able nevertheless to maintain a fraternal relation with the Presbyterian Church—in all respects except, alas, communion in the Lord's Supper. I have been honored by a place on the editorial board of a forthcoming theological review sponsored and directed by Presbyterians. Lately I lectured for a week to a hundred and seventy Presbyterian ministers—and found to my chagrin that they were better equipped as ministers of the Gospel of God than our pastors commonly are. But they occasioned me no other chagrin; they did not treat me as an outsider, although I was presented, of course, as an Episcopalian and was known to some as an Anglican of the worst sort . . . an Anglo-Catholic. Not even the fact that I had occasion to recommend distinctively Catholic doctrines aroused any obvious resentment. I was prompted by this experience to reflect upon a rather ironical consequence which is likely to result from the proposed union, namely, that Presbyterian ministers will commonly be inclined to consort more intimately with their newly discovered Catholic brethren than with the Evangelicals who are too much like themselves. From this fraternity we may expect a more evangelical Catholicism. At present our Catholicism is not radical enough to impress the Church of Rome or to exert profound influence upon the Protestant world. At this stage Anglo-Catholicism is formal rather than theological. The name has even a nationalistic tang, a suggestion that it is not meant to be universal and not fitted to be. But I have found that Anglo-Catholics are commonly ready to embrace a more universal and evangelical understanding of Catholicism, if only they are assured that the real values to which they cling are thoroughly secured by it.

If only for the fear of jeopardizing our Catholicity (universality!) some of our people, and among them men who have talked most about Church unity, are inclined to oppose the only concrete possibility of union which is now within reach, it is clear that for the same reason they must oppose union with any Protestant body upon any terms, even upon the terms of unconditional surrender.

I DO NOT IGNORE the fact that the report presented by our Commission, the document entitled Basic Principles, gives some reason for discontent. It is not persuasive because it is not clear; and it is not clear because evidently there was a (gracious?) intent to make it appear as if the concessions on both sides are precisely equivalent. Perhaps the representatives of both Churches, being jointly responsible, were equally at fault for the obscurity of this document. But on the Presbyterian side there are men of such eminence in their own Communion that they may be expected to win consent to the proposals upon which they agreed, whereas our Commission has not known how to present the case to our Church in a persuasive way. Consequently few are able to see how advantageous to us the situation actually is, and that substantially the Presbyterian Church, if its spokesmen fairly represent it, is ready to concede everything the Anglican Church has ever demanded as a condition for union.

It is a disappointment that our Commission, after fumbling for six years with various proposals (the "Concordat" and "Joint Ordination") which they subsequently rejected as futile, should now confront us with a document which is unfortunate even in its title, since it deals predominantly not with "basic principles" but with "cooperative arrangements." The

basic principles are what we already have in common. If it were not so, there would be no possibility of union. The question put to us is whether the cooperative arrangements now proposed suffice to begin with. They are only meant as a beginning—and one must begin somewhere.

It may be that no better commission could be appointed by our Church. I am inclined to think so when I see on the list the names of some of my most distinguished friends—and when I note how many professors of theology are included! The suspicion that some of these men might not be loath to see Catholicism diluted by a large influx of Evangelicals cannot fairly be regarded as a condemnation of this Commission. For how could there be a representative commission of our Church to which such a suspicion might not attach? Surely they are all, all honorable men. But, having so many honorable men in our Communion, perhaps another commission might be as good—might indeed be better for the mere fact that it is another, which not only would allay the animosity which unfortunately has been aroused, but, if it were to reach the same conclusions, would more convincingly express the mind of our Church.

There is danger, it is said, in swapping horses while crossing the river. But in this case the only peril is that our General Convention in discharging the Commission might fail to welcome heartily and emphatically the substantial offers that have been made for the sake of unity. The whole effort would thus be discredited, and a new commission would face the dispiriting task of carrying on a negotiation which had been condemned beforehand to failure.

AT THE RISK, as I have been warned, of "making everybody mad," I must say of the opposition to the report of the Commission that it has not been fair. One hardly knows whether to laugh or weep when some thirty-two (I am not sure of the number) Anglo-Catholic societies and orders unite in appropriating the slogan of the Evangelicals: "In Defense of Prayer Book Principles." It may be clever, but is it honest? Clearly these people have no right to this watchword, and they cannot utter it except with the tongue in the cheek. For really they have no more interest than I in maintaining the "Reformation settlement" which had its most eminent expression in the Book of Common Prayer. Unfortunately too the tracts which have been issued under this aegis are on a level with the sectarian controversy of the seventeenth century and ignore completely the results attained by historical study during the last hundred years. This is a reproach to the scholarship of our Church, and more particularly, as many good Catholics think, it is a discredit to the Anglo-Catholic Party.

The propositions upon which the two parties agree, and which they now recommend to their respective Churches, would have been much clearer, and to us at least more persuasive, if at the outset the basic principles which both parties accept and which both Churches do actually practice had been stated emphatically, and we had then been told what concessions each Church was expected to make for the sake of union.

It cannot be said too emphatically that we already have in common the basic principles of Christianity. As for the Holy Scriptures, no one will suspect that the Presbyterians have less reverence than we for the Bible as the rule of faith and life. As for the "system of doctrine" derived from the Bible, it ought to be made clear that this phrase was introduced some fifty years ago to relieve candidates for the Presbyterian ministry from assenting to the more peculiar and devisive tenets of Calvinism, and that since that time the Westminster Confession of Faith has been placed pretty much in the position to which we have relegated the Thirty-nine Articles. The Presbyterians, who never have rejected the Catholic Creeds, agree now to use them in public worship, as the expression of the "faith and unity of the Church." This means a great deal; it means at least "Neo-Orthodoxy," and it reflects the fact that today Modern Liberal Theology is rejected in the Presbyterian Church no less contritely than it is in ours. Twenty years ago such a union as is now proposed might have meant that while we had too little sectarian zeal to keep us apart we had too little Christian faith to draw us effectually together. Now it means that faith desires its expression and confirmation in visible unity.

THE PRESBYTERIANS have always administered Baptism in the name of the Trinity, and they regard it as a sacrament instituted by Christ. The fact that they insist upon the necessity of Baptism, that they are accustomed to baptize infants, and that they do not require immersion, singles out this Church as the one with which we might most easily unite. The Sacrament of the Lord's Supper they honestly intend to celebrate in conformity with Christ's institution and with the unfailing use of His words. They now agree to something more—something more than the Church of England or the Church of Rome could think of requiring, for they agree to use an "invocation of the Holy Spirit." They agree also to use "bread and wine." Not everyone recognizes how great a concession is implied in the word "wine," for among Presbyterians in America the use of wine is as rare as the use of bread is with us. It is clearly a necessary concession, for so long as they persist in using what is euphemistically called "unfermented wine" we cannot communicate with them, and if we could not communicate in the Lord's Supper, we should not be profoundly united, not even formally united. The conscientious scruple against drinking wine might easily be relieved by the use of the mixed chalice—which primarily was not a peculiar ritual practice, but reflected the universal custom in early times of mixing in the crater a great amount of water with the very strong wine which everywhere was in use because no other sort could be preserved in "bottles" of skin or porous clay. Unfortunately nothing is said here about the common chalice, and yet that is basic to any notion of union which is conceived as a communion. The hygienic squeamishness which has led American Protestants to use individual liqueur glasses is felt by many of our people and has led to the practice of intinction, which when it is performed by the communicants upon their own responsibility cannot well be prohibited.

From a conference which hoped to effect a formal union between Lutheran and Calvinistic Churches Dr. Martin Luther returned with the disconsolate impression that "they have a different spirit from ours." This might have been said a while ago of the Presbyterians; even today we feel it, and we feel it most uncomfortably at the celebration of the Holy Communion. It is the deepest ground of our division, it is very "basic," and yet in Basic Principles not a word is said about it. Forty years ago I thought that any approach to union must begin with a common understanding about worship, without which we cannot

ordinarily pray together. But in the meantime things have changed, and perhaps Basic Principles does well to ignore this difference, with a clear enough understanding that on the part of the Presbyterians there already exists a will to transcend such a barrier, a will which manifests itself evidently, though not always wisely, by the use not only of our prayers but of ritual embellishments (altar-cross, candles, etc.) which, to say the least, are not prescribed by the Book of Common Prayer. It seems as if the "spirit" were not now so very different, as if perhaps sufficient uniformity in worship might be attained very simply when other and more formal obstacles are removed which still check and repress a spontaneous movement towards a Catholic cult.

IT IS OF BASIC importance that Presbyterians have always laid great stress upon ordination and solemnly accredit their office-bearers by the imposition of hands. Not so basic, but nevertheless of great importance, is the fact that Presbyterians have, and always have had, substantially the same forms of Church government which are now established in our branch of the Anglican Church—except for the lack of a bishop. It would be more correct to say that we have the same forms and principles as they; for historically our whole notion of representative government in the Church, with clerical and lay delegates having equal votes, was taken either directly from the Presbyterian Church, or indirectly derived from it through the forms of secular government which were established in these United States under the influence of Calvinistic notions. Hence our diocesan conventions and our synods, except for the lack on their part of a permanent president or bishop, correspond exactly to the "classical presbytery" and the synod of the Presbyterians, and our general convention to their general assembly, so that in this respect neither party is required to make any change. At the basis of this structure we have respectively the vestry and the session (eldership); and the Anglican vestry, as its functions have been interpreted in America, has been so closely assimilated to the Presbyterian eldership that there remains not much difference between them. Unlike the vestrymen of the Church of England, who essentially are secular officers, with some authority over Church property, our vestrymen are expected to exercise important spiritual functions: they commonly elect their pastors; they select (usually from their own number) deputies to the diocesan convention; and consequently they are responsible indirectly for the delegation to our general convention. We have no reason to object if we are asked to assimilate them still further to the "elders" by consecration with prayer and (perhaps) by laying on of hands. A shrewd parson might be glad to have the right of investiture, and a good pastor would surely rejoice if he could persuade his vestrymen to aid him in the visitation of the sick, and in some way at the celebration of the Lord's Supper. Bishop Wordsworth was profoundly impressed by the fact that the relation of pastors and elders in the Scottish Church precisely reflects the parochial organization in the second and third centuries. The "ruling elder" was the most important practical innovation made by John Calvin. There is, I believe, no Scriptural precedent for such an office (any more than there is for vestrymen); but now we are not asked to accept it as "jure divino and by the will and appointment of Jesus Christ" (the claim which was made in the Westminster Assembly, and which wrecked the hope of making Presbyterianism the established religion of England), but only as an institution of approved worth—and one which substantially we already have. The name of ruling elder (which was derived from a mistaken interpretation of I Tim. 5:17) cannot, I suppose, be taken to imply that we must adopt the peculiar Calvinistic notion that all ecclesiastical rule and discipline inheres in the eldership and not in the pastor as priest or presbyter. If this is still held as Presbyterian theory, it hardly corresponds with Presbyterian practice, especially now that elders are "rotated."

In the Presbyterian Church the name of deacon is applied to lay office-bearers who have nothing more definite to do than to pass the plate. Because the Scripture speaks of deacons, such an office, it was thought, must be perpetuated—for "charity never faileth." But this is so perfunctory an addition to the ministry that such office-bearers are not always appointed; and now the Presbyterians are willing enough to eliminate it, and to use the name of deacon (and the ordination which it implies) for the licentiates who are preparing to become presbyters—exactly as we do.

AS AN ELEGANT example of the perfect equilibrium of give and take in the present negotiations, Basic Principles speaks of "two steps" which must be taken: "the adoption of the historic episcopate in a constitutional form and the adoption of the ruling eldership"—precisely as though these two concessions were exactly of equal weight. But in fact, as has been pointed out, the institution of the eldership we have already adopted substantially, and therefore in this instance the concession is altogether on one side. But the acceptance of the episcopate is an immense concession. The bishop is recognized here as the principal agent in ordination, as the "chief pastor," and as the president in every assembly. That is to say, he is recognized in his essential character. If the episcopate is here described as "the historic episcopate," we must remember that it was we who invented this term, and that this is what we have offered again and again as a condition of union. It is stipulated, moreover, that the episcopate must be "constitutional"—and that, alas, is what we have.

To estimate how great this concession is, we must remember that in the Westminster Assembly the Presbyterians were not willing to admit that the bishops, since they were not pastors of a particular congregation, had any competence to ordain. Now, however, they admit this competence ungrudgingly. It is evident that they desire to have bishops. Perhaps, if they knew what is good for them, they might prefer to have unconstitutional bishops, like those of the early Catholic age, men unhampered by any formal restrictions, acting as they were moved to act by the Holy Ghost, who because they were everywhere recognized as genuine exponents of Christianity would be able, by admitting men to their communion, to admit them into the communion of the Church universal, and by recognizing men as able ministers of the new covenant would insure them of recognition everywhere. In this way, by the action of bishops subservient neither to a general convention, nor to the State, nor to the Pope, the reunion of divided Christendom might be brought about. But I am dismayed when I think of the disillusion of our Presbyterian brethren when they must deal with some of our constitutional bishops. After all, our bishops were not chosen with a view to this situation.

Concessions willingly made cannot properly be called concessions; and another willing concession is the offer to adopt Confirmation—which is described here as a "rite" but defined as a sacrament. But here we find the one concession which is required of us, and it

(Continued on page 11)

# *Letting Some Light Through*

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:4-5.)

IN ONE OF THE plays of Maeterlink, "Pelleas and Melisande," out of an empty and silent scene comes the cry: "Open the door! Open the door! Open the big door." That cry has been answered. There are no closed doors left in the world. They are all open. We are almost as familiar with the island of Sicily as we are with the Northern Neck of Virginia. We feel no strangeness when we hear the sound of place names like Kiev and Smolensk, Lae and Guadalcanal, Ischia and Procida, Salerno and Corregidor. Awe no longer chokes us when we think of 10,000 miles away, or breakfast in New York and dinner in London, or around the world in three days. We are not surprised when we hear regularly from Africa and India and Burma by air mail. The world has become a drafty place indeed when the wind from Irak blows upon our necks and makes us sneeze, and the sound of it echoes back again to that foreign land. The doors are open, the big doors of the world are open and will never be shut again. There are no more secret places. This means the light of knowledge and understanding may shine through to us from every corner of the world and from us to those same far corners, distant no longer.

Our vision is adjusted to a world view today, one big world, composed of people who must live together in harmony or disharmony. The people themselves must choose which. That is why we must not be ignorant of the Christian Church's work in this shrunken, homey, community world, which seems so far from showing the results of that work. I want to point to a few open doors to let a little light through to those who think they are still shut, so that we shall not be caught napping when the most gigantic layman's inquiry in the history of the world returns to make its unofficial report to every part of every church of every land. I want us to be up-to-date concerning our Christian Church at its work in and among the strange and familiar places and peoples of the earth. Our boys are making a junket that will reveal how well we have done our work and won our way, whether our missions have been and are worthy of our support. We must attempt to take a like journey and see if we can catch a wide sweeping glimpse of what they are seeing and not seeing as they march through open doors torn from their hinges never to be replaced.

The proof of the importance of spreading the "good news" will be found in the actually existing conditions seen under the abnormal times of war. A report of these facts should clear up our vaguely conceived and imagined idea of them gained from speeches and articles by retired missionaries and pious writers and not by recent first-hand information. Rumors are already afloat among our people that the work of the Church has stopped dead in its tracks, killed by the war. This keeps us guessing and hoping and praying. But we want to be more certain of what we have done and are doing as a Church, and as full of faith in our task—no matter how futile or feeble it seems at times in places—as was the hero of the underground against Nazism and Fascism who was portrayed so simply, grippingly and magnificently in the picture **Watch on the Rhine.**

IN HIS LAST annual report to the National Council, which was not merely a dull recital of facts and figures, the Presiding Bishop sounded the drums of the Christian offensive which must soon begin as the roar and thunder of guns die away. His words are a preface to accepted challenge and great revival, the girding for the task of evangelizing the spiritually starved and disillusioned countries which have been stripped to the bone—literally to be clothed with flesh again and given new life. He said: "The Church's task in a world so completely at war as at present is certain to be one fraught with grave difficulties yet at the same time glorious opportunities. During the past year the Church has been fully conscious of both difficulties and opportunities and has sought to face both without hesitation."

This note will sound again and again through the short tense hours of General Convention whose job it will be to keep on tip-toe and lose not the vision in a welter of figures and reports. Try then to imagine yourself actually on the spots we touch in our rapid survey report.

**Japan**—what will our boys report from there once they get there and return? Has the church failed? So it seems. But underneath the obviously superficial and despicable enemy actions which have brought sneers and cat-calls and smoldering hate, there are certain facts we must remember if we would know the whole truth. The Church is not dead even though all of the missionaries from our country are out. The Church remains. The native clergy we won and trained are still carrying on. The flame of Christian love still burns in the dark places of the hearts of many Japanese who are praying that this holocaust may soon cease. They are preparing for cooperation in the great floodtide of the Christian crusade which will begin the moment the order comes to "cease firing." Underground now perhaps and in chains, but holding always to the belief in John's words. . . "For whatsoever is born of God overcometh the world and this is the victory that overcometh the world, even our faith." We do not know even from recent witnesses what is going on now within the Japanese Church, "but there is every reason to believe that in spite of poverty and a shortage of workers, it is alive and active," and though there will be martyrs, their blood will be the seed of the Church to come.

A number of returned missionaries from Japan are ministering to the 130,000 Japanese Americans ("Americans with Japanese faces") forced into ten relocation centers in the West and South. And their work is difficult. The camps are widely scattered from Idaho to Arkansas and in comparatively isolated regions, not always easy of access. "But we certainly owe it to them (and there are many of our own denomination among them), and to ourselves, to provide and to maintain an adequate ministry of worship, education and fellowship, such as will testify to the fact that the Christian Church practices what it preaches; that it is vitally interested in their moral and spiritual welfare, and that it will follow them and minister to them, however difficult the task may prove." The Church Women will study this problem in detail during the course of the year and it should cure any prejudice or resentment or hate which may have grown up because of the war, its propaganda and its terrible results. Our missionaries, because of their knowledge of the

language and the people, have been invaluable in smoothing out difficulties which are inherent in the situation. Many of these Japanese are American citizens, too, and many of them Christians. Never forget it.

THE PHILIPPINES—darkness has fallen for a moment upon this little land of the brown man—until MacArthur's return. Only a few scraps of news have leaked through since she came under Japanese control. "We can send neither money nor cables. We know very little about the operation of our widely scattered missions. But our guesses are based upon a few reports such as one from Manila which indicated our staff there seemed to have relative freedom of action to carry on church work. We entertain strong hopes that all our staff are safe and well." Whatever happens a remnant will be there to greet us when we return and to report: "We fought the good fight and will carry on."

CHINA—that famous phrase of Chiang Kai Shek flashes again to mind—his words to President Roosevelt after Pearl Harbor—"We stand by you with all we are and all we have." But we have done little for this great courageous nation, which has so Christian a leader—and he so noble and gallant a Christian wife. But our missionaries have remained wherever and whenever they have been allowed to stay; they have identified themselves with the lives of the people, in the occupied areas and along the roads to the great new inland nation of Free China. Schools have been bombed, hospitals sacked, homes destroyed, work smashed, families separated, ill-treatment suffered at the hands of the Japanese invader, but the work of hospitals and schools and industrial co-operatives and evangelism continues to thrive because of the indomitable spirit of those who are sharing with the Chinese the hardships of an improvised mode of life and of the skyrocket rise in the cost of living. Only those missionaries who are ready for retirement are released from the call to active service again. The rest who are in this country wait impatiently to return. You will remember the visit of some returned missionaries like Dr. Lee and the Rev. Charles Higgins, who have given us first hand accounts of conditions in both the occupied areas and in Free China. (Pearl Buck's book, **Dragon Teeth,** will help to straighten out many false ideas about what is happening in China.) Even those who are forced to remain in America until they can return are preparing for the spiritual invasion and uprising through Asia and Indo-China, which is even now in ferment. We hold to the road. No door shall be shut.

The stories of continuation under stress and duress are pretty much the same wherever the Church is at work. (And it is not only our small branch of the Christian Church at work but all of the other parts as well.) There shall be no discouragement, because miracles of enlightenment are taking place before our very eyes. Our boys from Greenland to Kiska are being educated for Christian missions in the days to come after homeland is reached again; and it may not be so long. Woe betide us if we have not done our share by intelligent, prayerful, financial support of this work which we can share in no other way.

The story of present day missions is much the same wherever we have established a bridgehead: Honolulu—Alaska — Panama Canal Zone — Cuba — Puerto Rico (a classmate of mine is the Naval Chaplain stationed there)—Liberia—Latin America, all are taxed to their utmost to care for the extra burdens war has imposed upon their inadequate and depleted staff and resources. But one sentence can describe the action of our Church wherever she has taken root and that is: overcoming the obstacles of the present by faith in God, and holding to the certain hope that in the end Christ's way shall prove victorious. I remember the wonderful words of Kurt Mueller to his children in the closing moments of "Watch on the Rhine." I cannot quote exactly, but they gave this message: "It may take my life and yours, and it may not happen for years, but decent life will come to all and man's best will rise to wipe out the dark stain of his worst. We must work for that until it comes—never for a moment forgetting that it will come. Only then shall this wretched business be ended forever."

THE STORY is vast. Its chapters run from the comfort of an American home to the horrible misery of a room in Greece barricaded by fear against unbelievable persecution, housing children who are emaciated and starving. The song of it connects the melody of our Church hymns in this beautiful place with the filth and animal life movements and cries of the wolf packs of war orphaned children roaming the parched and devastated back roads of Europe. The blood written record of it is marked in large red letters in one bold stroke, from the speech of a misguided isolationist to a prayer for death from the lips of a Jew in the lonely ghetto of forsaken Poland.

Our boys will read the story in its vastness, will sing the off-key song in its original melody (so harsh to our squeamish ears), will follow the blood written record and cry out for strength to endure. But they will know that the whole adds up to one thing—"there must be an answer to this miserable mess and we shall find it." The guns they use are but temporary instruments which they despise and use only as a terrible means to an end. This end will prove good only when the guns are thrown away and trigger fingers begin to itch at the locks of the myriad problems awaiting our solution in a world which will be suddenly released from a mad-house of bedlam. Out of this strange stillness, fresh with the sight and sound of death, will come a small voice feebly crying—life and peace.

What the interpretation of these experiences will be depends largely upon our chaplains, who represent the Christian Church to the men who will make or mar its present and future mission of redemption. They are the ones who are keeping these boys in contact with God. This is an imperative task because God still must wait for them and us to help before a decent and orderly world is wrought out of the manifold gifts He has provided. These Chaplains are so important. Our sons' spiritual welfare is in their hands and the layman's report of Christian missions these boys write will depend largely upon the receptivity and guidance provided by these chaplains. Their opportunities are many. In talks and services and even as they walk into battle with their boys, they continue to manifest a faith that God is on both sides of them crowding in close.

Are we letting enough light through today? Will the Church let enough light through all its channels? There must be no hesitation or timidity at General Convention to seize these opportunities wherever and whenever they arise and to meet the difficulties with all the expertness and courage possible. The Christian offensive messages and posters point the way. See and read them in Church periodicals and posted in parish houses, and heed their message. This spirit of "nothing must stop us" must permeate the life and

decisions of every parish. Our text gives us the way it is done. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Notice the glorious stained glass windows in almost any church. They are dazzling when the light shines through, but after dark they are dull and unattractive. It is the same glass in the same window in the same spot. But the full, true beauty of it is not revealed until the bright sunlight comes through. We are the rose windows of the world. God is the light that overcomes the darkness of both us and world. The light comes when we believe the way of Jesus is the way of power and of peace and run breathlessly along that way until He be found in His fulness for all men.

Much of the saga of the continued earth life of the Son of Man is being written today under cover, but that which is hidden will be revealed at last and that which we ask the Father in secret will be given in the full light of men's presence. Our great contribution as stay-at-home, buy-bonds, pay-taxes, do-our-own-work-Christians is in brief this:

Never get on the defensive for Christ but be ever on the offensive for, as the Presiding Bishop has said, "The time has come when the Church must launch a Christian offensive designed to take advantage of some of the tremendous opportunities resulting from the war." Do not wince or complain, then, when that opportunity costs and pinches us through demands for more sacrifice of money and time; but heedless of the costs and contemptuous of the wounds we must press on with reinforcements pouring in from every side. We must be ready to "back the attack" when the time for invasion comes.

Whatsoever is born of God can overcome the world because of the faith in God's Son who came and suffered and died that death might cease and division might end. We hold to the belief that through us this plan of God will find its fulfilment through the world's big wide open doors.

JAMES W. KENNEDY.

* * *

## A HEROIC WOMAN IN THE SOLOMONS

(Continued from page 4)

the vigilance of the Japanese soldiers, Mrs. Sprott continued to gather Christians together morning and evening for community prayers and worship. For a long time she was cut off from all communication whatever with other members of the mission on nearby islands, and from the mission headquarters in New Zealand.

### Native Christians Render Invaluable Assistance to Allies

As in the case of American and Australian airmen, army and navy personnel, on many other islands, Mrs. Sprott was assisted and protected and guided to safety by natives who acted as sentries and coast-line watchers. Our Americans in the Armed Forces are outspoken in their praise of the invaluable help they have received from these far-off, dark-skinned native Christians. Our men who two years ago did not dream of ever finding themselves among these well-nigh unknown, primitive peoples, whom they had thought of as semi-savages, are writing back to America their surprise and satisfaction in finding themselves among friendly Christians. Mrs. Sprott is at present safe in New Zealand recuperating while waiting for the first opportunity to return to Santa Isabel. This opportunity may come soon, as the island was re-taken early in September, by American forces. How she ever succeeded in making the difficult and dangerous journey, or rather series of journeys, to New Zealand is a story of thrilling adventure and of providential protection, which we are told, it would be unwise to make public yet. She pays warm tribute to the fearless way in which native clergy continue their ministrations to their own people under most difficult conditions.

### "A Faithful Melanesian Priest"

The Bishop of Melanesia, Dr. Walter Hubert Baddeley, D.S.O., tells of an instance where "the people from surrounding villages, having assembled overnight for their Communions in the morning, awoke to find a large concentration of Japanese warships anchored off shore. The men woke the priest—a Melanesian—and asked 'What now?: shall the people disperse?' His reply was something in the nature of 'I came here to celebrate the Holy Communion and I am going to do so. Why should we fail in our duty of worship when times are difficult?' The Service took place—perfectly normally; and I am told that the people afterwards dispersed with no signs of panic or even hurry, and from then onwards in that district there was everywhere a quiet carrying on—'In quietness and confidence shall be your strength.'"

### New Zealand Visitor to America

The Dean of Christ Church and Arch Deacon of New Zealand, the Ven. Alwyn K. Warren, who was a delegate to the International Religious Peace Conference at Princeton, New Jersey, in July, has an official connection with the missionary work of the Province of New Zealand which includes the Anglican Missions in New Hebrides Islands, the Banks Islands, the Solomons, and the Santa Cruz Islands, and has placed in our hands materials regarding the adventures, the courage and the successes of missionaries throughout this whole region which will be widely shared in due time with Churchmen throughout the world, as some of the most thrilling and amazing achievements of modern missions anywhere.

### Japanese Destroy Church and School Buildings

The Melanesian Mission was founded by Bishop George Augustus Selwyn of New Zealand, and later of Lichfield in 1849, and is therefore approaching its 100th Anniversary. Its first Bishop was John Coleridge Patteson, martyred at Nukapu, Reef Islands in September, 1871. A beautiful church at Tulagi erected as a memorial to Bishop Patteson and dedicated to Christ the King was completely destroyed during recent hostilities. Dean Warren says that almost the first act of the Japanese on invading an island, is to search out and destroy Christian Churches and schools, and to occupy or pillage hospitals and dispensaries with the idea of breaking down morale. He tells of an incident when two armed Japanese on scouting duty, came upon a small building of simple native architecture. Entering it, they saw it was a chapel, paused a moment in silence, removed their hats and went away—apparently Christians.

### Takes His Cathedral With Him

The present Bishop, consecrated in 1932, makes his home so far as he can have any settled location, at Siota, British Solomon Islands.

His Cathedral is built into a ship, "The Southern Cross." Sailing in it from island to island, he anchors in harbors, or moors at little docks in the large number of islands where the church has been planted. On gang planks or canoes or rafts, the Christians from many villages come aboard the ship for worship. Four or five launches are a part of the mission fleet which moves among the islands in peace times. There are two archdeaconries in this vast area under Bishop Baddeley (I) that of Southern Melanesia, which in-

cludes the New Hebrides and The Banks Islands. The normal missionary staff consists of 15 clergy, of whom 12 are natives, and four women workers. (II) The Archdeaconry of the Solomons, which includes 44 priests and twenty-three deacons, six laymen and sixteen women, of whom half a dozen are sisters of the Community of the Cross. Of the clergy, three-fourths are natives. In addition, there are over a hundred and fifty Melanesians, in ten diocesan centers, preparing as lay evangelists to assist in spreading the Church throughout the vast number of islands. Incidentally, it is interesting to know that in New Zealand there is a native Maori Bishop, a Polynesian, the Rt. Rev. Frederick Augustus Bennett, assistant Bishop of Aotearoa, consecrated in 1828, whose work centers at Kohupatiki Clive.

It is no wonder that the church has taken a strong hold upon the island peoples of the South West Pacific. It is carried on largely by native leaders and it has had steady unbroken progress for nearly a hundred years. And it is found in most unexpected places. I end with an incident from a recent issue of the New York Times, which tells of an unexpected outcome in connection with the tragic fate of an American airman. It is written by Walter L. Stewart, USA: "Lt. Bruce G. Brackett, USNR, found gallant death waiting upon Savo—upon a wild lump of island lifted from the Pacific a few miles north of Guadalcanal. With the engine of his ship lashed by Japanese fire, and spluttering sleepily, Lt. Brackett nosed into the jungle, and final darkness. The black men of Savo lifted him tenderly from the plane's bewildered wreckage and carried him across the island to its southern shore which faces the hump-backed blue of Guadalcanal. . . . They buried Lieutenant Brackett with Christian rites and honest prayers. They raised a cross above his head, and built a neat bamboo fence. They planted flowers about the grave, with its tall, clean palm trees. . . . . It is a fitting requiem for one who died so valiantly."

* * *

## ABOUT CHURCH UNITY

(Continued from page 7)

proves to be a concession which we cannot decline to make either for practical reasons or on Catholic grounds. We are asked to concede that confirmation may be administered either by a bishop or by a "duly authorized presbyter." Practically it is very desirable that the bishop be not required to confirm twice as many people as he does now, and to confirm at the moment of reunion a great multitude which no man can number. He would never get through with it, and the worst of it is that he would be regarded, more than he is now, as essentially the person whose business it is to confirm us. On Catholic grounds it cannot be refused, seeing that confirmation by a presbyter is the universal rule in the Orthodox Churches and a common practice in the Church of Rome. St. Jerome's rhetorical question, "What does the bishop do that the presbyter cannot do, except to ordain?" is conclusive for the custom which prevailed in the sixth century.

THE LAST SECTION of the report of our Commission is entitled "Cooperative Suggestions," a term which seems to imply a plurality but is followed by only one proposition. It is a proposal, I am glad to say, which is very congenial to me. I wonder that it has not attracted the favorable attention of all Catholics, for it shows the willingness of the Presbyterians to stress the priestly aspect of the pastoral ministry. It is rather ironical that by the form of "supplemental ordination" here proposed the Presbyterian minister has a chance to receive from a bishop express ordination to a priesthood, whereas we were only ordained as presbyters, that being the meaning of the word "priest" in the Prayer Book, as Pope Leo III affirmed, and as every candid scholar must admit. It is true that we commonly use the word "priest" in a sacerdotal sense, and I for one regret that the English Reformers did not use in this sense the word presbyter writ small—any more than Luther did when he retained the word Priester, or the Romans do when they say prete—although of course it would be embarrassing to exclude the bishop from the sacerdotal order, as he seems to be excluded when he is distinguished from priests as well as from deacons. In this section of the report the declaration and the prayer which are suggested seem to me excellent. The only pity is that what is here described as supplemental ordination is not explained or illuminated by the consideration that from the beginning of Christ's religion public recognition was regarded as one of the principal effects of ordination. This perception emerged in the Lambeth Conference of 1920 and was attributable, as I supposed, to Dr. Turner. I hailed it with delight, but it was stillborn. It seems that few in our Communion knew enough about early Catholicism to appreciate the pertinence of this notion to our situation today. Barnabas and Paul, so far as we know, were not ordained, but it was a matter of immense importance that from James and Cephas and John, who were recognized as "pillars," they received the right hands of fellowship. The Archbishop of Canterbury, the highest dignitary in the Anglican Communion, has recently admonished us that the medieval doctrine of the grace of orders must not be insisted upon when we are seeking Church unity. Fortunately, in this approach it is neither mentioned nor implied.

IF IT IS TRUE that upon the basic principles of the Christian faith we already are in agreement with the Presbyterians, and that the cooperative arrangements now proposed are all that we have ever asked, then we cannot reject this overture or slight it without retracting our favorite boast that ours is a "bridge Church." What sort of a bridge would that be by which men can pass over to us only in single file, one by one, by individual submissions?

It may be thought presumptuous of me, who am only a private person and can claim to represent no party or faction, that I press these considerations upon the deputies to the General Convention. I do it in this form only because my paper was written so late and was protracted to such length that none of our Church periodicals could find room to publish it until after the Convention. Truly I am loath to intervene at all in any ecclesiastical dispute, which in the nature of the case must have a quasi-political character. But I am told that what I have to say is not likely to be heard from any other source. That is quite likely, for I have the distinction—not an enjoyable distinction, for it is attributable to a dolorous fact—the singular distinction, I will say, of being the only man now living, in our Communion at least, whether here or in Great Britain, who, so far as I know, has written seriously (first forty years ago, and again twenty) upon the historical questions which underlie the problems of Church unity. Whether many of the representatives of the two Churches in question have read seriously

(Continued on page 3)

## *Conveniton News To Be Broadcast*

**Presiding Bishop Will Open Series of Nation-wide Broadcasts Sunday, October 3.**

Cleveland, Ohio.—The 54th General Convention will be described and explained by frequent radio broadcasts from Cleveland stations. Details of radio programs will appear in the newspapers from day to day.

The Presiding Bishop will open the series of nation-wide broadcasts in the Episcopal Church of the Air of the Columbia Broadcasting System from Station WGAR, Cleveland, Sunday morning, October 3, from 9:00 to 9:30 Cleveland time (Eastern Standard Time). This will be a keynote address as the Convention begins its sessions.

The Rev. Dr. Walter W. Van Kirk will make two broadcasts from Cleveland, originating with National Broadcasting Company's Station WTAM, and on a nation-wide hookup. The first will be on Friday evening, October 8, 9:45 to 10:00 when Dr. Van Kirk will summarize Convention activities. The second broadcast will be Saturday, October 9, from 5:30 to 5:45 P. M., which is the regular waekly "Religion in the News" fetaure conducted by Dr. Van Kirk for the National Broadcasting Company and the Federal Council of the Churches of Christ in America in cooperation. The hours are Cleveland time.

Arrangements are being made for the distribution of news of the Convention for the purposes of all periodic news broadcasts originating in Cleveland.

**Personal Report to Be Brought Churches After Convention**

New York, N. Y.—A personal report to the Church will follow General Convention promptly, according to announcement from the Presiding Bishop's Office. Bishop Tucker suggested to the diocesan bishops that immediately after General Convention, sectional or convocational meetings for clergy and selected lay leaders, men and women, be held. He emphasized that laymen invited should include Every Member Canvass chairmen. At these meetings a representative of the Presiding Bishop will bring a message and report on the Church's Program.

Already sixty of the dioceses and districts have accepted the plan enthusiastically, and the special "Representatives", most of them bishops, will spend three to five days in the dioceses assigned to them, attending the meetings arranged for them, and telling of the Convention, the new Program, the outlook for the Church's work locally and nationally, and latest information about opportunities growing out of the war.

* * *

**PUERTO RICO TO HAVE EPISCOPAL CHURCH OF THE AIR**

New York, N. Y.—Bishop Charles B. Colmore, now in the United States to attend General Convention, reports that at the time he left Puerto Rico, the "Episcopal Hour of the Air" was to be started as a regular feature of the Mayaguez radio station. It will be broadcast every other Sunday from 2:30 to 3:00 P. M.

The choir of St. Andrew's Church will introduce each program with a regular theme, a Praetorius coupled with the St. Andrew's Hymn, all sung in four parts a capella. Then will follow a short sermon by the Rev. Lorenzo Alvarez; then a question and answer period, informal; ending with the musical theme again and the fadeout.

The Rev. Charles F. Boynton of St. Andrew's, has developed the a capella choir into one of the outstanding features of that mission. It has 25 voices, and reports have come from many sources certifying to the fine quality of music rendered..

* * *

## *Work Is Never Done*

**And That Guy Is the Chaplain!**

Pearl Harbor, T. H.—"The Chaplain is one guy whose work is never done," comments Staff Sergeant Gene Ward, a Marine Corps Combat officer, whose home is in Jackson Heights, Long Island, N. Y.

Sergeant Ward writes about Chaplain William S. Brown, USNR, who was, before entering the service, rector of St. Paul's Parish, Toledo, Ohio.

"In addition to his biggest job," says the Sergeant, "providing for the spiritual needs of his men, Chaplain Brown is counselor, sick-bed visitor and chief personal problem solver for his men.

"After taking all this in his stride, he took an extra-curricular plunge into the Post athletic program to such a depth that he found himself out on the basketball court as referee of the rough-and-tough battles in the current intercompany hoop tourney."

Not that basketball is new to the Chaplain. He starred on the team at Feen College, Cleveland, Ohio, where he graduated with his B. A. degree in 1938.

"When a Post newspaper was started recently, Chaplain Brown displayed another talent, for his column, 'The Chaplain Speaks,' has become a regular feature. In it he discusses religion, the latest books, gives out with the newest in war gags.

"But writing is no novelty to him either, as his articles on coin collecting, his pet hobby, have appeared in a number of journals. He is a member of the American Numismatic Association and his coin collection has been appraised at over $2,000.

"There's more, too. When the urge is on him, Chaplain Brown plays as mean a set of drums as you'd want to hear and the Post Band is thinking of drafting him any day.

"All of which leads Marines around here to wonder just what their 'hustling Chaplain' will be up to next."

The Chaplain is a Bexley Hall graduate, and took his Navy training at Norfolk, Va.

## *Increased Cooperation Is Notable*

**Interdenominational Canvass of Permanent Value**

Detroit, Mich.—St. Joseph's Church regards the United Church Canvass as a creator of permanent values. Increased interdenominational and interfaith cooperation are notable. Growing out of this first cooperation in the Canvass, came a Day Camp for children of war workers, held in a nearby church, with other churches participating in leadership and equipment. In addition a series of Sunday evening union services are to be conducted this fall and winter with all churches taking part. The plan promotes a community consciousness of understanding and fellowship in the North Woodward area of Detroit.

The Rev. William Conrad Hamm, rector of St. Joseph's, says that his parish provided leadership for the various churches in setting up a community project of publicity and advertising in Detroit newspapers. Quarter-page space was used, with attractive copy and illustration. The bodies which shared in the advertising included Congregational, Baptist, Christian, Episcopal, Methodist and Presbyterian Churches, and the Jewish Synagogue Temple Beth El.

In St. Joseph's parish, Mr. Hamm says, the Every Member Canvass is conducted every year, with a steady growth of pledges and number of givers. At present some 440 families support the budget of the church, and the average pledge is nearly $50 per year. "Laymen who have headed the Every Member Canvass Committees," Mr. Hamm says, "believe thoroughly in the steps of preparation, training, canvassing and follow-up. As a result, these men are in demand for diocesan leadership."

* * *

**LEGACY MAKES POSSIBLE HOSPITAL ADDITION**

Salt Lake City, Utah.—Ground has been broken for a new wing of St. Marks' Hospital, Salt Lake City. Bishop Moulton advises that a large legacy to the hospital made possible the present plans for a much needed addition, which he believes can be completed in six months.

St. Mark's will be with the new wing, the largest hospital in its area. Bishop Moulton turned the first spade of earth on 10:30 A. M. September 8.

* * *

**SCHOOL BOY SENDS EARNINGS TO CHINA**

Englewood, N. J.—A sixteen-year-old boy has given $20 to Mrs. Lloyd R. Craighill for Church work in China, and particularly for the work of Bishop Robin Chen. The money was earned this summer by work in an electric power plant. He rooms at boarding school with the son of Bishop and Mrs Craighill, and through them became intensely interested in China and the Church's mission there.

# The Christian Church's Opportunity

**To Show the World How to Live Together**

Petersburg, Va.—Christian Education, its purpose, its scope, its methods were uppermost in the thinking of local churchmen during the week-end of September 18-20, which the Rev. D. A. McGregor, secretary of the Department of Christian Education, National Council, and Miss Charlotte Tompkins, field worker, spent at Saint Paul's Church.

"I am confident that the Church School will do its job," Dr. McGregor told the Sunday morning congregation, "those who have fallen down and are continuing to fail are you, the adult churchmen. It is a mistake to assume as many do, that Christian Education is for children only."

"The Christian Church," he went on to say, "has an opportunity today for the second time in history (the first was during the early centuries of the Christian era in the Roman Empire) to show the world, thrown as it is in close proximity, how to live together. This cannot, will not, be done unless her members are informed as well as consecrated. 'Behold I give unto you a kingdom,' says the Master. The kingdom must be understood as best we can if we are to be in any way fit to receive such a divine legacy."

At that same service the Church School teachers and officers came forward to the chancel rail and publicly dedicated themselves to their task.

Sunday evening the Church School staff met with Dr. McGregor and discussed their aims. The group decided that they would consider they had done a good job if the following things were true of their pupils at the end of the year: a relationship to Jesus Christ, Christian practice in daily life (ethics), a sense of being a part of the Church, a clearer knowledge of the Christian story, an expressive Christian life (witness), and a deeper relationship to God.

Monday afternoon the members of the staff met with Miss Tompkins to discuss materials and teaching methods.

The two days was climaxed by a dinner for the Church School staff, a committee of parents, several visiting clergy and members of other congregations.

"Our responsibility toward the Church's youth is to create a living trust in God and a spirit glad to taste the joy of loving helpfulness to others," Dr. McGregor said in speaking to them. "Do you want anything better for your children? There isn't anything better. Knit youth's life into the fellowship of the Church for she is the most powerful force in our world."

* * *

**DIOCESE OF PITTSBURGH**

**Special Convention Called for Election of Bishop**

Pittsburgh, Pa.—In accordance with the call issued July 2, 1943, a Special Convention of the Diocese of Pittsburgh, for the election of a Bishop for the Diocese and making provision for his maintenance will be held in Trinity Cathedral, Pittsburgh, on Tuesday, October 19, 1943.

There will be a celebration of the Holy Communion at 10:00 A. M., to be followed immediately by the business session.

Deputies for this Special Convention shall be elected in accordance with the canons of the Convention and the by-laws of the several parishes and missions.

* * *

**SPEND WEEK-ENDS IN CHURCH WORK**

New York, N. Y.—Two young Church people, Mr. and Mrs. Newton H. Ketcham, both employed during the week, felt that they wanted to spend their week-ends in some kind of Church work. They joined the camp staff of the Sheltering Arms, a New York institution for the care of children. Every week-end while the camps were open, Mr. Ketcham taught the boys craft, especially photography, including how to make their own cameras, while Mrs. Ketcham had a religious education program for the girls.

* * *

# Holy Trinity Rector Resigns

**The Rev. Robert E. Roe Gives Up Position Due to Ill Health**

Greensboro, N. C.—The resignation of Rev. Robert E. Roe as rector of Holy Trinity Parish, due to his health, and the acceptance of his resignation by the vestry, were announced at the service September 19.

The Rev. Mr. Roe, who has been on leave since last December at Patrick Springs, Va., where he went in an effort to regain his health after developing a heart ailment, served Holy Trinity Church twice—the first time from 1914 to 1922 and later from January 1, 1932, to the present.

The vestry has accepted Rev. Mr. Roe's resignation with much reluctance and has elected him rector emeritus of the parish.

Rev. Mr. Roe and Mrs. Roe will continue to reside in Greensboro where, as he wrote in his letter, "the personal ties may be maintained which have come to mean so much to me through the years."

The Rev. Mr. Roe is a native of the eastern shore of Maryland. He attended General Theological Seminary in New York City and for a period of approximately a decade in his early ministry was a missionary to Alaska. After serving as rector of various parishes he came here in 1914 for his first rectorship at Holy Trinity. In 1922 he received a call to an Episcopal Church in Vineland, N. J., where he remained until accepting the call to return here in 1932.

It was announced that no successor to Rev. Mr. Roe has been secured. For the present, services at Holy Trinity are being conducted by Maj. Harrison A. Brann, Episcopal chaplain at Basic Training Center No. 10.

# Consecration Sermon By Bishop Quin

**Bishop of Texas Preaches at Consecration of the Rev. Everett Jones on September 24**

San Antonio, Texas—Describing "the kind of people who alone can stop war" by his text (Acts 15:25-26), "It seemed good unto us . . . to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ," Bishop Clinton S. Quin, in his sermon at the consecration of the Rev. Everett H. Jones as Bishop of West Texas, September 24, said, "Might and numbers are necessary to overcome might and numbers, but after all, war comes to an end and peace is in the offing, only when the lesser might is exhausted and overcome, and people, not guns, made in the image of God, sit down around a table and terms are drawn. We must have the kind of people our text refers to if we are to have peace; men who have deep religious convictions, who believe man is akin to God."

"Man's only hope of a decent world to live in, and of the Peace which Jesus Christ promised," Bishop Quin declared, "is to live and build in partnership with God. We ordain clergy in the Church because we believe them qualified to make this fact plain to people. We consecrate Bishops and set them apart as overseers because we also believe them to be experienced and qualified to direct and lead people in wider areas; but the real test of such a policy on the part of the Church and of leadership on the part of the individual who is thus ordained and consecrated depends on whether or not the man selected is the type who will hazard his life for Jesus Christ."

Bishop Quin said that a bishop may be lazy; he may become engrossed in details of administration; he can be aloof from people in need; "he may be an isolationist and justify his exclusiveness on the grounds of necessary enterprise at his home base—the Church will still go on, but lag, and first in his own diocese." "He can be an ecclesiastic and hold his office by right of historical precedent but all he might have left is his See, and what he 'sees' will not be much.

"The time is on us," Bishop Quin asserted, "when the bishop may no longer coast along with the crowd preaching pious platitudes when the world is on fire, and the people want to know how to put the fire out, and they have a right to know what he means and what the Church means by this peace which Jesus Christ promised, as distinguished from the peace which the world can give. This may not be done by preaching alone; it must be supplemented and exampled by the actual living."

The Bishop listed vital present-day issues on which the Church must speak, among them Race Relationships, the Jewish problem, Japanese, Latin American neighbors, employee and employer relationships, Christian education in or in connection with the public schools, Church unity, all of them "to be settled

## Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**HELP WANTED**

WANTED: EXPERIENCED TEACHER to tutor high school boy in fundamentals of Arithmetic. Answer "R", Southern Churchman.

**SITUATION WANTED**

WANTED, HOUSEKEEPER. FOR PARticulars address Blue Ridge School, Brs, Va.

WANTED, REFINED, SETTLED WOMAN to board in old country home with modern conveniences for winter. Address "X. Y. Z.," care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

in the post-war period, and on all of which we should speak our minds as Christians, not as experts in political science, but certainly from the platform of God and man in partnership and say so even to Russia."

"The bishop has a chief part in setting the missionary policy of his Church," Bishop Quin continued. "A bishop may not straddle such issues. He is a shepherd; the shepherd leads his flock. He will never lead anyone nearer to God than he himself is. The public has a right to know where a bishop stands on such issues,—or if he merely sits."

In conclusion, Bishop Quin addressed Bishop-elect Jones directly, saying, "I was disappointed when you did not accept your election to Honolulu, but I had enough confidence in you to believe that your decision was made from conviction in prayer. I am happy at the prospect of having you as my nearest neighbor bishop. You have been able to observe many mistakes I have made in my 25 years as a bishop, and I hope you may profit from what you know.

"Throw yourself into the lives of your people. Know your sheep. Keep close to your clergy. Hold fast to your custom of an ordered period each day to get spiritual undergirding. Begin a native ministry in your diocese. Do not be lured by flattery or appeal away from your diocese too much of the time by the calls that will come to you to preach or conduct missions. After ten years you could accept a few of these invitations. Avoid the appearance of busyness. When we seem so busy we frighten the sheep we are expected to lead. Be loyal to the whole Church's program, to those with administrative responsibilities. If you do not like them, or think them misfits for their jobs, say so, but for God's sake be loyal to the Church's appointed way of caring for the whole Church, and regardless of what you get or what it costs, be known to your people and the world as a person who is willing to hazard his life for Jesus Christ."

### U. S. O. CALLS ON GIRLS' FRIENDLY SOCIETY

New York.—"The wartime picture of adolescent girls is not the peacetime school girl picture. War has affected the routine of their lives as well as that of their brothers." So says the U. S. O. in a bulletin just released on Community Planning for Adolescent Girls.

The Girls' Friendly Society was one of six national organizations asked by the U. S. O. to help prepare this bulletin that will have a nationwide use wherever the work with young girls is important. It is significant that the U. S. O. should call upon The Girls' Friendly Society to cooperate with such organizations as the Girl Scouts, the Girl Reserves and the Camp Fire Girls in sponsoring this bulletin. The Church —in this case represented by The Girls' Friendly Society—must take its place in facing new situations and using its resources and influence for the welfare of all young people.

In its guides for Community Youth Programs, the bulletin lists 14 points, such as: flexible programs for employed girls and boys, planning for the boy who has not gone into service to guard against loss of self-esteem, competing with undesirable commercial recreation by providing more attractive and sophisticated programs than those formerly considered adequate for the teen age. It ends: "An adequate program, such as outlined above, should be developed for all girls and boys, regardless of race, creed or background, so that all groups have an equal opportunity to develop into responsible citizenship. Left to stumble through this chaotic period, adolescents can create an extremely uncomfortable world, but properly guided through these conflicting times, they can take their rightful place in the world. THIS IS THE CHALLENGE FOR EVERY COMMUNITY."

* * *

### BISHOP LONGLEY PRESENTS RESIGNATION

New York, N. Y.—The Presiding Bishop has received the resignation of the Rt. Rev. Harry S. Longley, bishop of Iowa, for action at General Convention. He wishes the resignation to be effective November 1.

Bishop Longley is 75 years old, and has suffered considerably from a bronchial ailment. "I feel that it is time for me to step aside and allow a younger man to take up the burden of the diocese," he told his Standing Committee. Bishop Longley plans to move to Charleston, W. Va., where his son, the Rev. Harry S. Longley, Jr., is rector of St. John's Church.

If Bishop Longley's resignation is accepted by the House of Bishops, it is probable that a special diocesan convention will be held in December, to elect his successor. November 1 will mark the completion of 31 years as Bishop of Iowa by Bishop Longley.

## *Seventh Bishop Of Jerusalem*

**Consecration of Archdeacon Stewart Took Place in Westminster Abbey**

New York, N. Y.—Through the Jerusalem and the East Mission, the Presiding Bishop was informed that the consecration of Archdeacon W. H. Stewart as Bishop in Jerusalem took place as planned, September 21, as "The Archdeacon arrived safely in England after an inexpressibly protracted and tedious journey." The consecration was in Westminster Abbey, with the Archbishop of Canterbury as Consecrator. Archdeacon Stewart was presented by the Bishops of London and Gloucester, and the sermon was preached by the Archdeacon of Lincoln, the Ven. K. C. H. Warner.

American Chaplain Charles T. Bridgeman, who is intimately acquainted with the Bishop-elect, says, "There is no one better fitted by general training and special experience to continue the work so unexpectedly laid down by his predecessor. He had been in Palestine only two years when, in 1928, the late Bishop MacInnes installed him as Archdeacon of Palestine, Syria and Transjordan. Since then his work as Archdeacon has brought him into intimate contact with every phase of the varied work here. He has been the trusted advisor of two Bishops, and has carried the full responsibility of the administration for long periods when the Ordinary has been away or the See vacant. More than this, it has fallen to him to reside for considerable periods as the Bishop's representative in Cyprus and Iraq, as well as act as British Chaplain in Syria, Haifa and Jerusalem, and to serve as Chaplain General of the Christian Missionary Council, Editor of 'Lines of Communication,' Examining Chaplain to the Bishop, etc. These phases of his work are well known, but not so widely his hobbies, namely, 17th Century Anglican Divines, of whose works he has a splendid collection of original editions; ecclesiastical stained glass and Church architecture, though something of his good judgment might have been surmised from his contribution to the redecoration of the east end of the Cathedral and the new All Saints' Church in Beirut."

"One great asset of a Bishop in Jerusalem," Canon Bridgeman concludes, "is that he shall be able to conduct a service tolerably well in Arabic; and it was therefore good to hear the Archdeacon end Evensong in the Cathedral on the day his appointment was made public, with prayer in Arabic as well as in English.

"The confidence which the Archdeacon has inspired continues with him in his new and greater responsibilities as the Seventh Anglican Bishop in Jerusalem, and we can assure him of the loyal support which he should have and of the prayers for which he has asked."

* * *

### ST. PAUL'S INSTITUTE OPENS WITH RECORD ENROLLMENT

Lawrenceville, Va.—The 56th Session of St. Paul's Polytechnic Institute opened Tuesday, September 14, 1943,

with a record enrollment. With many more to come, over 800 have registered, representing fifteen States and Panama.

As in almost all other schools throughout the country, the male enrollment is very small. The female enrollment, however, is so large that the dormitories are more than crowded and the Institution is confronted with the problem of trying to comfortably accommodate the overflow. The students seem a fine intelligent lot filled with vision, ambition and determination. It is encouraging to know that so many of our young Negroes are too far-seeing and wise to be lured from the path of education and training by the very high wages being paid now in "temporary defense work."

This year marks the first of the full four-year college at St. Paul's and the administration is looking forward with great pride and anticipation toward the granting of the first degrees on May 31, 1944.

* * *

# Personal Notes Of Interest

**The Rev. Dr. Charles W. Lowry** has resigned his professorship at the Virginia Theological Seminary in order to accept the rectorship of All Saints' Church, Chevy Chase, in the Diocese of Washington.

Dr. Lowry will continue to offer his Senior course in Systematic Theology. Apologetics will be given by Canon Wedel, Warden of the College of Preachers, and the History of Christian Thought will be taught by the Rev. Howard A. Johnson of St. John's Church, Washington. Canon Wedel has been a visiting lecturer at the Virginia Seminary for two years and Mr. Johnson had the same status during the summer term.

Dr. Lowry joined the Virginia Seminary faculty in 1934. A native of Oklahoma and a graduate of Washington and Lee, he received his M. A. from Harvard, his B. D. from the Episcopal Theological School, and his doctorate in Philosophy from Oxford. For a year he taught at the Church Divinity School of the Pacific and was locum tenens at St. Mark's Church, Berkeley, California.

Dr. Lowry has made his mark as a learned theologian, an excellent teacher, a clear and forceful writer. He will be greatly missed at Virginia.

---

**The Rev. J. Keith M. Lee,** who has been rector of St. Paul's Church of Newport News, Va., since Nov. 1, 1922, tendered his resignation to the vestry to take effect November 1, exactly 21 years after his assuming this charge.

The Rev. Mr. Lee leaves Newport News to become rector of St. John's Church, Cuyahoga Falls, a residential suburb of Akron, Ohio. The diocese of Ohio is presided over by the Rt. Rev. Beverly D. Tucker, D. D., whose father was bishop of the Diocese of Southern Virginia many years.

Before coming to Newport News, Mr. Lee had served churches in Blackstone and Bowling Green, in Virginia.

**The Rev. Clarence R. Haden, Jr.,** assumed rectorship of St. Paul's Church, New Orleans, La., on September 12. Mr. Haden has been rector of St. Paul's Church at Gainesville, Texas; St. John's Church at Corsicana, Texas, and St. Matthew's Church at Houma, La. He was a delegate to the General Convention in 1940 from the Diocese of Texas. He attended Baylor University at Waco, Texas, in 1931, where he received his B. A. degree, the Union Theological Seminary in New York City and at Seabury Western Theology Seminary at Evanston, Illinois, where he received his B. D. degree.

---

### ORDINATIONS

#### Priest

**The Rev. Paul Kratzig,** deacon, was advanced to the priesthood by the Rt. Rev. William A. Brown, D. D., LL.D., on Friday, Sept. 17, 1943, in St. Andrew's Church, Hilton Village, Va. Chaplain William Powell of Brookline, Pa., read the Litany. The sermon was preached by the Rev. Taylor Willis, D. D., rector of Christ and St. Luke's, Norfolk, Va. The Rev. J. K. M. Lee, rector of St. Paul's, Newport News, was the presentor. The Epistler was the Rev. F. H. Craighill of Williamsburg, Va., and the Gospeller, the Rev. H. Carter Harrison of Hampton, Va. The Rev. Alfred L. Alley of Williamsburg, Va., assisted in the service. The Rev. Mr. Kratzig will remain in Hilton Village as rector of St. Andrew's Church.

---

#### Deacons

**Albert Newton Jones** was ordained on Wednesday, Sept. 15, in St. John's Church, Hopewell, Va., by the Rt. Rev. William A. Brown, D. D., LL. D. The Litany was said by the Rev. Robert P. Thomas, 3rd, of Brandon, Va. The Rev. R. F. Gibson, Jr., of Alexandria, preached the sermon. The Epistoler was the Rev. Morton Townsend of Amelia, Va. The Rev. W. M. Entwisle, rector of St. John's Church, presented the candidate.

On Sept. 18, the Rev. Mr. Jones was married to Miss Norvell Mason Montague. The Rev. and Mrs. Jones are leaving immediately for Alaska, where Mr. Jones will take up duties under the direction of the Rt. Rev. John B. Bentley, D. D.

---

**Robert Eugene Cox** was ordained to the dioconate at a service in the Church of the Holy Comforter, Burlington, N. C., Sunday morning, Sept. 19, by Rev. Edwin A. Penick, bishop of North Carolina. Mr. Cox is a native of Camilla, Ga. He was graduated from the Virginia Seminary this year. He became a resident of Burlington four years ago. He was for a time in charge of the services at Calvary and St. Andrew's chapels, missions of the local church.

---

**Frank Scranton Doremus** was presented to the Bishop of Georgia for ordination to the diaconate at St. Paul's Church, Augusta, on Sept. 19. Mr. Doremus graduated "Cum Laude," an exceptionally high honor, from Virginia Theological Seminary. He was presented by the rector of St. Paul's; the sermon was preached by the Rev. Professor A. T. Mollegen, associate professor of New Testament and Christian Ethics at the Virginia Theological Seminary.

# *LETTERS*

### Unity Within

Mr. Editor:

Writing as a layman who frequently reads Church papers representing various schools of thought or persuasion within the Protestant Episcopal Church, I am struck by one feature which is highlighted by many articles and letters pro and con the proposed Concordat with Presbyterians. This is the deep-rooted and sometimes disturbingly acrimonious nature of the disunity within the ranks of our own Church.

By way of background to these evidences of disagreement, I recall having read explanations or justifications of such a state of affairs—written some years ago, before the Concordat became a current topic. These explanations presented the existence of such freely-aired differences of viewpoint as evidence of the breadth and balance of the Anglican Communion, and as illustrating the contention that our Church is a potential bridge between the extremes of Roman Catholicism and out-and-out Protestantism. However, it seems to me that the debates and printed commentaries on the Concordat have brought this disunity even more clearly into relief, and the light in which it now appears must surely make the "bridge" look rickety, to say the least.

I am, in fact, surprised and frequently pained by the uncharitable, sarcastic and even bitter attitude which characterizes some of the references made by members of one group or "party" in the Protestant Episcopal Church about the beliefs, practices or statements of the other. These "digs" are not confined, of course, to the discussions on the Concordat, but they appear to have been given added stimulus thereby.

I should like to make this suggestion—that General Convention be asked to consider the appointment of a Commission on Approaches to Unity within the Protestant Episcopal Church—not with a view to enforcing a regimented behaviorism but rather aimed at a broader and more charitable understanding among the members of our own Church Family.

Prominent Presbyterians have already stated their desire that efforts be made to mend the open organizational breaches between the several branches of Presbyterianism in the United States, before proceeding further toward organic union with the Episcopalians.

No less necessary, it seems to me, is the clearing of the air and the promulgation of a closer Christian Brotherhood among Episcopalians, as a preliminary to any possible Concordat with any other church.

I know that there are wonderful Christians to be found in all these divergent Episcopal groups. These men and women of good will can make a real start toward "unity and Godly love" in our own Communion—a goal worthy of much of the energy now being otherwise spent.

Yours faithfully,
Edgar P. H. James,
Captain, Air Corps.

Harrisburg, Pa.

# STUART HALL

100th Session. An Episcopal school emphasizing the best in Southern tradition and culture. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girl. Excellent one and two-year secretarial courses for high school graduates. Music, Art, Dramatics. Separate lower school—grades 4 to 8. Sports including riding. Tiled swimming pool. For catalog, address

**Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal.**

**Box JS. Staunton, Va.**

# St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**

**ALL GRADES OF WRITING AND WRAPPING PAPERS,**

**Richmond, Va.**

**This paper is printed on paper supplied by the Cauthorne Paper Company.**

# CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

Removed to 71-79 W. 45th St.


### CONSECRATION OF CHURCH

On Sunday, September 19, 1943, the Rt. Rev. William A. Brown, D. D., LL.D., consecrated St. James Church, Portsmouth, Va., one of the larger colored churches in the Diocese of Southern Virginia. The Rev. M. B. Birchette is the Rector.

* * *

### FIFTIETH YEAR OF DIVINITY SCHOOL CELEBRATED

Berkeley, Cal.—The Jubilee Day of the Church Divinity School of the Pacific was celebrated on October 18, with a service of thanksgiving and three addresses by outstanding men and women who will tell of the work of the school. This event, to which all friends of the school were invited, was held in the All Saints' Memorial Chapel. In connection with the event, the School is also publishing a symposium of essays on **Christianity and the Contemporary Scene** (Morehouse-Gorham), written by various members of the faculty, guest lecturers, and members of neighboring institutions.

### C. D. S. P. Opens 51st Year

On September 20, the Church Divinity School of the Pacific opened its 51st year, with eighteen students in residence. In spite of the restrictions on civilian and theological study, three new students have been received under existing law. An innovation of the first week was a series of informal periods on the devotional life. On four successive mornings, Dean Shires, Dr. Randolph Miller, the Rev. Everett Bosshard, and Dr. Pierson Parker spoke on different aspects of private religious living. Classes began on September 27. Peter Boes, a middler student, was ordained to the diaconate on September 27 by Bishop Porter of Sacramento. Prof. Miller is giving the course in philosophy of religion for the students at the Pacific School of Religion.

* * *

### BISHOP SHERRILL VISITING ARMED SERVICES IN ALASKA

The Rt. Rev. Henry Knox Sherrill, bishop of the Diocese of Massachusetts and vice chairman of the General Commission on Army and Navy Chaplains, is now in the Alaska area visiting Protestant chaplains and service men as a representative of the Protestant Churches in the United States.

Bishop Sherrill is expected to visit Army and Navy establishments at Kodiak, Adak and Dutch Harbor.

His mission in the Alaskan area is similar to that of Dr. William Barrow Pugh of Philadelphia, Pennsylvania, in Europe. Doctor Pugh, who is chairman of the General Commission on Army and Navy Chaplains and who is Stated Clerk of the Presbyterian General Assembly, at Philadelphia, is contacting the Protestant chaplains, studying their problems and assuring them of support of home churches.

The General Commission on Army and Navy Chaplains represents a majority of the Protestant churches in the United States in furnishing chaplains for both the Army and Navy.

Bishop Sherrill is a veteran of the first World War, having served as a chaplain with Headquarters of the First Army at Base Hospital Number 5, American Expeditionary Force, from 1917 to 1919.


## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel. Wisconsin 2752.

**PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SOLICIT YOUR ORDER:**

**Christian Nurture Series**
**Christian Living Series**
**Pastoral (Chalmers) Series**
**Cloister Press**
**Christian Education Units**
**Episcopal Church Series**
**New Sunday School Lesson Series**
**Church School Text Books**
**Work Books and Guides from Morehouse-Gorham Co.**
**Cloister Press & Jacobs**
**Cross & Crown System of Attendance Pins, etc.**
**Bibles, Testaments**
**Prayer Books and Hymnals**
**Write us for catalogue and Prices.**
**Episcopal Church Book Store,**

## LYCETT, INC., Church Section,

**317 N. Charles St., Baltimore, Md.**
**Episcopal and U. S. Church Flags.**
**Send for Circular with prices.**

**PURE IRISH LINEN AVAILABLE**

**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**

**MARY FAWCETT CO.**
**Box 146 Plainsfield, N. J.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1943
COX SONS & VINING, INC.
131 EAST 23rd STREET, NEW YORK, N. Y.

# MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

SAMPLE FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

Vol. 109—No. 40

9 OCT. 1943

# The Southern Churchman

## Hymn Sung at the Presentation of the United Thank Offering

HAIL TO the Lord's Anointed,
Great David's greater son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

He comes with succour speedy
To those who suffer wrong,
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying
Were precious in His sight.

He shall come down like showers
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in His path to birth:
Before Him on the mountains
Shall peace, the herald go;
And righteousness in fountains
From hill to valley flow.

Kings shall bow down before Him
And gold and incense bring;
All nations shall adore Him,
His praise all people sing;
To Him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.

O'er every foe victorious,
He on His throne shall rest;
From age to age more glorious,
All-blessing and all-blest:
The tide of time shall never
His covenant remove;
His name shall stand for ever,
His changeless Name of Love.

—James Montgomery

**THE UNITED THANK OFFERING PRESENTED OCTOBER 4, 1943, AMOUNTED TO $1,119,878.91**

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond, Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## *LETTERS*

### PART OF A LETTER

**From a Soldier of Alexandria, Va., to His Rector**

I HAVE BEEN driving a tank. Now they are sending me to another Camp that is about 50 miles away, where I am to teach Machine Gun School. I want to meet the boys I am going to teach. They have just come in the Army and I am sorry for them. They are so young. Some of them do not look like they can fire a machine gun. But I guess the Army knows what it is about. I am trying to make friends with all of them. There are 450 in all. Today is Sunday and I have just come back from Church. I took 45 of them to Church with me. They all seem like fine boys. The job the Captain gave me is a big job, and it is kind of on my mind. These boys depend on me to teach them and I am going to teach them everything I know about it, and God will do the rest. If we trust Him I know we all will come home safe. I have not missed a Sunday going to Church and it helps me a lot. By going it puts my mind at rest. There are some very fine people here. They treat you just as if you were their own sons, and I think the USO is doing a fine job for the boys in the Service. Home gets on my mind once in a while, but I go to town and talk to the people or go and have a talk with the Chaplain and he sets me right with the things I have on my mind. I pray every night for the day this war will end so I can come home to my people and friends once more. The cooks are getting ready to call us to eat. Say Hello to my friends and keep on writing to me. It helps me to hear from people back home.

Note: This man (in his twenties) was not at all a Parson's pet before his induction a few months ago and at first he was miserably homesick in the Army and "nothing was right".

* * *

## Personal Notes Of Interest

### ORDINATIONS

**Priests**

**The Rev. Ellsworth Bertram Jackson** was advanced to the priesthood on September 22, 1943, by the Rt. Rev. John J. Gravatt, D. D., in the Church of the Epiphany, Spartanburg, S. C. He was presented by the Rev. William S. Lea, rector of the Church of the Advent, Spartanburg. The sermon was preached by the Rev. Quintin E. Primo, Jr., of Rutherfordton, N. C.

**The Rev. Neil Irvin Gray** and the **Rev. Francis Paul Davis** were ordained to the priesthood by the Rt. Rev. J. Thomas Heistand, D. D., bishop coadjutor of the Diocese of Harrisburg, in St. John's Church, Bellefonte, Pa., on the Feast of St. Michael and All Angels, September 29.

Canon Stuart F. Gast was the preacher. The litany was read by the Rev. Herbert Koepp-Baker, Ph. D. The Rev. Robert J. Sudlow presented Mr. Gray, and Dr. Koepp-Baker presented Mr. Davis.

Mr. Davis will be rector of St. John's Church, Bellefonte, Pa., and Mr. Gray will be vicar of Holy Trinity Church, Hollidaysburg, Pa., both in the Diocese of Harrisburg.

**The Rev. Morton T. Kelsey** was ordained priest in Emmanuel Church, East Syracuse, N. Y., on September 17, 1943, by the Rt. Rev. Malcolm E. Peabody, D. D., bishop of Central New York. He was presented by the Rev. C. B. Runnalls. The sermon was preached by Rev. Burke Rivers Hais to be priest-in-charge of Emmanuel Church, East Syracuse, N. Y.

**Deacons**

**English Hopkins Weston** was ordained to the diaconate by the Rt. Rev. John J. Gravatt, D. D., bishop of Upper South Carolina, on September 15, 1943, in St. John's Church, Congaree, S. C. The candidate was presented by his rector, the Rev. Dr. G. Croft Williams. The Litany was read by the Rev. Dr. Lewis N. Taylor, and the sermon was preached by the Rev. Louis C. Melcher, rector of Trinity Church, Columbia, S. C. The Rev. Mr. Weston will serve as curate of Trinity Church, Columbia.

**Robert Malcolm McNair** was ordained deacon in an impressive service held Thursday morning, September 23, in Emmanuel Episcopal Church, Southern Pines, by the Rt. Rev. Edwin A. Penick, D. D., bishop of the Diocese of North Carolina.

The candidate was presented by the Rev. Francis Craighill Brown, rector of the parish, who also preached the ordination sermon. Others taking part in the service were the Rev. James McDowell Dick, who read the Epistle, and the Rev. Matthew George Henry, who read the ordination litany.

The Rev. Mr. McNair, formerly of Latta, S. C., will be deacon in charge of Calvary Church, Tarboro, where he has been lay assistant for the past year.

Following the service the members of vestry of Emmanuel Church were hosts at luncheon to the clergy and visitors at the Country Club.

**Mr. Wm. Bradford Truner Hastings,** son of the Ven. A. Abbott Hastings, was ordained to the diaconate by the Rt. Rev. G. Ashton Oldham in St. Paul's Church, Troy, N. Y., September 26. Archdeacon Hastings presented his son, and the rector, the Rev. John Gass, D. D., preached the sermon.

Mr. Hastings is a graduate of Pawling School, Union College and the Virginia Theological Seminary. He will begin his ministry in the Diocese of Missouri at St. Paul's Church, Overland.

**George Carlton Stierwald** was ordained deacon in Christ Church, Oswego, N. Y., by the Rt. Rev. Malcolm E. Peabody, bishop of Central New York, on September 22, 1943. He was presented by the Rev. Franklin P. Bennett. The sermon was preached by the Rev. Fenimore E. Cooper. He is to be curate of St. Paul's Church, Syracuse, N. Y.

**Albert Stone Hoag** was ordained deacon in All Saints' Church, Johnson City, N. Y., by the Rt. Rev. Malcolm E. Peabody, D. D., bishop of Central New York, on September 27, 1943. He was presented by Archdeacon Walter M. Higley. Sermon was preached by the Rev. Percy F. Rex. Mr. Hoag is to be deacon-in-charge of Pulaski Mission Field in Central New York.

**George Arthur Workman** was ordained deacon in Christ Church, Oswego, N. Y., by the Rt. Rev. Malcolm E. Peabody, D. D., bishop of Central New York, on September 22, 1943. He was presented by Rev. Franklin P. Bennett. The sermon was preached by Rev. Fenimore E. Cooper. Mr. Workman is to be curate of St. Paul's Church, Watertown, N. Y.

* * *

**RHODE ISLAND**

Newport.—The annual Newport Conferences for clergy and laity were held last week at St. George's School. Leaders, besides Bishops Perry and Bennett, were the Rev. C. Avery Mason, from the Church's headquarters in New York; the Rev. Robert P. Casey, Ph. D., of Brown University; and the Rev. Arthur M. Dunstan, of Rhode Island.

The Rev. W. Eugene Snoxell, now rector of St. Mary's Church, Warwick Neck, and instructor at St. Andrew's School at West Barrington, has accepted a teaching post at the Lenox School in Western Massachusetts.

# HAVEN . . .

By J. W. KENNEDY

A JACK-IN-THE-BOX is a toy for children. I have had many of them. The chief joy of them, as I remember, seems to be a bit of dread over what we know will appear when we release the catch. The inside jumps out so quickly and is so close to us that we are frightened by it. There is a kind of boogey-man fear of these boxes, and it takes a lot of childish courage to slip that catch loose, even though a gleeful laugh follows the jack's jump out of the box. This is a pretty good figure for use in describing the reasons for our neglect in releasing that catch on the jacks in the many boxes of our souls, and letting out that which has been pressed down and locked up for a long time. It is the childish dread of opening hidden things because we know that what is tightly closed within is going to jump out and we are not sure whether it will startle and frighten us or not. When we finally get around to releasing the catch and letting the jack out of the box we are free indeed, for the inanimate creature (made potentially animate only by our stuffing it into the box, attempting to keep it out of sight) can no longer jump out at us unless we force him back in again.

When there is that jack-in-the-box feeling about something within, waste no time about slipping aside the catch and letting the penny dreadful fear have its moment and then die. One box that is continually being sprung and refilled is our attitude toward others. We have that feeling of something hidden, and we think we know what it is, but we hesitate to open the latch and let it out. We are fearful lest it be a monster and not the queer looking little jack at all. The longer we hesitate the more monstrous the contents becomes and the less desirous we are of letting them out. Be assured that there is only one difficult moment in the entire process of the release of pent-up feelings of guilt or suspicion or other things, and that is the actual moment when the jack jumps out. From that very instant there is no more harm left in the jack or in the box. For those who seek to release that which is cooped up and hidden and is a nagging, uncomfortable sense of uncertainty always in feeling distance, it is well to remember that the experience is not half so terrible as we have imagined. I cannot prove it unless you try it, and tomorrow is much later than today. Try it with resentment, or misunderstanding, or barriers of one kind or another, or long hidden guilt and the like.

THINKING ALONG such lines of release, a phrase of Kirkegaarde, the great theologian, neglected until quite recently, whose life work is now making itself felt on the soul-life of the world, comes to mind: "Truth is only truth when it is truth to me." This applies in like measure to almost everything; until we are identified with whatever it is, we can have no part in it.

It is easy to preach, "Christ died for thee!" but there will be no saving of anyone until "Christ died for me" is upon our lips. How wholesome is the contrast between two toy shops. In one the jacks are all stacked up in little black boxes, waiting to jump out at us and scare us. In the other the boxes are open and the jacks are swinging over the sides in grotesque positions but with all the frightening quality gone out of them. When we fully realize the truth of a condition and that a part of that truth is for us, it will make many of us go ahead and release the catches on our own boxes and let out the inner spring jacks. Do not

(Continued on page 5)

# *This Week . . .*

**A CHALLENGE TO CHRISTIANITY** . . . . . 4
By the Ven. F. W. Neve, D. D., Archdeacon of the Blue Ridge

**ADDRESS** . . . . . 8
By Dr. Harold L. Trigg, President State Teachers' College, Elizabeth City, North Carolina

**OPENING ADDRESS AT THE GENERAL CONVENTION** . . . . . 5
By the Presiding Bishop, Henry St. George Tucker

**STATEMENT TO THE JOINT SESSION OF GENERAL CONVENTION** . . . . . 5
By the Presiding Bishop

**CHRISTIANS AND WORLD ORDER** . . . . . 7
By Dr. Wu Yi-fang, President of Ginling College for Girls, Chengtu, China

**SPEECH BY DR. JAMES THAYER ADDISON** . . . . 8
Vice-President of the National Council, at the Joint Session of the Convention Sunday night, October 3

**FEATURES**

**Editorials** . . . . . 7

**News** . . . . . 11

**OCTOBER**

1. (Friday.)
3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
18. St. Luke. (Monday.)
24. Eighteenth Sunday after Trinity.
28. Sts. Simon and Jude. (Thursday.)
31. Nineteenth Sunday after Trinity.

**THE SIXTEENTH SUNDAY AFTER TRINITY**

**The Collect**

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church, and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord.

Amen.

# *A Challenge to Christianity*

By FREDERICK W. NEVE

I REMEMBER very well, in my last year at Oxford, hearing a sermon by Dr. Pusey preached, however, by Cannon Liddon, as his doctor advised him not to preach it himself for he was then ninety years of age. This sermon made a deep impression on my mind, which has deepened with the years that have elapsed since then. Its main teaching was to the effect that the Church and Natural Science should work independently of each other, each carrying on its own work on its own lines. With the exception of a temporary excursion into the Modernist Movement, which failed to satisfy me, I have followed the line suggested by Dr. Pusey.

**Going Forward on the Spiritual Plane**

For a number of years I have felt that the great work of Natural Science constitutes a challenge to the Church to carry out a similar work along spiritual lines by seeking to develop the resources of the spiritual world, for the benefit of mankind, just as Natural Science has been developing the resources of nature for the same purpose. For some years I was able to go no further because I did not know how this work was to be carried on. The first great war—1914-1918—however, made me feel that after the war the great work of reconstruction would have to take place and that an entirely new order of things would have to be created. I, therefore, determined to prepare myself to take part in this work of reconstruction when it should take place. It seemed to me that it afforded an opportunity to make a great venture of faith along the lines suggested above in relation to the development of the resources of the spiritual world.

**The Order of the Thousandfold**

Therefore, at the beginning of the year 1917, I began to pray to be made a thousandfold more useful, in order that I might be equipped for such an addition of spiritual power as would enable me to make a worthwhile contribution to the great work which lay ahead. The story of what followed is, I believe, familiar to most of those who will read this article, namely the incident of the little child coming in to Church with her doll to help make my noon-day prayer service more effective. The widespread interest aroused by this incident encouraged me to found the Order of the Thousandfold, whose members were invited to join with me, wherever they might be in praying for a thousandfold increase in usefulness. The Order, in spite of the fact that it has no organization and no financial support, has spread far and wide, not only throughout this country but to the ends of the earth and it is impossible to say what is the full extent of its influence.

**The Development of the Spiritual Resources**

We may now return to a further elucidation of the idea underlying the Order of the Thousandfold. It represents an attempt to draw from the resources of the spiritual world the power needed to meet the emergency which confronts Christianity in our own time and generation. It does not mean that a single individual can accomplish this, but it does mean that if Christians generally can only be led to take a larger conception of the vast possibilities of the Christian life their united efforts would not only meet the present emergency but would go a long way towards the bringing in of the Kingdom of God upon earth, for the accomplishment of which we Christians are collectively responsible.

**The Real Meaning of God's Purpose**

Taking into account the fact that the Christian Church and her members have been praying, in the Lord's Prayer, that God would bring in His Kingdom, for nearly two thousand years, and that this petition has not been answered, we may, I think, take it for granted that it has never been God's purpose to do this Himself but that it is the special work of His Church, and that when she and her members really set about it in earnest, He will provide all the power needed to bring it to pass. Our Lord Himself gave this commission to His disciples: "Go ye into all the world and preach the Gospel to every creature," and this blessed assurance, "Lo I am with you alway even unto the end of the world." If the great missionary work, carried on in the First Century had been continued with the same zeal and tenacity of purpose the whole world would have been brought into the Christian Church long ago and the present state of human affairs could never have been.

**What Is The World For?**

The evangelization of the non-Christian world at the present time is impracticable on account of the war, but it should be the first concern of the Christian Church after the war is over, as it is only such a great spiritual enterprise that can awaken the Church to a full consciousness of what it is really in the world for, and that any further delay in carrying out the divine purpose may entail still greater disasters than those which we have already experienced. It may be said that plans have already been made for the improvement of social conditions among our own people and those affected by the war. But that has reference more especially to the mere surface of things and not to the spiritual regeneration of mankind.

**The Great Christian Priority**

Christ has laid down this principle which has a priority over all others, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." The secular governments can attend to the first in their own interests but if such social improvements are to be permanent they must be based upon spiritual foundations. It is heartening to know that our Presiding Bishop has set forth a challenge to the members of our own Church to enter upon a great missionary enterprise at the end of the war to carry the Gospel to such parts of the heathen world as present the best opportunities for doing so, specially India and China. It is to be hoped that other Christian bodies will follow his leadership in this magnificent endeavor.

# *Opening Address of General Convention*

*Abstract of sermon preached by the Presiding Bishop at Trinity Cathedral, Cleveland, Ohio, Sunday morning, October 13, 1943*

"WAR IS A REAPING of that which man himself has sown," the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church, declared in his address at the opening service of the 54th Triennial General Convention of the Church, in Trinity Cathedral Sunday morning, October 3. Bishop Tucker asserted that "the consequences which follow man's misuse of the divine gift of freedom are used by God as solemn warning to our conscience. In so far as we interpret this war as God's judgment upon sin, we must also recognize it as an opportunity for redemption."

"The tragedy of war is a judgment not only upon the evil of those who were defeated, but it is a warning to victors and vanquished alike of the terrible consequences of sin. As Christians we must interpret the war as a reminder of our own faithlessness and inefficiency. If victory means that God gives us another and a greater opportunity to assist Him in carrying forward the work of redemption, the very fact that this opportunity comes only through the evil of war points out to us the imperative need for repentance.

REPENTANCE MEANS a recognition of our own unworthiness and incapacity. It is the realization that our only hope of deliverance from the bondage of corruption lies in reconciliation with God. There is a real danger that the enthusiasm for high moral ideals engendered by the war may lead to a mistaken trust in our own ability to live up to them.

"The very fact that it required such an evil activity as war to awaken us to the danger that threatened freedom, to summon us to a united effort to improve and extend it, is a clear indication that the task that lies before us partakes of the nature of redemption, and therefore requires Divine aid.

REDEMPTION MEANS primarily that God who gave us freedom does not abandon us when we use His gift to oppose His Will and thus bring ruin on ourselves. Because of His love for us He takes upon Himself the responsibility of repairing the damage done by our sin to Him, to our fellowmen, and to ourselves. To those who have lost their freedom and forfeited any right to consideration, at great cost to himself, He restores the opportunity and the capacity to choose freely. This assurance of redemption through Our Lord Jesus Christ is the heart of the Christian Gospel."

Demanding that Christians work for "a new and better world," Bishop Tucker insisted that the war would be fought in vain unless victory is recognized as providing the opportunity for such a world. "By a new and better world, we mean one in which peace, freedom, justice, righteousness and love will prevail. Plans for political, social and economic reconstruction with a view to promoting and maintaining these ideals are being widely discussed. Earnest consideration of such plans is highly important. Our Lord warned us of the folly of putting new wine in old bottles. But in our enthusiasm for the provision of new bottles, let us not forget the problem of producing the new wine. By new wine is meant a radical change in the characters and capacities of the people who are to live under the new world order.

"It is obvious that, important as it is for Christian men and women to use their expert technical knowledge and their understanding of Christian moral principles in drawing up plans for a better world, the primary responsibility of the Church is to cooperate with God in producing the new and better men and women, without whom such plans are doomed to failure. Free institutions are workable only by those who have the inner freedom that is made possible by the indwelling of the Holy Spirit.

THIS WAR HAS focussed our attention upon multitudes of people, both at home and abroad, who were previously outside the range of our consideration. We are being led to appreciate as never before the practical implications of the Christian belief that God has made of one blood all nations of men for to dwell on the face of the whole earth. This general acknowledgement of the brotherhood of man does not arouse in us a sense of responsibility strong enough to impel us to make the effort and sacrifice required for its fulfillment. When, however, we look at these long-neglected brothers with a vision that has been illumined by the light of Divine love, we see stamped upon every brow the sign of the Cross. This marks even the most degraded, unattractive and apparently hopeless as 'a purchased possession of Christ.' He is one for whom Christ died and whom he has marked as a selected subject for redemption.

"Do not the signs of the times constitute a clear call from Christ to His Church to reclaim these possessions," the Bishop concluded, "to help Him make effective in them the redemption which He guaranteed by His death? Is there any loyal follower of Christ, any one whose own redemption has been bought with a price, that will fail to respond to such a call? By answering it, we will both show our gratitude to Christ and at the same time make an indispensable contribution to the cause for which we claim to be fighting. Those whom we help Christ deliver from the bondage of corruption will be duly qualified for citizenship in that free world for which we pray and strive."

* * *

**HAVEN**

(Continued from page 3)

wait for someone else to release the catch on their box or on yours. Every time we find a latched up box, even though it is a favorite one we have loosed and repacked many times before, release it and remove its imagined harm before that harm becomes real and fixed. One thought of Christ is sufficient motive power. Broadcast September 14, 1943.

---

**GOD AND EVIL, by C. E. M. Joad. Harpers. $3.00.**

One of the most persuasive of England's agnostic philosophers has discovered that agnosticism does not work in an evil world, and so he has changed his mind. In this clear, exciting, and yet not quite satisfactory confession of his change of view, Professor Joad gives his reasons for belief in God and his reservations concerning the Christian tradition, especially his doubts about the Church's doctrines concerning Christ, predestination, and other such unphilosophic tenets of the faith. It is helpful primarily as philosophic and religious autobiography.

Randolph Crump Miller.

# *Keynote to General Convention*

**Statement to the Joint Session of General Convention, Cleveland, O., October 3, 1943, by Presiding Bishop Henry St. George Tucker**

AROUSED INTEREST, increased support, preparation for advance in every field of the Church's work are absolutely essential if the Christian Church is to play its proper part in the post-war world, Presiding Bishop Henry St. George Tucker told a Joint Session of the General Convention in session here, Sunday afternoon.

"Victory in this war," Bishop Tucker declared, will bring about a condition of opportunity and need that is worldwide. Everywhere there will be a strong feeling of dissatisfaction with what is or has been, and a reaching out after all available ways and means of realizing aspirations for something better. We shall have a secularized version of those attitudes which in religion we call repentence and faith. As Christians we recognize in such a situation both danger and opportunity. The danger is that the reconstruction prompted by secularized repentance and faith will inevitably result disastrously. Victory in this war will bring about a world wide condition of opportunity and need. Man's faith in the efficacy of his own efforts is hard to destroy.

"The imminence of this danger should be a challenge to the Church, not only to present Christian ideals as the goals toward which the world should aspire, but still more urgently to present faith in God as the only means by which our hopes can be realized. Victory in this war will open us an unparalelled opportunity for making actual in the life of mankind that redemption which was made possible by the sacrifice of Christ. The effort and sacrifice made in a war to secure freedom partake of the nature of redemption. Yet this sacrifice is an utterly inadequate price to pay for the real freedom of mankind. When the world's freedom was in imminent danger, no other means of averting the danger than war presented itself. If then, by bad means we cannot reach a good end, man finds himself in the tragic situation of being able to see and to attempt to follow the good without any possibility of attaining it unaided by God.

THE CALL TO worldwide service in the post war would prove not only an opportunity to fulfill our obligations as Christians and to show our gratitude to our Redeemer, but also by a means by which the corporate life of the Church will approach nearer to the perfection of its Founder, thus making its own life an 'earnest' of the achievement of His purpose to transform human society into the Kingdom of God.

"We have in our own country large areas that lie largely outside of the limits of existing parishers. I have in mind particularly the rural sections. At present the number of unchurched adults and of children to whom no opportunity for religious training or education is given is proportionately greater than in urban centers.

"There are also in this country racial groups whose religious needs demand much more attention than has been given them in the past. Our own branch of the Church has indeed for a long time shown considerable interest in work among the Indians.

"One of the reasons why our proposed budget for the next Triennium deserves the title of Forward in Service is that it represents the beginning of a real endeavor to give adequate attention to the religious needs of our largest racial group, that is, our Negro brother.

"Our overseas evangelistic effort is global in scope, but wise strategy calls for concentration of effort in any given period upon those sections which present the maximum of need and opportunity. We must go forward in all our mission fields, but if we ask where today shall we find the maximum of evangelization of China will be made through the Chinese Church to be used by it in carrying out plans drawn up by its own leaders.

WHEN WE CONSIDER God's call to apply His redemptive purpose to the postwar world, one major and immediate problem will be the provision of physical relief for the suffering and destitution which the war has either caused or brought to our attention. Relief done for Christ in the spirit of His love, is the first indispensable step in manifesting His love and in bringing men to Him. Relief that is prompted by the love of Christ will be so guided by the Divine wisdom as to avoid the danger that so often attends secularized philanthropy, namely the pauperization of the recipients. We can doubtless presume that in our own country, the Government agency that is charged with the responsibility of administering emergency relief will be fully aware of the existing dangers, and will endeavor to make it a means of helping people to help themselves. If these people are to be qualified to take their place in a world of freedom, peace and righteousness, spiritual and moral rehabilitation is no less essential than physical. This is a sphere in which government agencies are inhibited from giving much help. In many of the European countries, war conditions have had as disastrous an effect upon organized religion as upon secular activities. The Church in these countries will as it were be 'flat on its back' or at least seriously handicapped by lack of material resources just at a time when its influence and ministrations are most needed. This problem has been studied by representatives of a large number of our American Churches. The conclusion is that the most useful contribution that the Churches in this country can make to the rehabilitation in Europe will be to assist the already existing religious bodies there to get on their feet, so they can adequately minister to the spiritual needs of their own people. Our own Church has for several years been helping the Church of England maintain its widespread missionary activities. Plans will be presented to this Convention to widen the scope of this effort by assuming responsibility for helping the Orthodox Church in some European Country to rehabilitate its work. It is thought that Greece would be an appropriate field for this kind of assistance. Conferences with the leaders of the Greek Church are planned.

ONE INDIRECT BUT exceedingly important contribution that the Church must make to world relief is to keep alive the deepened and enlarged sense of obligation that has been developed under war conditions. War with all of its evils is in some respects

a moral stimulant. It stirs up both the baser and the nobler sides of our nature. Unfortunately the stimulus which it gives to the selfish aggressive impulses has greater survival value than the moral idealism which it arouses. We cannot safely assume that a people who have given strenuous and sacrificial support to a cause in which their own national welfare was involved, will continue that support when the threat to their own well-being has been averted and they are asked to show equal concern for the welfare of others. As a general proposition the Christian teaching that nations are members one of another, and that when one member suffers, all suffer, may be accepted and acted upon in times of emergency. When we return to our normal routine, it is likely that it will be given scant attention. National altruism as a rule of expediency is a poor rival to our innate selfishness and worldly prudence.

"World evangelism," Bishop Tucker concluded, "as a means to world fellowship must be the aim of every parish, every diocesan and every General Church program. Humanly it may seem an unattainable goal. We live in a world for which Christ died. That means a world in which Christ has made possible the redemption of every single human being. It is our privilege to help Christ make what is possible actual."

# *Abstract of Address to Joint Session on Sunday Afternoon*

**By HAROLD L. TRIGG**

*President Elizabeth City State Teachers' College, Elizabeth City, North Carolina.*

ADDRESSING the Joint Session of the 54th General Convention on Sunday afternoon, October 3, Dr. Harold L. Trigg, President of Elizabeth City State Teachers' College, Elizabeth City, N. C., a distinguished leader of the Negro race, stated needs and opportunities among Negro people for the ministrations of the Episcopal Church.

Dr. Trigg, fifty-year-old educator, who is a graduate of Morgan College, Baltimore, and Syracuse University, with postgraduate work at Teachers' College, Columbia University, and the degree of Doctor of Education from Morgan College, has been an instructor at Bennett College, Greensboro, N. C.; a professor at Slater Normal School, Winston Salem, N. C., New Orleans College, New Orleans, La., and Principal, Wake County Training School, Method, N. C., was also Supervisor at Columbian Heights Schools, Winston Salem. He is the first colored layman ever to be invited to address the General Convention.

Speaking as a layman of the Episcopal Church, Dr. Trigg declared Negro people lack the ministration of a sufficient number of adequately trained clergy, with a high percentage of them receiving no religious ministration at all. He stated that there are nearly seven million of the thirteen million Negroes in the United States who have no Church affiliation whatsoever. "Many of these people," the speaker said, "are looking for a spiritual anchor, the formula for harmonious community living 'the peace of God which passeth understanding.' You, who received them at Jamestown in the early days of the Western colonization, are under the watchful gaze of the Master Chaplain who stood on the sands and gave them courage to stick to it until they could stand on this platform in me, and beseech you to take up and carry on."

POST WAR adjustment will find thousands of young Negroes uprooted from their native soil, living in new places, seeking new affiliation, ready and anxious for the spiritual leadership which this Church can offer,' the speaker declared.

Offering a realistic picture of the Episcopal Church work with the Negro people, Dr. Trigg stated that there is "a distressing lack of trained Negro leaders; too much work for those that we have; an almost total absence of service to rural areas; a far too limited service to the regions where the largest number of Negroes live, and finally, over half the Negroes of the United States yet untouched by us or any other communion." He pleaded for "an effective evangelistic program; a guiding principle for work with Negroes; new and widened activity in every phase of work in this great home missionary field."

A negro layman, studying his Church, Dr. Trigg, looks to that Church for: First, The acceptance of a point of view, a principle or set of principles by which its missionary program for Negroes may be guided. "The Great Teacher graduated His class in three years, taking His early disciples from the status of Servant, to that of Friend. He conferred upon them the degree, 'Friend.' In the time they had been under His tutelage, they had learned all the things that He had heard of His Father, the principles of Christian living—Brotherhood, Justice, the wise stewardship of property, Service to Humanity, Neighborly Love. It is the principle of growth from servant to friend. They had grown in self direction and were able to go out and make Friends of other men. Any program of evangelism must provide for growth into self direction in light of the principles of Christian living within the organization of the Church, not into independence of the Church.

WORLD NATIONS use the interim between wars to make friends, but the frame of reference is not the friendship with Christ. There are these two systems of friendship, in the one, the strong, direct growth of the weak to the point where the two are united in the basic principles of living together in peace and harmony, in self-respect and mutual respect; the weak are made strong in intelligent friendship. The other is that of Hitler's super-race which maintains the chasm between servant and friend and forces cooperation from men of divergent ideas and interests in destruction of others. The next interim is the crucial one for these two systems. We look to the Christian Church to take the lead in making friends of the world, and this Church can start now and here with the Negro in her midst with an exemplary program of directed growth into Christian friendship, self-directing friendship."

The second thing that the Negro layman expects of his Church, Dr. Trigg stated as "The provision of an adequate supply of leaders in quantity and quality, men and women." The third: "a forward-looking, adequately supported virile missionary program based on the principle of growth, and for the necessary modifications in present organizations to make this effec-

tive." His fourth point was: "A special effort in rural areas where Negro youth is yearning for an enlightened and consistent leadership; in the southern territory where the majority of American Negroes live, and in all regions of the country where men are thirsting for guidance into the life of positive and happy effort."

Still another thing for which the layman may look to his Church, Dr. Trigg stated to be "At least as much opportunity to participate in policy forming and supervisory activities for ourselves as secular organizations permit." Here the speaker commended the recent action of the Episcopal Church in setting up the office of a Secretary for Negro Work in its Home Department, and the appointment of the Rev. Bravid W. Harris, to fill that new position.

DR. TRIGG URGED that plans be laid with consideration of methods of increasing self-support among Negro parishes, and this is affected, he said, by "the prevailing practice in this country, of paying the Negro ten to fifty per cent less for the same quantity and quality of work that is paid to other men. Then at intervals all or a part of this differential is returned to him as a magnanimous dole. This is not charity; it is withheld margin that would support our churches and provide for proportionate support of the general Church Program." "This is the margin of health and security and self respect," Dr. Trigg declared. "This margin would eliminate the dole. **We want no retreat for mendicants.**"

In closing, Dr. Trigg said, "The layman looks to his Church to draw up in all her strength and might, and accept this challenge to a great mission. The time is ripe, the harvest is great. Lift the spiritual ceiling within the Church for the growth in the fullness of Christian living. Lift the economic ceiling without the Church for growth into self-support. Lead the world to the true understanding of the meaning of missions, and as men—grow with you into oneness with the principles of Christian living, crown their achevement, as the Master did, with the promotion to **Friendship.**"

# *Sunday, Joint Session Day at G. C.*

**Speech of Rev. Dr. James Thayer Addison, Vice President of the National Council**

WHEN CHRISTIANS are able to think of alien races as real people the chief intellectual barrier to a zeal for foreign missions is removed," the Rev. Dr. James Thayer Addison, vice president of the National Council of the Protestant Episcopal Church, said in his address to the Joint Session of the 53rd triennial General Convention.

Greater missionary opportunities in foreign fields than have existed for many years were envisioned by Dr. Addison as one of the results of the present world situation. He referred specifically to opportunities and needs in China, Liberia, Alaska and the Philippines.

"The sordid and selfish years which preceded the war with their confusion of thought and their fatally wrong answers to vital questions, were the latest example of man's effort to solve his problems and to find his way apart from God and in defiance of God's purposes revealed in Christ. Men and nations will emerge from the long and bloody struggle, suffering and weary, hoping and longing for better days, for security, for confidence. Perhaps with their hopes and longing there will be mingled a measure of genuine repentance. In the midst of world disorder, the Church will have the greatest chance in her long-lifetime to bring to bear upon the lacerated fabric of international society the healing touch of Christ, and with new boldness to prove to men that the Church has no rival as a divine force for reconciliation, for reconstruction and for re-invigoration."

REFERRING TO the Chinese situation, he said, "During the last six years of China's tragic suffering, the Chinese people have won the hearts of Americans, and no cause beyond our borders will command a response so ready and generous as the cause of service to the Chinese. There we are met by all the old problems and the familiar wants, and in addition all the calls for physical and social and spiritual healing and reconstruction made necessary by years of literally poisonous Japanese occupation. It is the testimony of every missionary and of every Chinese Christian leader that never before were the people so ready for what the Church of Christ can give. The inspiring leadership of Chiang Kai-Shek and his wife is symbolic of what the Chinese can do with Christianity when they embrace it. And that example is reinforced by the influence of the three and a quarter million other Chinese Christians.

"As we look forward to the coming days of peace and face with open eyes all the opportunities and obligations which the Church will then meet in the mission field the choice before us is clear. There is one aim which physically and morally is impossible, especially in the Far East. We cannot cautiously and carefully reconstruct the exact situation as it was ten years ago. The real choice before us, as a great branch of the Church of Christ, is a slow and timid retreat in the face of difficulties and dangers to which we are unequal or else a wholehearted and inspiring advance."

* * *

# *Influence of Christianity In China Unmistakable*

*The Rt. Rev. Andrew Y. Y. Tsu, Ph. D., Bishop of Kunming and Southwest China, Addresses Convention*

National leadership out of all proportion to the numerical strength of the Chinese Christian community in the total population has been given to China during the war, the Rt. Rev. Andrew Y. Y. Tsu, Ph. D., Bishop of Kunming and Southwest China, told the joint session of the General Convention of the Protestant Episcopal Church tonight. "The influence of Christianity in China's social regeneration is unmistakable," he said.

Bishop of a missionary jurisdiction which has been opened up by the Chinese Church (Anglican) in the middle of the war, Dr. Tsu viewed the establishment of work in Kunming and Southwest China as evidence

that the Chinese Christian community, instead of being disheartened by the suffering of the war, is going ahead. "Before the war, the southwestern provinces were a neglected region, neglected by the Central government, by the people in the prosperous coastal cities and by the church. But the invasion changed this attitude. Millions of people fleeing from the invaders have poured in and settled there. Several of the national universities have moved in with their thousands of students and faculty members and their families. The Church heard the call to go west, and in 1940 it sent the first missionary bishop to open up the newest mission field of our Church.

"The young Church of China is acting upon the wise saying that Heaven helps those who help themselves. If we ask your help, if we ask for more missionary reinforcements, it is not that thereby we would shirk our own responsibility. We will carry our own load, but it is a task so great and the time is so urgent that we need you in the Lord's vineyard with us."

Bishop Tsu referred to the fact that the United States and China are allies in arms. . . . "We do not rejoice over the fact that your country also has been plunged into the holocaust of war, but we do rejoice over the fact that whereas we were fighting a lone war for a cause greater than mere self-preservation, we now have America with all its strength and its resources making common cause with us for human decency and freedom. This new phase of our united front and collaboration has been brought vividly to the eyes of our people by the presence of your magnificent air fighters in our country—those splendid looking young men, tall, handsome, friendly, democratic and such magnificent fighters."

Bishop Tsu told the convention that he knew many American airmen personally and had been asked to deliver messages for them to their families in this country.

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

### SQUIRRELS TO THE RESCUE

The little gray squirrels that scamper up and down our telephone wires have done us a real service. One particularly capable looking chap led the project, and his dozens of cousins were on the job with him.

They carried on the work in the large oak tree standing in our front yard. A number of years ago this oak tree began suffering from a strange disease. Swellings and bumps the size of a walnut formed on many of its smaller branches, and these sections of the tree began to die off.

This trouble progressed slowly at first, but finally it became quite serious. Yet no one seemed to know what the trouble was or what to do about it. Then one day, on examining a branch all covered with these bumps, I noticed a hole in it. So I got a hammer and cracked it open. The firm hard swelling was tough, but several blows did the trick. And there inside were a number of chambers, and in each chamber was what looked like a small wasp.

We then learned from the Department of Agriculture that the tree was the victim of gall-wasps, a rare thing, apparently, especially in New England. The only suggestion was that we prune the affected parts, almost an impossible job. But we tried it for a couple of years, until last year we were unable to do it.

Early in the summer last year as I sat on the porch I heard a great chattering and scolding in our oak tree. I looked and saw things falling out of it. An army of squirrels was having a picnic. True enough, these swellings looked quite like nuts along the branches. And they might have tasted like nuts, or maybe they were even better. Anyhow, I do know that the squirrels ate them. They feasted all summer.

I used to watch them. With their sharp little teeth they'd cut off a branch full of bumps, cut off the leafy part. then holding the rest like an ear of corn they would go after the bugs. The cobs were tossed on the ground, and new branches were cut off for eating.

Every day I'd go out with a bushel basket and clean up after the squirrels. Along about the end of the summer I felt I'd picked up most of the oak tree, basket by basket. After the job was done the squirrels left. They are nowhere to be seen this summer, but as I look at the oak tree, quite free from its trouble, I note what a fine job that clean-up squad did. Yes, wise old Mother Nature called on the right department when she sent out her force of little gray squirrels.—Catherine Barr, in Our Dumb Animals.

* * *

### THE LIGHT OF THE WORLD

On the highest mountain overlooking the City of Rio there is a magnificent statue of Christ with arms outstretched so that the sun cast a shadow of a cross on the mountain below it. The statue was completed in 1932. Floodlights on the mountain at the base of the statue make it look at night like an angel suspended in air. This statue is the pride of the Brazilians.

On a Sunday morning soon after the floodlights were thrown on the statue for the first time, a teacher asked her class of boys and girls in Sunday School what was the difference between the Christ on the Corcovado mountain and the Christ we know. One of the children replied after a few moments of thought, "I know. The Christ on the mountain has to be lighted with electricity and the Christ we know said, 'I am the Light of the World.' "—Ex.

* * *

### THE SPIRIT OF CHRIST

Jesus, He loves one and all,
Jesus, He loves children small,
Their souls are waiting round His feet,
On High, before His mercy-seat.

While He wandered here below
Children small to Him did go.
At His feet they knelt and prayed,
On their heads His hands He laid.

Came a Spirit on them then
Better than of mighty men;
A Spirit faithful, pure and mild,
A Spirit fit for King and Child.

Oh! that Spirit give to me,
Jesus, Lord, where'er I be!

—Charles Kingsley.

* * *

### A STRANGE ANIMAL

A Chinese traveller, many years ago, on returning to his own country after a journey in Europe, wrote this description of a piano:

"The Europeans keep a large four-legged animal which they can make to sing at will. A man, or frequently a woman, or even a feeble girl, sits down in front of the animal, and steps on its tail, at the same time striking its white teeth with his or her fingers, when the creature begins to sing. The singing, though much louder than a bird's, is pleasant to listen to. The animal does not bite, nor does it move, though it is not tied."

# A WEEKLY REVIEW OF THE NEWS

## House of Bishops

### Twelve New Members Presented at Opening Session—Archbishop of Canterbury Cables Greetings

Cleveland, Ohio—Twelve new members of the House of Bishops were presented at the opening session of the House at General Convention at 10 A. M., October 2. Presiding Bishop Tucker welcomed them, emphasizing the seriousness of the days ahead, and the need for Christian leadership in world affairs.

The new Bishops, consecrated since the sessions of General Convention three years ago in Kansas City, are Bishops Stoney, of New Mexico and Southwest Texas; Rhea, of Idaho; DeWolfe, of Long Island; Lewis, of Nevada; Mason, Suffragan of Virginia; Walker, of Atlanta; Hart, of Pennsylvania; Page, of Northern Michigan; Gray, of Mississippi; Heistand, Coadjutor of Harrisburg; Roth, of Erie, and Jones, of West Texas.

The **Archbishop of Canterbury** cabled his greetings to General Convention, and proposed closer cooperation in the consideration of social reconstruction.

The report of the General Convention's Joint Commission on Social Reconstruction had been carried to the Archbishop by Dr. Spencer Miller.

"I heartily welcome this report," cabled the Archbishop, "and if agreeable to you, I propose to appoint with the Archbishop of York a committee to keep contact with the Commission."

Among the resolutions referred to the committees of the House of Bishops this morning was one denouncing the Immigration Law discriminating against the Chinese, and calling on the President and Congress to revise the law.

Consideration of the question of the administration of the Holy Communion through instruction, or one kind was postponed by action of the House of Bishops until the subject had been considered by Lambeth Conference. Lambeth Conference is the meeting every ten years of Bishops of the Anglican communion throughout the world.

A resolution to this effect was introduced by Bishop Perry, of Rhode Island, and passed without debate.

**Church in Australia Sends Greetings**

Greetings from the Anglican Church in Australia were brought to General Convention by Bishop John S. Moyes, of Armidale.

"We love your General MacArthur, a member of your Church, and consider it a privilege to have such a leader with us," he said. Bishop Moyes stated that Australians were expecting to lose part of their country through invasion of the Japanese, and gave credit to the American forces for holding the enemy from Australian shores.

The Australian Bishop also spoke appreciatively of the work of the Forward Movement, stating that the force of its work is being felt in the various dioceses.

Affectionate greetings to the Church in Australia, and prayers for a just and lasting peace, were sent by the House of Bishops on motion of Bishop Manning, of New York.

Bishop Sherrill, of Boston, Massachusetts, was elected vice-chairman, the Rev. John H. Fitzgerald, secretary, and the Rev. Richard A. D. Beaty, assistant secretary of the House of Bishops.

The Rev. Dr. E. Clowes Chorley was elected historiographer, Dr. John H. Fitzgerald, registrar, and the Rev. Dr. John W. Suter, Jr., Boston, custodian of the Book of Common Prayer.

Bishop Davis, of Western New York, is chairman of the committee on dispatch of business.

To expedite the program during this session of General Convention, shortened because of war-time conditions, the House of Bishops decided to receive no new business for consideration after Tuesday, and moved to limit debate.

**Legislation on Age Limit**

Legislation requiring that bishops submit their resignation on reaching the age of 72 received final passage in the House of Bishops Saturday afternoon and now only needs concurrence of the House of Deputies of General Convention to become effective.

The proposed Constitutional amendment to this effect was passed three years ago at the General Convention in Kansas City. Approval by this session of General Convention was necessary to make it effective.

Belief was expressed in the House of Bishops that this amendment would not be retroactive, and that bishops already over 72 years of age would not be required to submit their resignation.

The House of Bishops also approved a proposed Constitutional amendment giving suffragan bishops the right to vote. At present they have seats in the House of Bishops, but no voting privileges.

This amendment also was approved by the General Convention in Kansas City, and now needs only approval by the House of Deputies to be in effect.

The proposed amendment providing for resignation of bishops at the age of 72 was adopted by the House of Bishops with a vote of 73 to 17. The proposed amendment giving voting privileges to suffragan bishops was adopted 72 to 4.

**Revision of Prayer Book Defeated**

Proposed revision of the Prayer Book was defeated by the House of Bishops when it rejected a suggestion of the Liturgical Commission that it be empowered to make a systematic revision of the Prayer Book and submit it to the General Convention of 1949 for action.

**The Revised Lectionary Was Approved**

Bishop Parsons, in presenting the revision suggestion, stated that a systematic approach would be more effective.

Bishop Manning, of New York, spoke against the proposed revision, declaring that it would have a very unsettling effect on the Church, to undertake such a revision at this time.

**Church Flag**

The Church Flag, approved by General Convention, now is in wide use,

(Continued on page 14)

## House of Deputies

### Dr. Phillips Osgood Elected President of House

The House convened at 10:35, called to order by its Secretary, the Rev. Dr. Franklin J. Clark, of New York. Prayers were offered for the Convention, for world peace, for our Nation, and for Church Unity.

Dr. Clark announced the first order of business to be the election of a President of the House, to succeed the late Very Rev. Z. B. T. Phillips, of Washington, who died since last Convention. Nominations were received: The Rev. Dr. Phillips Osgood, Emmanuel Church, Boston; the Very Rev. Claude Sprouse, Grace and Holy Trinity Cathedral, Kansas City, Missouri; the Rev. Frederic Fleming, Trinity Parish, New York City, and the Rev. Don Frank Fenn, St. Michael's and All Angels, Baltimore. On the second ballot Dr. Osgood was elected. The vote: Osgood, 264; Sprouse, 241; Fleming, 16; Fenn having withdrawn his name.

The Rev. Dr. Franklin J. Clark was re-elected secretary of the House and assistant secretaries, the Rev. Canon C. Rankin Barnes, Mrs. J. M. Lally, were also re-elected. Mr. Anson T. McCook was re-elected chairman of the Committee on Dispatch of Business.

Announcement was made of the appointment of House Committees.

**Resolution Passed Concerning the Holy Orthodox Church**

A resolution concerning the Holy Orthodox Church was presented by the Rev. Walter H. Stowe, of New Brunswick, N. J., and ordered placed on the calendar. Text of resolution follows:

Whereas, the Holy Orthodox Church in the Union of Soviet Socialist Republics is experiencing a resurgence of its life and work;

And whereas all friends of this ancient Catholic and Apostolic Church rejoice greatly over the new day which lies before it;

And whereas the Anglican Communion in general and that autonomous branch of the same known as the Protestant Episcopal Church in the United States of America, in particular, have consistently, in good times and bad, manifested friendship and goodwill toward the Holy Orthodox Church of Russia, and have refused to proselytize among the latter's members or to set themselves up in competition with it;

THEREFORE, BE IT RESOLVED, the House of Bishops concurring, That the Protestant Episcopal Church in the United States of America, in General Convention assembled, hereby extends cordial greetings to the Holy Orthodox Church in the Union of Soviet Socialist Republics and earnestly prays God's highest blessings may rest upon it.

AND BE IT FURTHER RESOLVED, That the House of Bishops respectfully be requested to designate and authorize one or more of its members to convey in person to the Patriarch of the Russian Orthodox Church the contents of this resolution.

Unanimous commendation was given by the House to the work of the Commission on the Revision of the Hymnal, with special reference to the effectiveness of the service given by the Rev. C. Winfred Douglas. Thanks were voted to the Church Hymnal Corporation for having paid the expenses of the Commission.

* * *

### CAPACITY CONGREGATION GREETS NEW MINISTER

Charlotte, N. C.—The Rev. M. George Henry, rector of Christ Church mission, opened his rectorate September 19 by conducting the morning prayer service and preaching before a congregation that completely filled the chapel.

Mr. Henry, speaking on the nature of church organization, said that the general idea of the formation of a church was a group of people who gather together seeking God. But that, he said, is not the traditional Christian concept of a church, which is that God calls together a group of people to receive from Him the Holy Spirit and to disseminate it among men. They become, therefore, the chosen agents of God in spreading the Holy Spirit.

The speaker cited examples of such selections and told how God first chose Abraham and set him apart as His emissary; later came the chosen people, and from among them the two chosen tribes. Carrying the analogy further, he pointed out that Christ chose the twelve apostles from the multitude, and from the twelve a selected three were trusted with the most important duties.

So the church, Mr. Henry concluded, is the chosen agency of God in spreading His word.

Applying the theme to the individual, the rector said that each Christian is called to serve God in his own personality, not in imitation of any saint—in short, to be himself. But in being himself, the Christian must also be forgetful of self. For example, the person who is hesitant to join in singing of hymns because he is afraid people near him will notice that he is singing off key, is thinking more of himself than of the service. He must do his Christian duty through living his own life, but must carry out this mission with self-abnegation.

An unusual and moving touch was given to the close of the service when, as the offering was presented at the altar, the congregation rose and sang the Doxology and followed it immediately with the last stanza of "America"—the stanza which might be called the national prayer of the United States, and which, Mr. Henry pointed out, is singularly appropriate in this time of crisis.

* * *

### MEMORIAL SERVICE FOR MISS EVA COREY

Boston, Mass.—The first autumn meeting of the Women's Division of the Church Service League on September 15 was preceded by a Corporate Communion service in memory of the late Eva D. Corey by the members of the Women's Board in the Chapel of the Diocesan House. The celebrant was the Rev. Malcolm Taylor, who read Hymn 222 from the New Hymnal. Those participating were all closely connected with Miss Corey's work in the diocese.

# *Triennial Woman's Auxiliary*

### Report of National Executive Board

Cleveland—One of the first events on the Triennial program is the report of the past three years' work of the National Executive Board, twenty women who represent the Triennial between meetings. Mrs. Charles P. Deems, Minneapolis, board chairman for 1943, reviewed the board's action on a number of matters referred by the 1940 Triennial and summarized the financial appropriations made through the board.

"We agree with Mrs. Miniver," Mrs. Deems said in closing. "She observed that in motoring, one's success as a driver involves keeping an eye on a mirrored image of the road behind while one speeds ahead, a practice which she said is advisable in other aspects of life. It certainly is in our task. Through reports we see to what point the womanhood of the Church has moved. Through the picture of a world in deep need, we see toward what further point the womanhood of the Church must move. . . . There is a serious breakdown in channeling from the National Board to parish groups and hence to the individual, in and out of the Church. We would agree that plans, no matter how excellent, are ineffective till they operate locally and individually. Better ways must be speedily found for every woman within the reach of the Church to be presented with the opportunity to share in the Church's whole program."

### Report of the Executive Secretary, Miss Margaret I. Marston

"Encouraged but not content" was the keynote of the triennial report presented by Miss Margaret I. Marston, executive secretary of the Women's Auxiliary. Summarizing information received from the dioceses, Miss Marston noted certain trends, the most marked being the attempt to unify and coordinate the work of women in parishes, in a unified parish program. Increased participation in interdenominational activities was mentioned; also maintenance of financial support notwithstanding war appeals, and increase in the number of women contributing. Voluntary services in civilian defense have profited by the leadership of Church women, but "in spite of fear that such services would become a substitute for the regular long-range tasks of the Church", Miss Marston added, "reports indicate that those women and those groups that have through the years given the work of the Church first place still continue to do so."

Miss Marston paid a high tribute to missionaries in the Church abroad, quoting also a letter from a Japanese Churchwoman who was present at the 1940 Triennial Meeting and who wrote just before the war, "You will always be my best friends, no matter what happens".

Looking to the future, Miss Marston said, "Judged in the light of the opportunities for service and the need for leadership; measured by the purpose of God for His Church and the potential power of His followers, we cannot be content. So long as we are reaching only a small fraction of the women of the Church, not to mention the unchurched; so long as there is one woman who thinks of the Church in less than world terms; so long as we make study a substitute for action, or action a substitute for thinking, or both study and action a substitute for worship, we cannot rest upon our achievements."

More than 125 women will be at work on committees during the week. Most of the committees have nine members, one from each of the Church's eight provinces and one from overseas.

### Joint Session

Endorsement of an enlarged missionary program for the Church was pledged by Mrs. John E. Hill, representing the Woman's Auxiliary at the Joint Session of General Convention, Sunday afternoon.

"We approve an enlarged missionary program at this time because it answers the need of the world," she stated.

"We believe the world needs the Four Freedoms yet we fear it might have the Four Freedoms and still not be the kind of world we would want to live in and pass on to our children.

"The world needs Jesus. This is not a task for political leaders, social reformers, or economic experts. It is the task of the Christian Church which is facing tremendous opportunities.

"The women will not fail the Church in her planning for a greater missionary program to meet the needs of this day. We will keep step with the Church as she goes forward in response to our Lord's command. We pledge ourselves, our gifts, our prayers, and joyful service to the Master's command to make His Message known to all the world."

### Get Down to Business

With officers and committee members chosen in advance, the Triennial Meeting of the women of the Episcopal Church, assembled in the ballroom of the Hotel Statler, went to work with no loss of time today at 10 A. M. after an early celebration of the Holy Communion in Trinity Cathedral.

The presiding officer, Mrs. Edwin Allen Stebbins, of Rochester, N. Y., who presided over the Triennial Meetings of 1937 and 1940, has for her assistant Mr. W. L. Van Schaick, of La Jolla, Calif. Chairman of dispatch of business is Mrs. Donald C. Stevenson, of Grosse Point, Michigan.

Roll call by dioceses showed most of the hundred-odd delegations present with a complete membership of five from each diocese. The final count is expected to be slightly smaller than usual since in order to cut down travel and hotel requirements the customary alternates were not elected this year. Delegates in 1934, '37 and '40 totaled 439, 469 and 460. They represent every part of the United States and also countries abroad where the Episcopal Church has missions. Several colored delegates from the South are present.

Evacuation of missionaries from occupied China makes possible an unusually large number from that country, among them several whose husbands have been interned and are now, it is hoped, en route to the United States by the repatrician ship Gripsholm. The

Philippines are represented by women who formerly lived there. Normally the Church in Japan would be represented, but shortly before the war the Japanese discontinued the official connection. Miss Elonora de Jongh comes from Camaguey, Cuba.

* * *

# *Treasurer's Report*

**By Lewis B. Franklin, Treasurer of the National Council**

In the Triennial Report of the National Council to this Convention and in the Annual Reports for the past three years, the financial condition and operations of your Missionary Society have been presented in considerable detail.

During the triennium your Council has continued to operate under the Pay-As-You-Go Plan, and in each year expenditures have been fully covered by receipts. Under the plan adopted by the General Convention of 1934, one-half or more of the principal of the undesignated legacies currently received, has been devoted to a reduction of the deficit incurred in the years 1933 and 1934. Balances in the operating budgets have been applied to the same account. Thus the deficit, originally amounting to $852,739.73 has been reduced by the end of the year 1942 to $513,924.78. The reduction in the past three years has been $132,810.50. A further substantial reduction is indicated during the current year.

### Trust Funds Increase in Value

The endowment funds of the Society showed an increase in book value during the triennium of $473,191.44 with a further addition during the first six months of this year in the amount of $206,490.66. As of July 1, 1943, the total book value was $12,916,698.17. About one-third of this fund is invested in real estate mortgages and real estate upon which there has been no attempt to place a market valuation. The balance of the fund is invested in government, public utility, and railroad bonds, and in stocks. These securities had a book value on July 1, 1943, of $8,222,206 and a market value of $8,702,703, an excess of market over book value of $480,497.

In the Profit and Loss Account there was at that date a credit balance of $355,751.06, which represents realized profits less losses taken. During the year 1943 the average rate of return on all investments was approximately 3.65%.

Missionary work at home and in non-war areas overseas has been more adequately financed than for some time past. For overseas missionaries, except those in enemy-occupied territory, a new pay-table has been adopted which removes inequalities which had developed as a result of many partial adjustments, and grants much needed increases in several areas. A partial elimination of the reductions in the salaries of the clerical staff at the Church Missions House has been effected. Some debts in the mission fields have been paid, mostly out of designated legacies. The largest of such appropriations amounted to nearly $40,000 for the final payment of a debt incurred in the purchase of new property for Iolani School, Honolulu. The remaining debts on property in the mission fields are in trivial amounts.

### Missionary Giving Static

This favorable report must not blind our eyes to the fact that these results have been achieved, not by an increase in the support given to the missionary program by the members of our Church, but by a forced withdrawal of foreign aid to the Church in Japan. In the year 1940 our budget for work in that land amounted to $226,664. This entire sum has now been reappropriated to other fields, notably for the work in war industry areas, domestic missions, and Latin America, and for college work and the American Church Institute for Negroes. The total of the budgets for these two years, 1940 and 1943, remains practically the same except for an item of $47,868 for British Missions, which represents the gifts for this purpose from those dioceses which elected to include such gifts in their budget giving. Excluding this item the budget for 1943 is well below that adopted by General Convention for 1941 and nearly $150,000 below the budget suggested for 1943.

The Giving of the Church toward the missionary budget reached an all-time high record of $3,028,983 in the year 1926. In the next ten years such giving was reduced to less than one-half, the low point being reached in 1935 with only $1,355,643 credited on expectations. The estimate of such gifts in 1943 is $1,430,465, an increase of only $74,822. In the same period the total contributions of the people of the Church for all purposes have increased by $5,000,000.

Since 1920 the communicant strength of the Church has increased by 40%, and the giving of the general Church budget has decreased by 52%. In 1920 the per communicant giving was $2.73 per annum, while in 1943 it will be about 94 cents per annum. In 1920, out of every dollar reported as given for all Church purposes, 8½ cents was designated for the general budget, while today only four cents out of each dollar given is available for the work for which your National Council and this General Convention is responsible.

### The Situation Analyzed

Why has this decline in missionary giving occurred? An easy answer is the economic depression which started in 1929, yet that answer is not one that is complete. It does not explain why, with a large increase in earnings and a large increase in the total gifts to the Church, there has been no material increase in the giving to the general budget.

In the opinion of your Treasurer there are several reasons for this condition. With a moderate recovery in business the attention of Church members was first directed to parochial needs of a pressing character. The rector's salary has been reduced and must be restored, a debt had been accumulated and should be paid, the fabric of the church needed attention. In the dioceses similar conditions existed, and the first effort was directed toward meeting these imperative needs.

In the meantime the National Council, after incurring a large deficit for two years, has succeeded in balancing its yearly budget and keeping it balanced year after year. It was not easy to keep before the people in a vivid way the fact that this balancing of budgets was only possible by cutting the meager salaries of missionary workers, by neglecting to fill vacancies in the missionary staff, by postponing the seizure of new opportunities in many fields, and by using the principal of legacies currently received, to fill the final gap between receipts and expenditures. For so long a time had our minds been focused upon personal, community, parochial, and diocesan problems of a financial nature that it was difficult for us to realize that similar problems existed in more distant places. Just at this time came our withdrawal from Japan and the release of the large appropriation heretofore made to our mission there. This eased the situation in other fields, but only added to the feeling of complacency as to the work of the general Church.

### Need for a Christian Offensive

Today all this is changed. We are at war and millions of our people have been uprooted from their homes, some to serve in the armed forces, some in new war industry areas. Problems of social and economic readjustment are all around us. Under the impact of a global war we have become world-minded. The little British mission in New Guinea is no longer a matter of no importance, but the haven which has given comfort to our boys lost in the jungle. Greece is no longer in our thoughts as a land of ancient glory but a land of present heroic suffering. Liberia, that little Negro republic which is the site of our oldest mission, is now a stop in the air ferry to the East. Alaska, Panama and Hawaii teem with soldiers and sailors and their civilian auxiliaries. Latin America is to us less a group of small foreign nations and more and more a part of the American family.

Above all there is China. For six long years this great nation has withstood the military might of Japan in spite of the invasion of her most fertile territory, the occupation of her largest cities, and the murder of millions of her people. Here has been the largest mission of our Church with a glorious history of more than one hundred years. In spite of the ravages of war and the evacuation of many of the missionaries, the Christian work goes on under the leadership of well-trained and able Chinese. In Free China, to which many of our workers have gone, new opportunities for the preaching of the Gospel are opening in every direction. At the head of the nation stands Generalissimo Chiang Kai-shek, a Christian, and at his side his glorious Christian wife. Because of this leadership and because of the sacrifices made by Christian missionaries who scorned the way of safety, the attitude of the Chinese people toward Christianity is thoroughly favorable. At long last the gates of opportunity are wide open in this land which is destined to be the great power of the East, the land where more than one-fifth of the people of the world dwell.

In the missionary program for the next triennium which the National Council now presents to this Convention, these new needs and new opportunities are recognized. Not only must the work financed by the 1943 budget be pursued with unremitting zeal, but the call of these new opportunities must be heeded.

The work now being carried on in Free China needs far stronger support because of the rising costs in a war economy, and provision is made in the program for such support and for an increased staff. To the areas now occupied by the enemy we must return our

## Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SITUATION WANTED**

WANTED, HOUSEKEEPER. FOR PARticulars address Blue Ridge School, Bris. Va.

WANTED, REFINED, SETTLED WOMAN to board in old country home with modern conveniences for winter. Address "X. Y. Z.," care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.


best workers and send others to take the places of those retiring. From India comes an earnest plea for an enlargement of our pitifully small work in the Diocese of Dornakal.

The Churches in ravaged Europe must be helped in the work of re-organization if Europe is to be preserved as a center of Christian influence. The work with the American Negro is of vital importance and of late has been sadly neglected. The new program looks forward to new life in this field.

### Advance in Giving Needed

All this new work calls for financial support far in excess of the sums now being given. The proposed budget for 1944 is $229,205 larger than the budget for 1943, but the increase in giving asked from the Church for 1944 is $430,571. It is to be remembered that this 1943 budget was balanced only by appropriating for operating expenses more than $100,000 of the principal of legacies not otherwise designated by the testator or by instructions of General Convention. An allowance of $70,000 was also made for lapsed balances. In 1944 the interest rate on investments will be lower.

In 1944 the Church should take care of the new budget without using the principal of legacies and should not estimate in advance the amount of lapsed balances, but should reserve this item as a margin of safety.

Your National Council is convinced that the Church will be aided in the achievement of this enlarged budget by the apportionment by this Convention to each diocese and missionary district of a specific share in the cost of meeting the budget. This seems to be the clear intent of the provisions of Canon 62. The General Convention of 1940 adopted a resolution as to a plan of apportionment as follows:

Resolved, That the current expenses of each Diocese and District for a six-year period shall be the primary basis for determining its apportionment upon the system of mathematical calculation adopted by General Convention of 1928. This mathematical calculation may be modified by the following factors:

(a) Communicant strength of each Diocese and District.

(b) Its past six-year record of giving to the General Church Program.

(c) Local conditions such as indebtedness, endowments, economic status, etc.

The National Council now submits to General Convention a suggested table of apportionments for 1944, which has been prepared in accordance with the principles set forth in the above resolution.

The meeting of these apportionments will require an advance in giving on the part of every diocese and domestic missionary district. From those which have been giving far in excess of their mathematical share the increase requested is moderate. Those whose giving has fallen far below their former records and far below their mathematical share are asked to make a strong step forward. For none will the task be easy. For some dioceses its accomplishments will require a revision of action already taken in setting objectives for 1944 below the new quota figure and a revision of quotas already allocated to parishes and missions. For many it will mean that what will be pledged in the Every Member Canvass this fall must be supplemented by individual gifts made to the diocese by those who are able to give more than is represented by their share of a parish quota. For all success will require confident leadership, faith in God and faith that the members of the Church will meet their responsibility when it is presented to them. Above all, it will require fervent prayer to God that His Holy Spirit may direct and rule our hearts, that we may perceive and know what things we ought to do and may have grace and power faithfully to fulfill the same.

Let this Convention, therefore, approach its task with boldness, conscious of the crying need of the world for the healing Gospel of Christ, conscious of its responsibility to do its full part in meeting that need and conscious that God will give us strength to perform the work that is set before us.

* * *

### SUITABLE MEMORIAL FOR THE LATE PRESIDENT OF HOUSE

**Committee Appointed**

A committee consisting of the Rev. Canon Theodore O. Wedel, Washington; the Very Rev. Sidney Sweet, St. Louis, and Col. James Mann, of Norfolk, Va., was appointed to prepare a suitable memorial concerning the late President of the House, the Very Rev. Z. B. T. Phillips.

The House accepted an order of business which will bring matters of a controversial nature before it next Tuesday, and it was announced that no new business would be received after Tuesday morning.

Dr. Raymond F. Barnes was re-elected treasurer of the Convention,


**SURPLICES, STOLES, CASSOCKS**

Clerical Suits

**ALTAR LINENS and ALTAR HANGINGS**

finished or by the yard.

**C. M. ALMY & SON, INC.**

**562 Fifth Ave. (at 46th St.), New York**

# N. W. Martin & Bros.

## Roofing and Sheet Metal Contractors

**SLATE** **TILE** **SLAG ROOFING**

**Seventeenth and Dock Street** **Richmond, Va.**

**Dial 3-7384**

and Dr. Lewis B. Franklin was, by a standing vote, re-elected treasurer of the Domestic and Foreign Missionary Society.

Matters presented to the House and placed on the calendar included: committee reports on appropriations, architecture, Church debt, the Legal title of the Church, Church Schools and colleges, City Mission work, expenses of the House of Deputies, Structure and organization of General Convention, its expenses, Historical Magazine, Laymen's League, Hymnal, Holy Matrimony (Committee on Canons), Church Music, Church Pension Fund, Custodian of the Standard Prayer Book, Rural Works, Recorder of Ordinations, Social insurance for lay employees, the State of the Church, Strategy and Policy, Codifying of Canons, etc. (Committee on Canons).

* * *

**BISHOPS**

(Continued from page 10)

stated Bishop Oldham, of Albany, in presenting the report of the Commission on the Church Flag and Seal.

He explained that a copyright had been obtained on the Church Flag to see that it was properly made, and not to discourage any parish from making its own flag. The copyright has been assigned to the Domestic and Foreign Missionary Society of the Church.

**Church Seal**

There is a difference of opinion as to a Church Seal, he reported, asking that the Commission be discharged and that the matter of a Church Seal be referred to the Commission on Church Architecture. A vote of thanks was given to the Commission for its work.

The report of the Joint Commission on World Faith and Order was presented by Bishop Manning, of New York. The House adopted a resolution that the Presiding Bishop appoint representatives to the assembly of the World Council of Churches.

**Recommendations Adopted**

The House of Bishops adopted recommendations of the Domestic Missions Committee that it elect a Bishop for the Missionary District of Salina, and also a Bishop for the Missionary District of San Joaquin.

A suggestion that seminaries provide more courses on rural work was made on receipt of the report of the Commission on Theological Education; Bishop Strider, of West Virginia, presented the report of this Commission.

The National Council was requested by the House of Bishops to investigate the possibility of a national training center for deaconesses and other women who were interested in Church work.

There is a great need for more consecrated young women to give life service to the Church, stated Bishop Randall, Suffragan Bishop of Chicago, in presenting the report of the Commission on the Work of Deaconesses.

An original proposal that the National Council be instructed to secure and finance a National Training Center was rejected.

**Committee on International Appointed**

The Presiding Bishop announced the appointment of Bishop Oldham, of Albany; Bishop Dagwell, of Oregon, and Bishop Maxon, of Tennessee on the Joint Commission on International Relations.

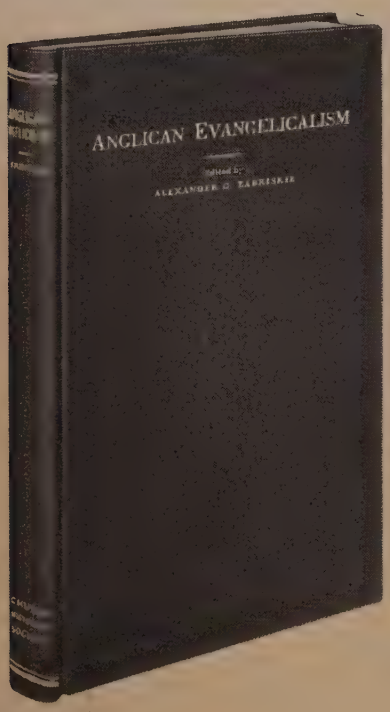
HEFLEBOWER
Transfer and Storage
2918 NOI
Rich
Dial 3-2288

RICHMOND
SAND AND GRAVEL
CORPORATION
SAND - GRAVEL - SLAG
Barge, Car and Truck Deliveries
RICHMOND - HAMPTON - HOPEWELL

The President appointed as members of the Committee on National, International and Social Affairs the following representatives of the House of Deputies: the Rev. Raymond Cunningham, of Connecticut; the Rev. Gresham Marmion, Jr., of Texas; the Rev. John C. Leffler, of California; the Hon. Augustus N. Hand, of New York; the Hon. Algernon Blair, of Alabama; Dr. Clark C. Kuebler, of Chicago, and O. J. Gould, of Oregon.

The House confirmed nominations by the House of Bishops of the following to office: the Rev. E. Clowes Chorley, of Garrison, N. Y., as historiographer of the Church; the Rev. John H. Fitzgerald, D. D., of Brooklyn, as registrar, and the Rev. John W. Suter, Jr., of New York, as custodian of the Standard Book of Common Prayer.

The House also voted concurrence in the appointment of a joint commission on the Seamen's Church Institute of America. It referred to the Liturgical Commission a memorial from the clergy conference of the Diocese of North Carolina asking insertion in the next revision of the Prayer Book of a "Prayer for Our Enemies".


# American Evangelicalism

*Edited by*

ALEXANDER C. ZABRISKIE

*Dean of the Virginia Theological Seminary*

With a Foreword by the Presiding Bishop

All contributions to this volume, which will be ready October 1st, are professors or alumni of the Virginia Theological Seminary.

CONTENTS

BOOK I. HISTORICAL

1. THE RISE AND MAJOR CHARACTERISTICS OF ANGLICAN EVANGELICALISM.....*By Alexander Clinton Zabriskie*
2. THE SPIRITUAL ANTECEDENTS OF THE EVANGELICALS
*By Charles Wesley Lowry, Jr.*
Professor of Systematic Divinity
3. THE EVANGELICALS AND THE BIBLE
*By Stanley Brown-Serman*
Professor of New Testament Language and Literature

BOOK II. CONSTRUCTIVE THEOLOGY

1. THE SITUATION AND NEED OF MAN.....*By Charles Wesley Lowry, Jr.*
2. JESUS CHRIST THE REDEEMER.....*By Robert E. L. Strider*
Bishop of West Virginia
3. THE BODY OF CHRIST.....*By Charles W. F. Smith*
Instructor in Homiletics and Canon of Washington Cathedral

BOOK III. THE PRACTICAL APPLICATION OF EVANGELICAL PRINCIPLES

1. EVANGELICALS AND MISSIONS.....*By H. St. George Tucker*
Bishop of Virginia and Presiding Bishop
*and by Alexander C. Zabriskie*
2. EVANGELICALS AND PREACHING.....*By W. Russell Bowie*
Professor of Practical Theology in the Union Theological Seminary
3. EVANGELICALS AND THE PASTORAL OFFICE .....*By Everett H. Jones*
Bishop of West Texas
4. EVANGELICALS AND CHRISTIAN SOCIAL ETHICS..*By Albert T. Mollegan*
Associate Professor of New Testament and Christian Ethics

Order from your Book Store or from
THE CHURCH HISTORICAL SOCIETY
4205 Spruce Street
Philadelphia

$3.00

John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendant spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

## WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentioned in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that monuments you buy are cut from genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for *FREE* descriptive literature.

**Winnsboro Granite Corp., Rion, S. C.**

# STUART HALL

100th Session. An Episcopal school emphasizing the best in Southern tradition and culture. Effective preparation for colleges admitting on certificate and for those requiring college boards. General course for non-college girl. Excellent one and two-year secretarial courses for high school graduates. Music, Art, Dramatics. Separate lower school—grades 4 to 8. Sports including riding. Tiled swimming pool. For catalog, address

**Annie Powell Hodges, A. M. (Mrs. Wm. T.), Principal.**

**Box JS. Staunton, Va.**

# St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**

**ALL GRADES OF WRITING AND WRAPPING PAPERS,**

**Richmond, Va.**

**This paper is printed on paper supplied by the Cauthorne Paper Company.**

# CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS

**Removed to 71-79 W. 45th St.**


"The name of Jesus has been not so much written as ploughed into the history of the world."

Word of the Living God,
Thou true and glorious Son;
Without Thee how could earth be trod
Or heaven itself be won?

Jesus does not mock men by telling them to save themselves. He calls them to follow Him, that He may make them like Himself. He is Himself the Way to the Father's heart and the Father's home for every wandering prodigal, or lonely soul. —Sel.

"The best way out of a difficulty is through."

Each person is a coin made in God's mint and stamped with His likeness. We possess immortal souls and minds, which can understand the workings of the stars. We are the sons of God. Let us not underestimate ourselves. —Sel.

"When night comes and I turn
From my shop where I earn
Daily bread, let me see
Those hard Hands, know that He
Shared my lot, every bit:
Was a Man, every whit."

The love which the great Sacrament embodies is fundamental; and if Christians had kept that love fresh they would have found some way to avoid division. If they love enough today, they will find a path to unity. —Dr. E. L. Parsons.

Do we believe that Jesus died for Himself alone? Or was His death unto God, for man, and for me? If the former, we are left with the memory of a Galilean carpenter, who is dead. If our answer is the latter, we are known of God, loved by God, found by God, with the good news which reveals to us the meaning of the Crucifixion, the meaning of life, the meaning of history. —Sherwood Eddy.

In proportion as a man is fully developed and integrated, so will his religious experience be free from distortion. —Sel.

Sinai proclaimed the moral law of the universe. The Ten Commandments were not yet ready to be repealed! They had as much authority today as when they were first proclaimed. But while Sinai proclaimed the law, Calvary proclaimed the love by which alone that law could be fulfilled. God acts on Calvary; He only spoke on Sinai. Sinai has no place for sinners; Calvary had no place for anybody else. —Dr. I. H. Dixon.

When we share our bread, we have less for ourselves, but when we share spiritual truths or experiences, our own is deepened and increased.

I dared not hope that Thou wouldst deign to come
And make this lowly heart of mine Thy home,
That Thou wouldst deign, O King of kings, to be
Even for one hour a sojourner in me.
Yet art Thou always here to help and bless,
And lift the load of toil and weariness. —Adapted.


## Cathedral Studios

**Washington and London**

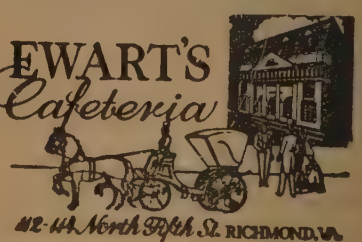
Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SOLICIT YOUR ORDER:**

**Christian Nurture Series**
**Christian Living Series**
**Pastoral (Chalmers) Series**
**Cloister Press**
**Christian Education Units**
**Episcopal Church Series**
**New Sunday School Lesson Series**
**Church School Text Books**
**Work Books and Guides from Morehouse-Gorham Co.**
**Cloister Press & Jacobs**
**Cross & Crown System of Attendance Pins, etc.**
**Bibles, Testaments**
**Prayer Books and Hymnals**
**Write us for catalogue and Prices.**
**Episcopal Church Book Store.**

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
**Episcopal and U. S. Church Flags.**
**Send for Circular with prices.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 146 Plainsfield, N. J.**




**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
**Custom Tailoring for Clergymen**
1837 *Church Vestment Makers Over One Hundred Years* 1943
**COX SONS & VINING, INC.**
131 EAST 23rd STREET, NEW YORK, N. Y.

# MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

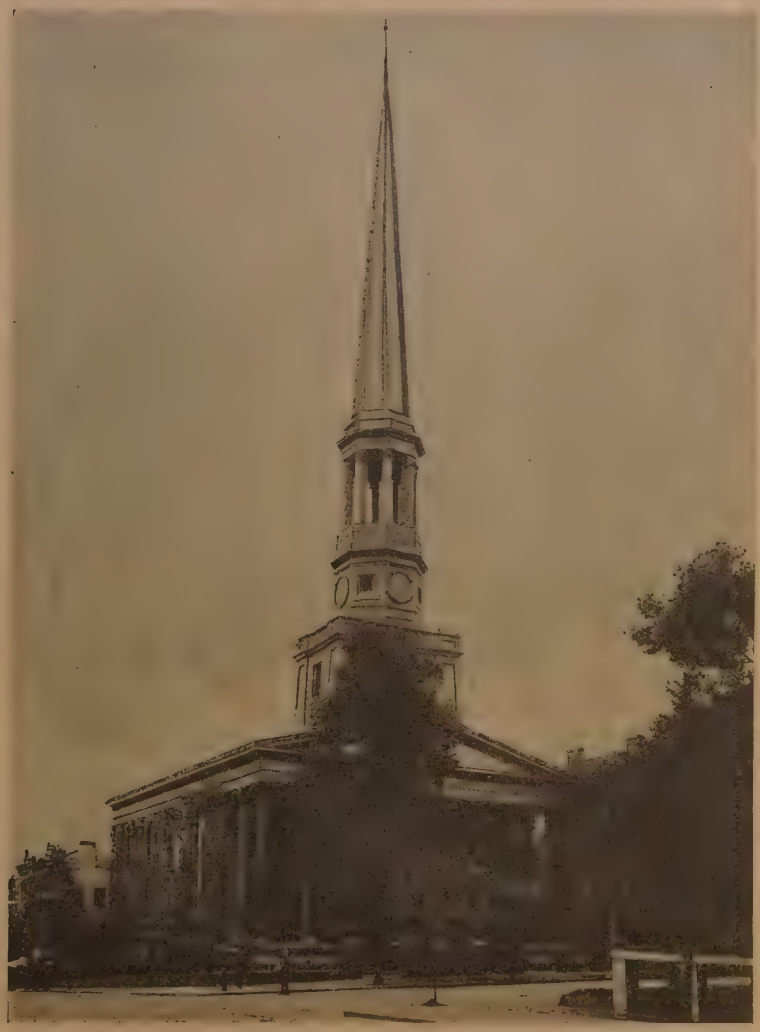
SAMPLE FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

Vol. 109—No. 41

16 OCT. 1943

# The Southern Churchman



St. Paul's Church, Richmond, Virginia, as originally built; the spire by order of the city fathers was later removed.

—By courtesy of Elizabeth Wright Weddell.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond, Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

# *Woman's Auxiliary*

### Over Million Dolar Budget Adopted

Cleveland.—The more-than-a-million-dolar ($1,149,878.91) budget of the United Thank Offering was adopted unanimously this afternoon by delegates of the Triennial Convention of the Woman's Auxiliary. The budget, prepared tentatively during the year by the national executive board of the Auxiliary, was given final form after the total amount was known and presented by the Triennial's United Thank Offering committee of eleven members, Mrs. Wm. R. Taliaferro, Pittsburgh, chairman, and Mrs. Richard Kinkead of Tutwiler, Miss., vice-chairman. The budget as appropriated includes an estimated $30,000 interest added to the sum given, which was $1,119,878.91.

In three sections, the budget in Section I adds $100,000 to the pension fund now being built up for retired women missionaries. Section II continues the training, support, and medical care of women missionaries; provides for some increase in numbers; and gives $15,000 for British missions. Section III includes new buildings in mission fields, to be selected later by the executive board; several projects overseas and at home carried on in cooperation with other communions, and sums for War Prisoners' Aid, the American Bible Society, the production of Christian literature.

* * *

The proposed disposition of the United Thank Offering of 1943 as presented in this report is a result of the thoughtful deliberations of the delegates to this Triennial Meeting. The items in the Budget reflect a growth in vision and in thinking on the part of the women of the Church which has kept pace with the growth of the offering itself. This report, if adopted, also will show a determination on the part of the delegates to this Triennial to meet the Presiding Bishop's challenge that the "Church launch a Christian offensive designed to take advantage of some of the tremendous opportunities resulting from the war."

### Resolutions

BE IT RESOLVED: That lapsed balances on the items included in the budget of the National Council shall be distributed for budget purposes at the close of each year with the exception of items for new appointments and training which shall be carried through the Triennium, and at the end of the Triennium distributed by the National Council for budget purposes.

WHEREAS, The National Council budget receives from the United Thank Offering $738,000 in addition to the income from the Ida W. Soule Pension Fund, towards the training, salaries, allowances and pensions of women workers, and

WHEREAS, In the past the National Executive Board has approved only those women workers under the United Thank Offering, and

WHEREAS, The United Thank Offering sharing in the support of all women workers would give the National Executive Board the privilege of approving all appointments of women workers, therefore

BE IT RESOLVED: That the designation "United Thank Offering Worker" be eliminated, and that the United Thank Offering go toward the support of all women workers.

RESOLVED: That the National Executive Board of the Woman's Auxiliary be requested to prepare a suggested budget for the disposition of the United Thank Offering of 1946.

### Notes on the Budget

The offering of 1943 is the largest offering ever presented by the women of the Church.

I. This brings the capital account of the Ida W. Soule Pension Fund to $806,238.39.

II. Included in the budget of the National Council

A. For support of women workers.

1. Salaries:

This item helps to support women employed by the National Council for service in this country and overseas. This is a decrease from 1940 because of necessary withdrawal of missionaries from many fields.

2. This item covers new appointments and includes approximately $25,000 for adjustment of missionary salaries now at subsistence level.

3. Scholarships and training centers:

Scholarships are given to selected young women for graduate study in preparation for work in the Church. Windham House, the national training center in New York is supported from this item.

4. Allowances:

These amounts help to provide for travel to the field, and medical and dental care of women missionaries.

5. Allowances for Pensions:

This amount supplements the income from the Ida W. Soule Pension Fund, in providing retiring allowances for women missionaries.

B. Expenses for administration of investments:

This fund takes care of the expenses arising in connection with the investment of the United Thank Offering.

C. Missionary projects at home and overseas:

This item will be used for such purposes as work in industrial defense areas; Negro work; for Churches in Europe, the Far East, and elsewhere.

D. British Missions:

This item aids the National Council in its appropriation for British Missions in the diocese of Dornakal, India; Southwestern Free China; Egypt; Southern Rhodesia; the West Indies; and the nine Missionary societies other than S. P. G. and C. M. S.

III. Specials

A. Equipment for women workers:

This item provides for tools not obtainable with limited budget allowances. Examples—printing, books, travel, translating, secretarial help, office and medical equipment.

B. Repairs and Equipment for Buildings:

All repair items are passed upon by the National Executive Board upon recommendation of the Home and Overseas Department.

C. New Buildings:

The National Executive Board will choose such buildings as may be erected, from a list approved by the Home and Overseas Departments.

D. Missionary projects:

**Women's Christian College, Madras, India**

From the United Thank Offering salary item a grant is made toward the support of a teacher, Dr. Eleanor Mason at the Women's Christian College, Madras, India. This contribution is thus contingent upon the continuance of her appointment. By transferring this item from salaries to specials continued support to the college is assured.

**Ginling College, Chengtu, China**

A grant is made from the salary item of the United Thank Offering toward the salary of a teacher, Miss Mary Lamberton at Ginling College, China. This contribution is contingent upon her appointment. By transferring this item from salaries to specials continued support to the college is assured.

**Work with migrants and share croppers**

These amounts replace the token gifts previously made by the National Executive Board to the Home Missions Council, from the general funds of the Woman's Auxiliary.

E. Orphaned Missions:

Continued aid is given through the

(Continued on page 4)

# HAVEN . . .

By J. W. KENNEDY

WE HAVE ALL heard of bedlam. But few of us have felt we could endure it. Many of the so-called "hyssies" produced by conditions of bedlam could have been prevented. I offer the results of an experience which requires only two prerequisites to make: one is a sense of humor; the other is enough faith in God to trust Him with our minds. This experiment was forced on me and involves a baby, a boy, and a maidless household. The baby is new, the boy is inquisitive, the household is large. The incident occurred during a long crying spell of the baby, a long noise-producing and mischief-getting-into spell of the boy, and a general let down in the household. My hands were full in one direction and they were needed in all directions. At first there was tension, and then easy irritation, and then a feeling of panic and the inability to cope with the situation. At this point the first impulse was to throw up the sponge and blubber a bit over the old sentimental ditty, "this is too much for my soul to bear." Before the jitters and madness set in, however, two things happened: the first was the realization that I held a responsibility which for the moment no one else could take; the second was the remembrance that I had not yet asked God a single thing about what to do. When God came to the forefront of my mind the thoughts of frantic bedlam were calmed and I was led along this pathway of thought: it came quite clear to concentrate on the most important job in hand and to take the other jobs or situations to be dealt with in the order of their importance or seriousness—I realized that bedlam was the result of the tendency of the mind to fly off in all directions at once which if continued long enough will explode the mind to bits of jigsaw puzzle pieces that do not fit. I did concentrate then on the baby first and the other tasks in their proper order, without further fret or feeling of "life's crushing burdens weigh too heavily upon me." The next clear thought had to do with a sense of humor. I saw for the first time how the old gag about being as busy as a one-armed paper hanger with the itch made me smile. It must seem ludicrous to one apart from the self-centered helpless misery of it and the Rube Goldberg cartoon methods of dealing with the situation and the running around in circles of it. I began to detach myself and that is what I saw, too. The same sense of strain had by now disappeared and I found myself doing the job in hand rapidly and well, devoid of nervousness and fumbling uncertainty. The next thought to etch itself for clear-cut seeing was this one: never fail again **in the beginning** to trust your mind to God and let him have a hand in keeping your thoughts intact and working along alert and wise lines of action. For the moment, when bedlam was on the verge of turning a home into a miniature madhouse, I had forgotten God.

WHEN ALMOST every day hedges us around with situations and problems that tend to produce the soul-destroying condition of bedlam which, when or if it comes, we put the blame on our "nerves" or another's this, that or the other; but rarely ever on our failure to hold our minds upon God and to seek for his guiding wisdom and strength. When people "go to pieces," something else other than the immediate incident is usually the real flaw. When a person has a "hyssie" and life becomes an "unbearable" hunk of misery, we can trace a part of it to too little and too infrequent contact with God. Another part of the underlying cause might be to see a doctor for physical contributory cause.

No man can deal with life unless he is in full possession of his right mind, unless his mind is braced by God's Holy Spirit of wisdom and truth. We might as well admit it and work to get it before another tantrum comes our way. Bedlam is a man-produced state of mind. Calmness is a God-produced state of soul. Our prayer should be: O God control our minds and possess our souls that life may be lived this day and every day at the high level of our quiet time with Thee. Amen.

## *This Week . . .*


**GLIMPSES OF GENERAL CONVENTION—BY AN EYE-WITNESS** . . . . . 5
By J. W. Kennedy, rector of All Saints' Church, Richmond, Virginia

**GENESIS OF ST. PAUL'S CHURCH, RICHMOND, VIRGINIA, AND AN ACCOUNT OF THE LAYING OF THE CORNERSTONE, OCTOBER 10, 1843** . . . . . 5
By Elizabeth Wright Weddell, author of "St. Paul's Church, Richmond, Virginia: Its Historic Years and Memorials," and various historical pamphlets

**FEATURES**

**Editorials** . . . . . 7

**News** . . . . . 11


**OCTOBER**

1. (Friday.)
3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
18. St. Luke. (Monday.)
24. Eighteenth Sunday after Trinity.
28. Sts. Simon and Jude. (Thursday.)
31. Nineteenth Sunday after Trinity.

**COLLECT FOR SEVENTEENTH SUNDAY AFTER TRINITY**

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

# *Impressions of the House of Bishops from One Who Sat There*

IT IS UNBELIEVABLY exciting sitting in the House of Bishops. Even in routine matters there is such a dignity and so many unexpected moments of charm and humor and intense emotion that it does not grow dull. The Presiding Bishop is responsible for much of this. His droll remarks and complete innocence are impossible to cope with and his broad smile has prevented any serious flare-up of feelings thus far. Bishop Tucker has a remarkable knack for getting things done in a way which seems to please everyone. I would not mind being a "dear bishop" under him at all. You know they are not a bad lot. They are pretty much like the rest of us. There are quick witted ones and slow witted ones, distinguished and undistinguished, those "hepped" on subjects and those who are not. You will read all of the important happenings elsewhere in this paper, but let me give you a peek into some of the things you would never hear had some one not been there to tell you. I hear off the record tidbits from the sessions of the House of Bishop and the joint sessions of both houses.

I have misplaced my notes on the entire first day's proceedings and cannot find them anywhere. Oh well, nothing much happened except the brief flashes of repartee and humor caught and jotted down but not too well remembered. For example, the unexpected debate which developed over the report concerning the training of women workers in the church. After some discussion Bishop Manning made the motion to refer the matter to the National Council for study and action. Bishop Parsons, usually at the opposite pole of opinion, seconded the motion, whereupon the Bishop of New York in his own ecclesiastically dignified manner gave hearty thanks that at last he had made a motion the Bishop of California could second.

Sunday was the big day of the convention, the first big day. The Presiding Bishop set the tone of the convention with two sermons and one address; one sermon over a nation-wide network, the other at the beautiful Trinity Cathedral, and the address to the joint session in the afternoon. Two words stand out in the great challenge he has given to the church, no there are three such words: **opportunity, responsibility** and **offensive.** These words echoed like a refrain through all of Bishop Tucker's utterances on this day, even to the final dramatic climax in the evening, when he identified himself with the Japanese nation that would rise out of the war because of the Christian opportunities, responsibilities, and offensive from within and from without that would redeem her in the eyes of the world. In a letter I received from Bishop Tucker just prior to the convention, in response to my query about what he wanted emphasized in this new year of forward in service, he gave this remarkable summary of the theme of the convention and of the coming triennium: "What I hope the General Convention will do is to devote much of its time to the problem of how the Church can fulfill its responsibilities in the present situation, and make a real contribution towards the building of a better world." The Forward-in-Service-Budget presented Sunday afternoon gave proof of the seriousness of his intent in actual dollars and cents, a great forward looking program of seizing some of these opportunities now and at war's end. Be prepared for the full sharing of this wise and vital program of world evangelism. Bishop Tucker gave us a slogan for the year at the evening session: "Through world evangelism to world fellowship in Christ."

There were three other great utterances during the day. Dr. Trigg's remarkable address on the Negro work of the Church seen through the eyes of a distinguished Negro layman which you may have read in this paper, and which stirred the convention to an ovation at the close; the quiet yet thrilling report of Dr. Tsu concerning the work in China and the tremendous work yet to be done, with the heart of his remarks given in his quotation from Generalissimo Chiang kai Shek: "Without faith we could not have gone through these critical years;" and Bishop Moyes' closing remarks of the evening, the young and vigorous Anglican Bishop from the Eastern part of Australia, whose report was fittingly closed with these words: "May you in all of your deliberations find the will of God and see all of your business through the eyes of Christ." I interviewed this bishop earlier in the evening and was astounded at the enthusiasm and gratitude he had for his own work and for the possible future cooperation of the missionary work of both our church and his. He bore witness to the influence of our Forward Movement upon the devotional and study life of his people, both clergy and laity.

One felt after listening to this missionary record and vision that we have literally stepped across all the barriers in the world and have linked hands with the Christian Movement everywhere to help restore and enlarge the stupendous gaps made by the war. One also felt that the note was clear that if we (the Christian Churches of America) did not, it would not be done and the long roll of drums heralding the Christian advance would die into silence.

There is not time for much more in this first summary. Two important items remain, however, from Monday's session which must be squeezed in: the Report of the Commission on Approaches to Unity and the Report of the Army and Navy Commission. We must not forget to mention also the Report of the Com-

(Continued on page 9)

# EDITORIALS

*Convention Side Lights*

We are not in the mood to editorialize. That is an accrued benefit for you. We thought it might be interesting to you to give just a few impressions gathered here and there relative to General Convention. When one sits in Convention in the dual capacity of deputy and editor, there arises a conflict of emotions. First is one's responsibility to the diocese which has honored him by election as their representative. Then, as an editor, one is tempted to be very critical of all speeches, and all proposed legislation. We trust that we can keep our balance.

Since the Convention has only been in session two days, it is too soon to note any definite characteristics. There is one thing that we are sure will interest you. The sessions are being held in the Euclid Avenue Baptist Church. Since we are considering proposals for organic unity with the Presbyterians, is this an omen of the happy outcome of our negotiations? Episcopalians meeting in a Baptist Church and discussing re-union with Presbyterians. We trust that it is a good sign.

The Reverend Dr. E. Phillips Osgood of Emmanuel Church, Boston, was elected President of the House of Deputies, on the second ballot. He succeeds Dr. ZeBarney Phillips of Epiphany Church, Washington, D. C., who died in 1942. Dr. Osgood is an Evangelical Churchman. This may or may not be indicative of the temper of this Convention. Personally, we feel that it is an indication that there is a liberal spirit prevalent.

At the first joint session held on Sunday afternoon, the report of the National Council was presented. An increase of over two hundred thousand dollars in the budget for 1944 is recommended. This is as it should be. If the Christian Church is to begin an offensive, that offensive cannot be commenced on a reduced budget. It means this in the final analysis that it comes back to you as an individual. Do you believe that the Christian Church has a program which can meet the plaintive pleas of a distraught and war ravished human kind? If you do, then you are going to back that offensive by sacrificial giving.

One of the high lights of the first joint session was a report made by a Negro layman, Dr. Trigg of North Carolina. He thrilled the audience by the sincerity of his appeal, and the forthrightness of his application of the rights of his race not for a dole, but for their right of admission into the fellowship of Christian friend-ship. We speak of minorities in the other countries of the world; we are prone to forget the grievances of the minority within our midst.

The Convention moves ahead. In next week's issue we hope to be able to give you more accurate information as to the trends this Convention has taken.

Remember, we asked you not to depend merely upon secular reports, but to listen to the voice of the Church press.

*Christian Fellowship*

Through the arrangements committee it was my privilege to preach in the First Presbyterian Church of Wooster, Ohio, on this Sunday morning.

---

## FINALE ON GLIMPSES OF GENERAL CONVENTION BY AN EYE-WITNESS

Marriage and divorce occupied most of the time of the House of Deputies for two days, while the Bishops leisured along. The usual results obtained finally in both houses: nothing doing. However, the tendency in this convention is the most liberal yet and may effect the action to be taken three years hence in San Francisco. Three remaining highlights must be commented on briefly with a postscript. The first is the magnificent address made to the Joint Session by the Moderator of the Presbyterian Church in the U. S. A. Dr. Coffin, known and loved all over the country by all Protestants, is also President of Union Theological Seminary in the City of New York, and to my mind one of the great Christian voices and leaders of America. His address was received with acclaim and enthusiasm. At least we know that the majority of us desire and are working for organic unity with the Presbyterians. Dr. Coffin's whole theme can be summarized in the words of John Calvin which he quoted: "Increase your exertions until something be accomplished." He warned us that "any advance with the Presbyterians will be along the general lines of **Basic Principles.**" One quotation from Colossians, which he gave first in Greek, I shall not soon forget: "In Him all things hold together."

The second highlight was my contact with Walter Van Kirk, who broadcasts Religion in the News each week over N.B.C. for the Federal Council of Churches. He gave two broadcasts at General Convention. A man so keenly alive to the happenings around the world and in Christendom, and who presents them in laymanese with positive enthusiasm, is a great asset to the Protestant forces of America. I wanted to learn more about him but found he always did the pumping.

I might bring in my postscript here about radio at General Convention. Since radio is one of the most important mediums for reaching the American people —the other is the magazine and newspaper—this phase of the Church's life is one of the most important and the most neglected. Dr. Hobbs does a fine job with the resources at his command. We should have at least $50,000 to spend on broadcasts alone. Even so we managed for several nationwide net-work broadcasts and many local presentations that reached a wide audience. The general tenor of the broadcasts was devotional both in the early morning and at night. The Division of Radio is trying to encourage the widespread use of local stations for daily devotional spots of five minutes each, such as is conducted in Richmond, Va.

(Continued on page 9)

# *Genesis of St. Paul's Church, Richmond*

and

## An Account of the Laying of the Cornerstone

### October 10, 1843

By ELIZABETH WRIGHT WEDDELL

OCTOBER 10TH, 1943, is a memorable date in the history of St. Paul's Church, Richmond, Virginia, for it marks the 100th anniversary of the laying of the cornerstone of an edifice destined to become, through its association with leaders in church, state, and the Confederacy, one of the most renowned in the country, and in a city boasting many historic buildings of an earlier period. Here for nearly a century the word of God has been preached—the fires on the altar of the living God kept burning—witness that Jesus Christ was Himself the **chief** cornerstone.

Someone asks "How came this church to be built?" To answer this question, we must go back in imagination to the Monumental Church, which was the spiritual home until 1845 of the congregation which built St. Paul's.

The former Church was intended as a monument to commemorate a tragic event in the history of Richmond and the State. It was erected on the site of the Richmond Theatre which burned December 11th, 1811, when seventy-two persons (including the Governor, George W. Smith) perished, and the charred bodies of most of them were buried on the spot.

In 1814, the Right Reverend Richard Channing Moore, D.D., of New York, came, on his consecration, to be the first rector of the Monumental, and contemporaneously the Bishop of the Diocese. His arrival marked an epoch in the life of the church in this Diocese, for this man of God revived the church which was indeed at a low ebb.

In the Convention which called him to the Episcopate there were only seven members and when he died, there were ninety-five clergy in the Diocese.

For twenty-seven years, until his earthly life ended at the age of seventy-nine, Bishop Moore held the two offices and was beloved and revered by all classes.

His assistant for the last ten years of his rectorship was the Rev. William Norwood, a young clergyman from Hillsborough, North Carolina, a son of Judge Norwood. Mr. Norwood did most of the parochial work, and he was widely known in the congregation and a welcome visitor in every home. Bishop Moore, in his report of the Church to the Convention of 1840, spoke in these high terms of him:

"The rector takes great pleasure in mentioning to the convention (Council is the term now given to this body) the debt of gratitude he owes his heavenly Father, in blessing him in his old age with an assistant in his congregation, not only highly qualified for the ministerial office, but as willing as he is qualified to advance the interest of the church, and to promote the piety and devotion of the flock in whose behalf he industriously labors."

From the day that Mr. Norwood was present at his first Virginia Convention, when he was elected (as was William H. Macfarland, lay delegate from Monumental) to the Standing Committee, his leadership, administrative ability and missionary zeal were recognized; and as the years passed, he became one of the leading clergymen in the Diocese and delegate (as Mr. Macfarland was, also), to General Conventions.

THE FOLLOWING EXTRACT is from an unsigned tribute to Dr. Norwood which appeared in an early number of **St. Paul's Parish Register**:

"We here in Richmond think, and have reason to believe, that (1841-1845) was the most glorious time of his ministry. Full of zeal and strength and power, admirably fitted for the genius and disposition of his people, he acquired an influence rarely reached over young and old, exerted the wholesome power of a Christian preacher, pastor, and friend. But the exertion of voice (he never knew how to rest his voice in his impulsive earnestness of his preaching) in filling a church so large and so singularly constructed, had produced some bronchial trouble, and, as many of the congregation had removed from the vicinity of the Monumental Church, the congregation was easily induced to build a new church. This determination resulted in the erection of St. Paul's, which was occupied and consecrated November 11th, 1845.

"It was no doubt his interest and exposure during the building of this church, the great object of his desire, that increased his bronchial trouble."

As far back as 1837, Bishop Moore had said in his annual report of the Church:

"We have not pews sufficient for the supply of applicants, and the Sunday School is larger and increasing in numbers."

Dr. Norwood succeeded Bishop Moore as rector, at his death, and Bishop Meade became Bishop of the Diocese.

It was not long after these changes that plans were made for a church "updown," where many old Episcopal residents were moving, and new ones settling.

From my book, **St. Paul's Church, Richmond, Virginia: Its Historic Years and Memorials,** the following extracts are taken, throwing further light on the subject.

For several years, prior to the death of Bishop Moore, there existed a feeling among the larger proportion of the congregation that "another church building, higher uptown, was necessary to their comfort and convenience. This thought of his congregation abandoning the Monumental Church was not friendly to the Bishop and in deference to his feelings, no definite action was taken during his life."

It was not long after Dr. Norwood's rectorship began, however, "that the dormant undercurrent of feeling in the matter assumed definite shape." Friends of the movement held several meetings, and in the Richmond **Whig** of May 4, 1843, appeared the following notice:

"A meeting of the gentlemen who have given their bonds for the purpose of securing the erection of a new church for the Monumental congregation is invited by the Vestry to be held in the Monumental Church on this (Thursday) afternoon at 5 O'clock.

**St. Paul's Church, Richmond, Virginia, as it stands today**
Illustration from St. Paul's Church, Richmond, Va., by Elizabeth Wright Weddell

The object of the meeting is to appoint a building committee.

By order of the Vestry."

"Mr. William C. Bentley, Senior Warden of St. Paul's Church . . . says that 'the bond referred to above was given by sixty-four male and three female members of the Monumental congregation, aggregating $32,290, and these heads of families doubtless really represented 300 to 350 persons in all engaged in this contemplated move.' "

From the Richmond Whig, of Wednesday, April 5th, 1843, is taken the following:

"Building Lot Wanted—Wanted a Building Lot, not less than 80 feet front by 120 deep, within the portion of the city bounded on the east by Governor Street, on the west by 5th street, north by H. street and on the south by E. street. Apply with a description of the property and terms to

David Walker
Dr. Haxall, or
William Williams."

AFTER ADVERTISING for a suitable lot, on May 31st, 1843, the following gentlemen—the Rev. William Norwood and Messrs. William H. Macfarland, William Williams, and William Mitchell, Jr., had deeded to them, in trust for the St. Paul's Church, the lot 'fronting eighty-five feet on "G," now Grace Street, commencing at the corner of Ninth and running back to an alley, on Ninth for a southern boundary,' for the purpose of building thereon a Protestant Episcopal Church, etc. On December 1st, 1845, the trustees of St. Paul's Church also bought from Adolph Dill and his wife 'ten feet or more of ground on "G" Street, adjoining the above on the west side of and running back to said alley, for $1,075, making the total front on "G" or Grace Street ninety-five feet.' "

"The following notice appeared in the Richmond Whig of June 4th, 1843: 'The subscribers to the new Episcopal church, about to be erected at the corner of "G" and Ninth Streets, are requested to pay into the Farmers' Bank of Virginia, to the credit of the Building Committee, 25 per cent on the amount of their bonds, before the 10th instant, on which day payment is to be made for the site they have purchased. By order of the Building Committee.'

"Later, on June 10th, 1843, the Building Committee, composed of the Rev. William Norwood, William H. Macfarland, William Williams, William Mitchell, Jr., and A. F. D. Gifford, gave a draft on the Farmers' Bank signed by them to Isaac A. Goddin for $6,000, in full payment for the said original purchase of eighty-five feet.

"An additional bond was executed on July 6th, 1843, by thirty-eight members of the Monumental congregation who stipulated 'that they would pay pro rata, as called for, the money necessary to build and complete the church, agreeing to take their chances for reimbursement from the proceeds of the sale of pews after the completion of the new church.' This was on the 26th of July, 1843, 'in testing whereof they have hereunto set their hands and seals this day,' says the record and then follow the signatures. . . ."

"The report of the Building Committee to the congregation of St. Paul's Church, who had not severed their connection with the Monumental Church, sets forth that 'a committee of their own body was deputed to visit the churches in Northern cities, . . . and that after examining various churches, that of St. Luke's in Philadelphia was selected as a model. . . . The architect of the model church (Thomas S. Stewart) was finally selected, not alone because of his ability and from a pecuniary point of view, but he came to them with the highest recommendations; and having the models of all the ornamental work ready made, could execute that part of the work cheaper. . . . Your committee have it not in their power as yet to furnish an exact account of the cost, but they think it will not exceed $53,500, including everything except the organ, which will be provided for in another way, etc.' "

"The following simple account of the actual physi-

cal beginnings of a church that is today known on both sides of the Atlantic, we find in Christian's **Richmond —Her Past and Present**: 'The cornerstone of a new Episcopal Church, corner Grace and Ninth streets, opposite the Washington Tavern, was laid by Bishop Johns Tuesday, October 10th. The church was to be called St. Paul's . . .'' The Richmond **Enquirer** for Friday, October 13th, 1843, gives the following account of the ceremony: ''New Protestant Episcopal Church.''

''A large concourse of citizens of every religious denomination assembled on Tuesday afternoon to witness the solemn ceremony of the laying ofthe cornerstone of St. Paul's Church, a new and handsome edifice about to be erected at the corner of 'G' and 9th streets. Bishop Johns conducted the imposing services.

''In an address of half an hour's duration, he traced in clear and chaste and eloquent language, the origin and the principles of the Protestant Episcopal Church, for whose service in the worship of God, this noble house was to be consecrated. In explaining the designation of a Protestant Church, he briefly, but strikingly alluded to the new Oxford doctrine, known as Puseyism, which both in England and in this country, had been engrafted on the pure principles of the Church and he feelingly and strongly congratulated the clergy and the people that in Virginia the Church was sound and free from the pernicious influences of the Oxford School and he prayed to Heaven that she would always continue so. We were struck with one beautiful figure in the Bishop's closing remarks. He pointed to the State Capitol (in full view) around which so many churches of all denominations were clustering, claiming and enjoying alike the protection of the Government. He wound up by enforcing in fervent language the mutual dependence of Religion and Government; the former looking to the laws for its protection and the latter deriving from the holy fount of Religion those sound principles of morality, without which no Government could flourish. Eloquent as the Bishop always is, on this occasion he was eminently successful. His rich and melodious voice rang through the open air with thrilling effect, and his graceful elocution conveyed the full force of his sentiments, and fixed them on the hearts of his hearers.''

BISHOP JOHNS, of Maryland, who one year before, had been consecrated in the Monumental Church Bishop Meade's assistant, and had become a resident of Richmond, was a personal friend of Dr. Norwood, and well known among the Vestry and congregation. Owing to his ill health, the rector was not present at the Conventions of 1843-44, and for the same reason, was often absent from the city. Hence we find in the annual reports of the Monumental Church frequent mention of ministerial services performed by Bishop Johns. It seemed appropriate that he should be the preacher on the occasion of the cornerstone laying for these reasons. As years went on he officiated when St. Paul's was without a rector, but refused any salary. Until Bishop Johns became President of William and Mary College (1849) he continued a close association with the congregation and was always a welcome figure in the chancel.

''The following is a list of the deposits in the Cornerstone. The Holy Scriptures, Book of Common Prayer, American Almanac for 1843, Journal of the Protestant Church in the Diocese of Virginia, held in the Monumental Church 17th May, 1843, Journal of the General Convention of the Protestant Episcopal Church in the United States for the year 1841, Swords' Pocket Almanac for 1843. Constitution and Canons of the Prot. Epis. Church, in the U. S., and in the Diocese of Virginia, printed for the Convention of Va., in 1840. The 30th annual report of the Bible Society of Va., at the annual meeting held 4th April, 1843. Names of the contributors to the funds for the erection of the Church, with the amount of their contributions inscribed on parchment. Specimens of the gold, silver, and copper coin of the U. S. Religious and Political newspapers of the day. The following is the inscription on the silver plate: ''This Cornerstone was laid on the 10th day of October, A. D., 1843, by the Right Rev. John Johns, Assistant Bishop of the Protestant Episcopal Church of Va. The funds for the erection were furnished by those members of the Monumental Church Congregation and others, whose names are herein deposited.

| | |
|---|---|
| ''Rev. William Norwood. Rector of the Monumental Church<br>William H Macfarland<br>William Mitchell, Jr.<br>William Williams<br>Adolphus F. D. Gifford | Building Committee. |

Thomas S. Stewart, of Philadelphia, Architect and Builder.

Right Reverend William Meade, D. D., Bishop of Virginia.

John Tyler, President of the United States.

James McDowell, Governor of Virginia ''

**FIRST VESTRY—1843**
**Rev. William Norwood, D. D., Rector**

| | |
|---|---|
| Joseph R. Anderson | William H. Macfarland (Warden) |
| John A. Cunningham (Warden) | Thomas Nelson |
| James Dunlop | Thomas R. Price |
| Thomas H. Ellis | John Stewart |
| Robert W. Haxall | David Walker |
| William H. Hubbard (Treasurer) | William Williams (Secretary) |

Descendants of the ''contributors'' are living in all parts of the country and abroad, the names of many of them are very familiar—leaders in the Church and prominent in Richmond. Others directly descended, but not bearing the names are, too, affiliated with St. Paul's carrying on the work started by their forefathers and are well known in the community.

The Right Reverend Dr. Henshaw of Rhode Island, in his **Memoir of Bishop Moore,** said:

''The congregation of the Monumental Church comprehended probably a larger amount of intelligence and refinement, and a greater proportion of men distinguished for talent and influence, than any congregation in the Union.''

The colony which had gone from this Church in 1838 and built St. James, and the congregation which built St. Paul's (while deaths among the older members had occurred) were practically the same as described by Bishop Henshaw.

Today, St. Paul's has for its neighbors three buildings which were there to welcome her—the Capitol, the Executive Mansion, and St. Peter's Church. The many homes built about the same period as the Church, in that once fashionable neighborhood, have long since given way to business. The hospitable, com-

fortable rectory first occupied by Dr. Norwood, and by other rectors, until used as a Parish House, has on its site St. Paul's Parish House. One of the old houses is left, but occupied by the Virginia Historical Society. During the War Between the States General Lee's family lived here. It was owned by Daniel Stewart, a brother of John Stewart. When possible, the General was there, and attended with his family, St. Paul's. The pew in which they sat is marked with a plate bearing the General's name.

The generations privileged to worship in this beautiful church, have regarded it as a sacred and priceless heritage, and been conscious of the obligation they were under, and the debt of gratitude they owed to the founders who, with vision and generosity erected the edifice.

Under the leadership today, of the rector, the Rev. Vincent C. Franks, D. D., assistant minister, the Rev. Robert E. Davis, this great downtown church, which will mark a century of its occupation and consecration in 1945, is going forward with freshened enthusiasm into its field of service for the Master.

The service on Sunday morning, October 10, was a most inspiring one. The Church was thronged, many present were descendants of the founders, though no longer associated with the St. Paul's of today. Dr. Frank's stirring sermon had for its text: Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

And are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone—Ephesians 2:19-20.

The large choir marched up the main isle as was done in former years singing Onward Chirstian Soldiers—The recessional was The Church's One Foundation.

Editor's Note: The Presiding Bishop, on his return from serving as Bishop of Japan, was installed as Bishop of the Diocese of Virginia in St. Paul's Church. His brother, the Rt. Rev. Beverley Tucker, Bishop of Ohio and host of the General Convention, was then rector of the Church, and their father, the Rt. Rev. Beverley Dandridge Tucker, late Bishop of Southern Virginia, preached the sermon.

## IMPRESSIONS OF THE HOUSE OF BISHOPS FROM ONE WHO SAT THERE

(Continued from page 4)

mission on Social Reconstruction which did not receive the attention it deserved, especially since the convention received a cable from the Archbishop of Canterbury congratulating us on the work of this body and offering to appoint a similar commission to work jointly with them. More will be heard in the years ahead of the vital job they are doing. The restrained, yet highly emotional presentation of the Commission on Unity report by Bishop Parsons was a high note of the day. One sensed the unanimity of feeling as the Bishop talked, and the resolutions presented were about all that could be expected or desired now from such a tangled and complicated and high tension problem, namely approval and continuation of the work already begun with the end of organic unity as the goal and with the belief that it can and will be reached. Only a few scattered "Noes" came out in the voting. The work of the Army and Navy Commission has been splendid and adequate for keeping our chaplains supplied with material and morale for their difficult task. First hand information disclosed the hunger of our boys for religion and the vital aid to them of the letters and Prayer Books and War Crosses and the other things which come from the parish church to let them know they have not been forgotten. As we care for these boys through our chaplains we are holding them to the church and giving them something more precious than life, to which they shall give their continued allegiance.

There were many spots of humor, especially when Bishop Tucker would cover up some lapse of his own with a funny story, like when he introduced the Mayor of Cleveland as the Mayor of Detroit and replied to the roar of laughter which greeted the mistake that he was born in Virginia and the rest of the world seemed comparatively unimportant anyway.

More Anon.

* * *

## GLIMPSES OF GENERAL CONVENTION

(Continued from page 5)

The third and last highlight is the Bishops' Pastoral Address, heard read for the first time in Joint Session late Sunday afternoon. It would not be fair to tell more about it since you will hear it read soon from the pulpit of your own parish church. I urge you to wait for it and listen to it with complete attention. It is a document that makes you proud of the far-seeing and quick-acting leadership of the Episcopal Church in the affairs of the world.

J. W. Kennedy.

• • •

### Dr. Wm. Morison's Christian World Order

TO ESTABLISH a Christian world order, the place for Christians to start is with individuals," Dr. Wu Yi-fang, Ph. D., president of Ginling College, Chengtu, China, and one of that country's leading citizens, told the Triennial Meeting of women in Cleveland in her address on Christians and World Order. New emphasis, she urged, must be placed on the dignity of the individual human being.

"In the midst of the horrible destruction of the war," Dr. Wu continued, "Christians are thankful to find political leaders realizing that material force, armaments and treaties, are unable to secure safety or peace. The mounting chaos in society results from the loss of moral values, disregarding moral purposes, separating the material means of life from its spiritual ends and aims. Christians were once assumed to be too idealistic but now, through sheer experience and necessity, political leaders are finding that Christian teachings provide the only effective means to peace. Christians also are thankful at this time for the growing realization that the material sciences cannot fully explain human beings or solve human problems."

In community life, Dr. Wu said, one of the hardest but most important tasks is to get Christian principles practiced by and among vested interests, such corporate groups as governing bodies and blocs, industrial employers, merchant guilds, trade unions.

To play their part in establishing world order, the speaker concluded, Christians need an accurate knowledge of all races and cultures. Only when there is understanding and tolerance between all races and nations can world-wide cooperation follow. In achieving this, Christians must reiterate God's moral purposes for the destiny of man.

# A WEEKLY REVIEW OF THE NEWS

## House of Bishops

### Bishop Tucker Remains Presiding Bishop

### Vote Continuance of Unity Discussions With Presbyterians

October 4.—Continuance of unity discussions with the Presbyterian Church of the United States of America was voted by the House of Bishops at General Convention today.

Resolutions to this effect were submitted by the Joint Commission on Approaches to Unity as a substitute to the Majority and Minority Reports which strongly differed.

The action was taken on motion of Bishop Oldham of Albany and seconded by Bishop Manning of New York.

Bishop Parsons, Chairman of the Commission, spoke in favor of the resolutions and asked that the House approve them.

Bishop Oldham in moving adoption of the resolutions expressed the hope that "an unpleasant and unedifying discussion" would be avoided, and that any distrust and discord in the Episcopal Church membership would be prevented.

Bishop Sherrill of Massachusetts said he felt it should be emphasized that the Episcopal Church does want to achieve unity with the Presbyterian Church and that "we feel there are some prospects of such unity".

Bishop Manning replied that he felt the resolutions did so express the matter, and called for the question.

Bishop Parsons explained that the desire for such unity was understood, and that it was not reaffirmed more explicitly, because it had been affirmed in 1937, and again in 1940.

**The resolutions follow:**

1. Resolved, the House of Deputies concurring, that the Joint General Convention receives the report of the Joint Commission on Approaches to Unity and the minority report on the section dealing with the negotiations with the representatives of the Presbyterian Church in the United States of America and refers them with other studies to the Church for study.

2. Resolved, the House of Deputies concuring, that the Joint Commission on Approaches to Unity be continued with such changes in membership as may seem advisable, and that it be instructed to continue its negotiations with the representatives of the Presbyterian Church in the United States of America looking toward the organic union of the two bodies, and to continue or initiate similar conversations with other Christian bodies, and that in these negotiations it be directed to call upon the services of other theologians in the church for advice and counsel.

3. Resolved, the House of Deputies concurring, that in view of our membership in the Anglican Communion, the Joint Commission on Approaches to Unity is hereby directed to ask, on behalf of General Convention, the counsel of the Lambeth Conference before any commitments are made.

4. Resolved, the House of Deputies concurring, that General Convention hereby expresses its appreciation to the representatives of the Presbyterian Church in the United States of America for the generous and open-minded way in which they have met the inquiries and proposals of the Joint Commission on Approaches to Unity.

5. Resolved, the House of Deputies concurring, that the Treasurer of General Convention is directed to provide the sum of $5,000 (five thousand dollars) for the work of the Joint Commission on Approaches to Unity during the forthcoming Triennium.

### Clergy Placement

Clergy placement was considered in the House of Bishops with a vote that the Commission, under the leadership of Bishops on motion of Bishop F. A. be continued.

Bishop Huston suggested that development could best come through the setting up of clergy placement committees in dioceses and missionary districts by diocesan authorities.

A greeting to Churchmen in Japanese relocation camps "and our solicitude for them" was voted by the House of Bishops on motion of Bishop F. A. Rhea of Idaho.

A reaffirmation of interest in the Church's work in Latin-America and devotion to its further development was expressed by the House in adoption of a resolution submitted by Bishop Hugo Blankingship of Cuba.

The Commission on Negro work reported progress and stressed the improvement in the work made possible through the employment of a secretary for negro work as an executive of the National Council. The Commission asked to be discharged since the National Council has a committee on Negro work. It was discharged with thanks for its work.

The presidents of the eight provinces were appointed episcopal members of the Committee on nominations for the office of Presiding Bishop.

The relationship of bishops in foreign fields, where there is a native church, or autonomous province, was presented by Bishop J. Dewolf Perry of Rhode Island. A committee was appointed to investigate the subject which was composed of Bishops Fred McElwain, Perry, Shirley H. Nichols, Charles L. Riefsnider, and Edmund P. Dandridge.

### "Redemption" Theme Suggested

"Redemption" was suggested by the Presiding Bishop as the theme of the program, which should "first, bring people to Christ, and then, secondly, in Christian fellowship enable Christ to develop the fruits of redemption."

He touched on the relationship between the Negro and white races, stating "until we can establish a real fellowship between the Negro and white races, we cannot fulfill our respons-

(Continued on page 12)

## House of Deputies

### Liberalization of Marriage Canon Fails

### San Francisco to Be 1946 General Convention City

October 7.—Action to liberalize the church's marriage canon failed of enactment in the House of Deputies by 1¼ votes in the clerical order, thereby leaving the Convention to consider the report of its Joint Commission on Holy Matrimony, for which various substitutes had been offered. The house had previously adopted an amendment to report of its committee on canons which would have liberalized the canon by permitting Bishops to exercise discretionary judgment in granting permission for second marriages to divorced persons after the lapse of a year after the divorce.

In the course of the day's activity, the house first accepted the minority report of the Committee on Canons which would grant the discretionary authority. The vote was—in favor clerical 40, lay 43¾, opposed clerical 30¾, lay 23½, divided clerical 8, lay 8. By a vote of 266 to 264 the house retained a section in the canon which requires automatic excommunication of people marrying outside the law of the church. The House deleted from the canon a provision requiring explicitly that at least one party to a proposed canon be baptized.

In the final vote, the amended canon was rejected by failing to attain a constitutional majority. The final vote was in favor, clerical 38¾, lay 45¼, opposed clerical 31¼, lay 24½, divided clerical 9, lay 4. A constitutional majority means at least 50 per cent of the total vote.

### Prolonged Debate on Retiring Age

October 6.—After prolonged debate, the House this afternoon concurred with the House of Bishops in a canonical change raising the retiring age of the Presiding Bishop to 70, his retirement to take place at the General Convention next following his attainment of that age.

An amendment offered by B. Randolph Bias, of West Virginia, to make the change effective after December 1, 1943, was defeated on a voice vote. Such a change would have made the re-election of Bishop Tucker impossible. Speaking against the amendment upon which most of the debate took place, were Stoughton Bell of Cambridge, Massachusetts, Harold C. Gosnell of Lincoln, Nebraska, Col. James Mann of Norfolk, Va., and B. Allston Moore of Charleston, S. C. For the amendment were the Very Rev. A. C. Zabriskie of Alexandria, Va., and Dean Vincent of Portland, Oregon.

The House after defeating the amendment concurred in the original resolution by a rising vote of 365-153.

### Reject Report of Commission on Holy Matrimony

October 8.—Two days' debate on the marriage canon in the House of Deputies came to an end this afternoon when

on the same parliamentary rule which had decided the defeat of the liberalized canon yesterday prevailed again. In today's vote, the House finally rejected the report of its Commission on Holy Matrimony as amended by insertion of the Phister report section when these favoring it failed to gain a constitutional majority according to the ruling of the chair. The final vote was—in favor: clerical 38, lay 48; against; clerical 32, lay 17¼ divided clerical 9, lay 9. Inasmuch as divided votes were counted in the negative in determining the total vote cast, the measure failed to pass in the clerical order 38 to 41.

The method of counting the votes was challenged, and after debate, a motion to appeal from the ruling of the chair was tabled by a voice vote. A motion by President J. M. Potter of Rochester to suspend the rules and consider the commission's report unamended was lost on a show of hands. The motion of the committee on canons to commend the statement on the doctrine of marriage in Canon A to the Liturgical Commission passed.

### Accept San Francisco's Invitation

The house concurred wit hthe Bishops in the first passage of an amendment to Article 10 of the Constitution, confirmed the Woman's Auxiliary nominations of members on the National Council, and voted to accept the invitation of the Bishop of California to hold the next session of convention in San Francisco. The House voted to refer to the National Council the preparation of a booklet for laymen on proper giving.

### Permit Two Seats to Missionary Districts

After Col. James Mann of Norfolk, Va., had reported adversely on a resolution amending the constitution to permit two seats in each order to missionary districts, spontaneous reaction from the house resulted in instruction to recommit the resolution to the committee in order to draft such amendment and report it favorably. Action was on a resolution introduced by Dr. John R. Newcomer of Arizona. The Very Rev. Charles E. McAllister, of Spokane, supported Dr. Newcomer, and then the Rev. Churchill Gibson of Richmond, Va., reported the entire Virginia delegation as behind the proposal, and the Rev. Don Frank Fenn, of Baltimore, reported similar support from the entire Maryland delegation.

### Announcement of Missionary Bishops Elected

October 9.—Late this afternoon announcement was made in the House of Deputies of the Missionary Bishops elected by the House of Bishops in closed session at Trinity Cathedral this morning.

They are: **John Boyd Bentley,** for Alaska. Bishop Bentley is now suffragan of Alaska, and will succeed the late Bishop Peter Trimble Rowe, who died last year.

**Charles F. Boynton,** to be Bishop Coadjutor of Puerto Rico. Mr. Boynton is now in that country, and was formerly in charge of student work of the Episcopal Church at the University of Wisconsin, Madison. He will be one of the youngest bishops to be consecrated, should he accept his election, as he is now 37 years old. He was born in Geneseo, New York, and was ordained to the priesthood just ten years ago.

**Harry S. Kennedy,** for Honolulu. Mr. Kennedy is now in the Navy as a chaplain. Prior to his military service he was rector of Grace Church, Colorado Springs, Colo. He is a native of Brooklyn, born in 1901. He has served parishes in Colorado and was rector of St. John's, Denver, from 1933 to 1937.

**Sumner Francis Dudley Walters,** for San Joaquin (Calif.). Mr. Walters is rector of Christ Church there. He was born in Newark, N. J., in 1898.

**Charles A. Voegeli,** for Haiti. Mr. Voegeli is now dean of the Cathedral of St. Luke and chaplain of the Bella Vista Children's Home, Ancon, Panama Canal Zone. He has been in the Canal Zone since 1938. He was born in Hawthorne, N. J., in 1904.

The House of Bishops also elected a Missionary Bishop for Salina (Kansas) the **Rt. Rev. Shirley H. Nichols,** now bishop in charge there representing the Presiding Bishop. Bishop Nichols was formerly Bishop of Kyoto, Japan, returning to this country when it became necessary for missionaries to leave that country.

### Budget Unanimously Voted

October 9.—Budgets for the next three years' program of the Episcopal Church were unanimously voted this afternoon in the House of Deputies after a series of amendments were defeated. According to this vote the budget for 1944 will be $2,615,382 an increase of $356,000 over that for 1943; the budget for 1945 will be $2,677,132 and that for 1946 will be $2,735,058. Before the budget was put to a vote, the house heard the Hon. Thomas F. Robertson, of Washington, D. C., tell it that if the children raised $333,000 a year in mite box offerings, the laymen of the church ought to do their part, and the Rev. Charles Gomph of Newark declare that in voting for the budget the members of the House were committing themselves to raising it.

The House voted down an amendment from Spencer Irvin of Pennsylvania which would have reduced the Forward in Service appropriation from $35,000 to $10,000. The Rev. James W. F. Carmen of Colorado, and the Rev. Anson P. Stokes, Jr. of Columbus, Ohio, defended the appropriation. An amendment proposed by Thomas F. Cadwalader which would have reduced the appropriation for the department of promotion by 10 per cent was withdrawn after James E. Whitney, assistant treasurer of the National Council, J. M. Feehan of St. Louis, Missouri, and the Rev. Don Frank Fenn of Baltimore had defended it.

After voting the budget the house voted several other resolutions on the general subject. One designated the fields for missionary expansion as China, for which one-half of the sum for that purpose is to be spent, and then Mexico, India, Liberia, Alaska, Central America and South America, with emphasis in the order named. A method for determining diocesan quotas was adopted.

### Appointed to Commission on Social Reconstruction

The president appointed to the Commission on Social Reconstruction the following: Rev. Messrs. Arthur C. Lictenberger of Newark; Charles F. Penniman of Wilmington, Delaware; Thomas N. Carruthers of Nashville, Tennessee; Anson P. Stokes, Jr. of Columbus, Ohio; and John S. Higgins of Minneapolis, Minn.; then the following laymen: Harper Sibley of Rochester, Clark G. Kuebler of Chicago, W. Dewey Cooke of Georgia, Milton P. Fuller of Kansas, and Dr. William J. Battle of Texas.

The House passed all the Resolutions of the Committee on Program and Budget, then adopted the report as a whole, authorizing the Commission to make such editorial changes as are necessary.

### Compulsory Resignation of Bishops

Saturday, October 10, Final night.—The House considered concurrence with the Bishops in the amendment to the Constitution requiring compulsory resignation by bishops of diocesan jurisdiction at the age of 72. The Rev. Anthony R. Parshley of Bristol, R. I., and John Nicholas Brown, of Providence, R. I., spoke against concurrence, while the Very Rev. Alexander C. Zabriskie of Alexandria, Va., and Lispenard Phister of Cambridge, Mass., spoke in favor. A long report of the reaction of the trustees of the Church Pension Fund was read by Bradford C. Locke, of Princeton, N. J., executive vice-president, which showed that such compulsory retirement might have an effect on the extra benefits paid by the fund.

The final vote was for concurrence.

In clerical order: Yes 60¾. No 16¼. Divided 1.

In Lay Order: Yes 55½. No 11.

Carried in both orders.

### Committee on Matter of See

In the closing moments of the night session, announcement was made of a Committee on the matter of a See for the Presiding Bishop: The Rev. Clyde Brown, Washington; the Rev. J. Lindsay Patton, Berkeley, Calif,; the Rev. Herbert A. Donovan, Charlottesville, Va.; Mr. B. Randolph Bias, Williamson, W. Va.; Dr. Henry W. Horn, Wichita, Kansas; Mr. Spencer Ervin, Philadelphia.

### Use of Intinction—Communion of One Kind

October 10.—The use of intinction as a means of administering the Holy Communion in the Episcopal Church was brought before the House of Deputies for action this afternoon, even though the Prayer Book committee of the house introduced a resolution deferring all action until after the Lambeth conference. The Rev. Wilbur Ruggles of Kirkwood, Mo., introduced a resolution to amend the committee's report by authorizing intinction communion in one kind, and also authorizing a new rubric to be used when these alternative forms of giving communion are employed. After discussion it was passed by a vote of 245 to 81.

In the debate on intinction, Mr. Ruggles read a report of scientific investigation conducted by Dr. Paul Rutledge, also of Kirkwood. On a vote by orders, the section of the amendment

dealing with intinction was passed, as follows: in favor—clerical 45¾. Lay 49¾; opposed—clerical 30 lay 12 3/4; divided—clerical 3, lay 2. The section to amend the Prayer Book rubrics passed on a division 217-116.

The House then turned to the subject of communion in one kind, and after discussion by the Rev. Frederic S. Fleming, rector of Trinity Church, New York; and the Rev. Richard T. Loring, of Baltimore, communion in one kind was authorized. The House then passed the whole of Mr. Ruggles' resolution.

### Resolutions Passed

Saturday Night, October 9.—Twenty resolutions presented by the Joint Commission on Strategy and Policy, most of which were passed in the House of Deputies today and tonight, completed six years' work by that body and a resolution to discharge the commission was passed.

### Social Problems

Tonight the deputies passed a long resolution on social problems, a resolution permitting the National Council, with permission of bishops and rectors, to encourage persons to contribute directly to the national program of the church over and above their giving through the normal channels, a resolution instructing the Church Historical Society to publish a brochure "The Encouraging Decade, 1930-1940." a resolution that the Church emphasize the Christian standard in business practices, and a resolution that the Church bring to the public consciousness the need of meeting world suffering and distress.

The resolution follows:

Whereas; It is fundamental to any hope of social development and of a new world order which shall be more in keeping with the mind and teaching of Christ that the Church should: (1) Make clear and emphatic declarations of social rights; (2) Create a fundamentally religious passion for national renewal; and (3) Hold constantly before its people the Christian affirmation regarding the nature of man and his responsibilities;

And Whereas; The Christian family can withstand the hazards of total war if its inner life is sustained by a concern to help each person to be always at his best and to fulfill his highest capacities for growth in Christian character, and if its attention is centered and its confidence is placed in the Source of all life:

And, Whereas; The revival of agriculture, which should also mean the re-creation of a way of life, must be based on a recovery of "reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of Divine bounty on which we utterly depend;

And Whereas; The following principles must be kept before us as the Christian goal, to-wit: (1) Fellowship is essential to Christian worship; (2) Fellowship is essential for Church administration; (3) High standards must be maintained in every department of our work with the Negro; and (4) It is both the function and the task of the Church to set the spiritual and moral goals for society, and to bear witness to their validity by achieving them in her own life;

Therefore, Be It Resolved, the House of Bishops Concurring, That this Convention commends the foregoing principles of Christian Social Relations to the clergy and laity of this Church as embodying a Christian approach to the New World Order.

* * *

## HOUSE OF BISHOPS

(Continued from page 10)

bility as God's agents in the world around us."

Plans for an enlarged program at the Bishop Payne Divinity School, were reported by Bishop W. A. Brown, who said that of the 199 Negro clergymen in the United States, 124 are graduates of this School.

All schools of the American Church Institute for Negroes closed the past year with a balanced budget, except one small school reported Bishop Brown.

### General Reconstruction Fund

The House concurred with the Deputies on approving of the raising of a General Reconstruction Fund, under direction of the National Council, for rehabilitation of the Church's work and buildings in the Philippines, China, and elsewhere after the war.

Concurrence also was given the House of Deputies' resolution urging donations to the Presiding Bishop's Fund for World Relief.

### Appointed to Joint Commission of Church Unity

Bishops, R. E. L. Strider, Goodrich Fenner, Wallace Gardner, J. Ashton Oldham, and Stephen E. Keeler were appointed by the Presiding Bishop members of the Joint Commission of Church Unity.

### Forward in Service

Merging of the Forward in Service Commission into the National Council was recommended by the Presiding Bishop at the Tuesday afternoon session of the House of Bishops. The subject was referrred to the Budget and Program Committee.

The Presiding Bishop stated he felt the work could be carried on effectively by the National Council also being the Forward in Service Commission.

He suggested, however, that the production of Forward Movement literature be left in its present semi-independent position, with Canon Gilbert P. Symons of Cincinnati, the editor, and the Ven. Harold J. Weaver of Louisville business manager, responsible to the Presiding Bishop.

Resolutions of appreciation of the work of Canon Symons and Archdeacon Weaver were adopted by the House of Bishops.

Bishop Henry W. Hobson of Southern Ohio was called on by the Presiding Bishop to express his views on the subject of merging the Forward in Service program into the National Council, and expressed his full approval, stating that it was the logical development.

The Rev. Dr. Arthur M. Sherman and the Rev. Dr. C. Avery Mason of the Forward in Service staff reported on the work and were praised by the Presiding Bishop for their accomplishments.

"The Forward in Service program in the years ahead must be in world terms," said the Presiding Bishop.

### Intercommunion of Episcopal and Polish Church

Intercommunion has been attained between the Episcopal Church and the Polish National Catholic Church, Bishop John Z. Jasinski stated, in bringing greetings from the Polish National Catholic Church to the House of Bishops on Wednesday.

Bishop Jasinski recounted steps taken to achieve intercommunion between Churches of the Anglican communion and Old Catholic Churches of the Utrecht Union.

Formal ratification of intercommunion will be taken by the General Synod of the Polish National Catholic Church in a session to be called after the war ends.

Bishop Jasinski brought greetings from the Polish National Catholic Church as representative of the Most Rev. Francis Hodur, Prime Bishop of the Polish National Catholic Church.

The Presiding Bishop read a cablegram from the Patriarch of the Russian Orthodox Church expressing appreciation of greetings sent the Russian Church by the Episcopal Church.

Consent to the formation of a new diocese, through the merger of the diocese of Duluth and Minnesota was given by the House of Bishops.

### American Bible Society

The American Bible Society report was presented by Bishop Henry W. Hobson of Southern Ohio, who stressed the inadequate support given by this Church to the work of the Society.

The Presiding Bishop and Bishop Hobson told of special instances of aid given by the Bible Society in the foreign mission fields.

"Million of copies of the Scriptures have been made available to men in the service", said Bishop Hobson in stressing the additional demands made on the Bible Society in the war. In addition, he said, more than half a million copies of the Scriptures have been sent to American, British, and Canadian prisoners of war.

"The Episcopal Church stands near the bottom of the list in finacial support of the American Bible Society," he declared.

"We are allowing our missionaries to sponge on the Bible Society because we sit back and do not bear our share of the cost."

Bishop Hobson asked, by resolution, that emphasis be given the Second Sunday in Advent as Bible Sunday, and that the offering in churches on that day be presented to the American Bible Society. The House of Bishops approved the resolution.

Bishop Manning called attention also to the New York Bible and Prayer Book Society and stated that it also needed funds. He emphasized that he did not intend to detract in the least from the work of the American Bible Society.

Rotation of membership of the National Council was approved when the Bishops concurred with the House of Deputies on legislation.

### Retirement Age

October 6.—Retirement of bishops at the age of 72 came before the House of Bishops again Wednesday morning, with adoption of a motion expressing the belief of the house that this legislation applied not only to bishops to be consecrated in the future, but also to present members of the House of Bishops.

On enaction of this retirement legislation at this session, personal opinions were expressed that this would not apply to the present bishops over 72.

A resolution expressing the feeling this action was binding on the present members of the House of Bishops was submitted by Bishop E. P. Dandridge, coadjutor of Tennessee.

Bishop William T. Manning, of New York, suggested deferment of action until action on the proposed legislation was taken by the House of Deputies. The Presiding Bishop said he felt the Deputies were awaiting action of the House of Bishops to clarify the matter.

Bishop Henry W. Hobson of Southern Ohio, declared that "I don't want, and I'm sure it is the unanimous opinion of the other members of this house, that we do not want the House of Deputies to feel we have adopted a canon we feel is for the best interest of the Church, but that we don't want it put into effect until all of us are dead!"

**Continue Aid to Russian Theological Academy**

Continued aid to the Russian Theological Academy through the Good Friday Offering, and other assistance, was voted on motion of Bishop Washburn of Newark, committee on aid to the Russian Church was continued, and Bishops Henry Knox Sherrill of Massachusetts, John D. Wing of South Florida, and James DeWolf Perry of Rhode Island reappointed.

The Prayer Book Committee, through Bishop Campbell Gray of Northern Indiana, reported that it saw no reason why any bishop should not allow observance of the last Sunday in October as the Feast of Christ the King. The report was accepted.

**Legislation**

October 7.—Legislation to the effect that the Presiding Bishop shall resign his diocesan jurisdiction on assumption of the Presiding Bishopric was considered, not applying to Presiding Bishop Tucker as he already was in office.

---

Appointment of a delegation to visit the Russian Orthodox Church and to confer with the new Patriarch was approved by the House of Bishops, and the Presiding Bishop empowered to appoint bishops to such a delegation.

---

The Presiding Bishop also was authorized to appoint a delegation to visit the mother Church of England and confer with Church authorities on wartime and post-war conditions.

The World Council of Churches, headed by the Archbishop of Canterbury, was requested by the House of Bishops to take such steps as may be necessary to bring to bear Christian principles when the Peace Conference is held.

The Bishops concurred in the report of the Joint Commission on International and Social Reconstruction, as revised by the House of Deputies.

Concurrence also was given action of the Deputies in voting continuance of the Church's Historical Magazine.

The Commission on the Hymnal was authorized to continue and prepare a handbook explaining origins and backgrounds of hymns.

The House of Bishops passed legislation clarifying the canons regarding ordination of clergy received from other Churches. The amendment to the canon now goes to the Deputies.

A resolution expressing satisfaction at the integration of the Forward Movement and Forward in Service programs into the National Council, and provisions of funds for continuance of the work were voted by the bishops.

A resolution calling on Congress to repeal Discriminatory immigration laws, particularly in regard to the Chinese was presented by Bishop G. Ashton Oldham, of Albany, and approved.

A Catholic, Jewish, and Protestant Declaration on World Peace was adopted by the House of Bishops.

**Proposed Revision of Marriage Canon**

October 9, Morning Session.—Proposed revision of the Church's marriage canon, under debate the past two days in the House of Deputies, came before the House of Bishops on Saturday morning.

Bishop Davis, of Western New York, in presenting the report of the Joint Commission on Holy Matrimony, stated the regular procedure would have been to have awaited conclusion of action by the House of Deputies before consideration. However, the time limitations of the convention were such as to require consideration be begun by the bishops.

An upholding of the standards of Christian Matrimony as an indissoluble union of body and soul, and at the same time provision for relief of justifiable cases was asked by Bishop Davis in presenting the majority report.

"At present, marriage is regarded by canon as a physical union, which may be dissolved by a physical act of infidelity," he said, declaring, "It is the business of the Church to preserve in the canons the idea that Christian marriage is not only a union of two bodies but also of two personalities."

He called on the Church for a realistic approach to the situation, and especially that the Church be prepared to help the victims of hasty marriages.

Opposition to the proposed amendments was expressed by Bishop William T. Manning, of New York.

"We probably all are agreed that we need better legislation than we have," he said, "but in my judgment this proposed revision is not better legislation."

He held that the proposed revision was unworkable, in that it would eliminate any standard of the Church on matrimony, leaving instead as many standards as there are bishops, with each bishop having his own standard.

Chaos whereby a person failing to receive the judgment sought in one diocese would visit the bishop of another diocese and seek favorable judgment was predicted by Bishop Manning.

**Retired Bishop's Vote**

Retired bishops lose their right to votes in the House of Bishops if a resolution adopted Saturday morning by the House of Bishops is approved by the House of Deputies at this session, and then approved again by both bodies at the next triennium.

The retired bishops would have seats and voices in the House of Bishops, but no vote.

**Bishop Kemerer's Resignation Accepted**

Resignation of Bishop B. T. Kemerer as Bishop of Duluth was accepted by the House of Bishops, after it had been notified that the House of Deputies had concurred with it in legislation designed to provide for the merger of the Dioceses of Duluth and Minnesota. Bishop Kemerer's resignation is effective December 31, 1943.

**Accept San Francisco's Invitation for 1946**

San Francisco is to be the General Convention city of 1946.

**No Recommendations on Marriage Canon**

October 9, Afternoon.—Liberalization of the marriage canon is favored by the House of Bishops of the Episcopal Church, according to an informal vote taken by the House Saturday afternoon while in session as a committee of the whole.

Lengthy discussion on the proposed amendment of the present canon was avoided by House, when it went into session as a committee of the whole, and considered the matter informally.

The committee of the whole was asked by the Joint Commission on Holy Matrimony to express its opinion on the subject rather than leaving the matter in the Commission's hands with no indication of its standing on the matter.

The committee made no recommendations to the joint commission, but merely reported progress.

Bishop W. Scarlett, of Missouri, protesting against the failure of an indication of a stand on the matter, asked that indications be given whether the Bishops favored the Joint Commission proceeding on the "Denver Principle" which was recommended to the Denver session General Convention years ago.

The substance of the "Denver Principle" is that after one year a divorced person, whatever the reason for divorce, could appeal to the Bishop for permission to be remarried in Church.

At present, a strict interpretation would allow only one reason, adultery, as giving the innocent party permission for a second marriage in Church.

Recognition of the fact that no final action on the subject was likely at this session was given by the Presiding Bishop when he called for discussion of the Joint Commission report.

Bishop Scarlett traced the history of the Joint Commission. "The Commission was appointed in New Orleans 18 years ago because of dissatisfaction with the rigid canon then existing," he said. "The Commission reported in Denver, recommending that after one year anyone who had been divorced could appeal to the Bishop for permission to remarry in Church. This was defeated in Denver because the canon was not considered.

"Since then, every Commission appointed has felt the best way to get a solution is by a return to the Denver Principle. In 1940 it seemed the temper of this House that we should return to this principle. A new Commission of 15, with only one dissenting, agrees.

"We tried for years to hold to the rigid principle, but injustices continued and many people left the Church, feel-

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SITUATION WANTED**

WANTED, HOUSEKEEPER. FOR PARticulars address Blue Ridge School, Bris. Va.

WANTED, REFINED, SETTLED WOMAN to board in old country home with modern conveniences for winter. Address "X. Y. Z.," care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

WANTED, BY REFINED MIDDLE-AGED lady, position as companion-helper to lady or young person. Episcopalian, kind disposition. Address ":M", care of Southern Churchman.


ing the Church had failed them.

"Another way was through the avenue of 'annulment', but to the average man this does not represent straight thinking, and our Church does not adopt this subterfuge. There are situations which dissolve a marriage as surely as adultery, and your Commission has attempted to solve the problem.

"Proposed action places the responsibility for decision on the Bishop, but that responsibility on the Bishop existed in the Primitive Church, and so we are really returning to Catholic practice."

Opposition was expressed by Bishop Manning, of New York; Bishop Ivins, of Milwaukee; Bishop Lewis, of Nevada, and Bishop Essex, of Quincy.

"It is up to the Church to uphold the Christian standard of holy matrimony," said Bishop Manning. "We cannot absolve ourselves of the responsibility to uphold the ideal, and the proposed legislation is not in conformity with the ideal. If we are going to make all these changes, then it is logical for us to change the language of the Prayer Book from 'till death do us part' or 'till death us do part, or the Bishop in consultation with a lawyer and a psychiatrist decide otherwise'."

Bishop Sterrett, of Bethlehem, brought the matter to a straw vote, after declaring, "We are all seeking to know the mind of Christ and there is no fundamental difference in our aims.

"We all know it is necessary to uphold the standard of Christian marriage, but I feel that a canon which gives only one provision for grounds for divorce—infidelity—gives neither justice nor mercy. And Christ's hottest words were to those who substituted for love and mercy a cold legalism."

Bishop R. E. L. Strider, of West Virginia, insisted that the Church agrees on the meaning of Christian marriage, but said "there is a problem in holding up the standard, and at the same time dealing with people who aren't able to live up to the standard."

"I don't want a canon which will let society go its way, with the Church trailing along and blessing it," said Bishop Ivins in opposition.

"I have the greatest sympathy in the world for anyone who has gotten into a situation of being in a marriage he regards as intolerable. There are trends in society, and one is that about one marriage out of four or five ends in the divorce court. Is the Church to be swept along with the sentiment of society, or is the Church to act as a brake?

"The Church can do the best service to society and to Christ by standing firmly, rather than saying, 'Society is drifting along, so let's drift with it'."

### Christian Education

A report from the Committee on Christian Education, presented by the Rev. Arthur B. Kinsolving, of Baltimore, provoked unexpected debate. The committee recommended the resolution of the Rev. W. F. Moses, of South Florida, establishing a joint committee to study religious education as it applies to church schools, particularly clarifying the responsibilities of the National Council's Department of Religious Education. After the house had voted to establish the new commission, the opposition developed when its functions were being considered. Opposing the whole move were the Rev. Paul A. Kellogg, of Delaware, the Rev. J. Harry Price, of Scarsdale, New York, and the Rev. Beverly Boyd, of Richmond, Va.

### New Members of National Council

The House of Bishops elected new members of the National Council. (Deputies must concur for final election.) They included Bishop Charles C. J. Carpenter, of Alabama, and Bishop Malcolm E. Peabody, of Central New York; Dean Elwood L. Haines, of Louisville, and the Rev. John E. Hines, of Houston, and Messrs. J. Taylor Foster, of New York; Jackson A. Dykman, of Long Island; E. Townsend Look, of New Jersey, and Alexander Whiteside, of Massachusetts, all for terms of six years. The Rev. John Heuss, of Chicago, and Mr. W. W. Grant, of Colorado, were elected for terms of three years.

### WOMAN'S AUXILIARY

(Continued from page 2)

International Missionary Council to the missions of the European Churches whose normal support has been cut off by the war.

F. It seems fitting that a portion of the first United Thank Offering to be presented since Bishop Rowe's death should go toward the memorial to him.

G. American Bible Society:

The work of the American Bible Society is the translation, revision, production, and circulation of the Scriptures, at home and abroad. It is dependent upon Christian people for the promotion of its missionary program.

H. One of the urgent needs in the mission field is Christian literature for those who are newly literate and to offset the undesirable literature which is flooding the world today. This item will be administered by the Foreign Missions Conference and the International Missionary Council.

I. This fund comes under the Presiding Bishop's Fund for World Relief and is administered through the World Committee of the Y. M. C. A. It is understood that 95% of the aid already rendered has reached its destination and has been acknowledged.

J. To provide food and medical care and other necessities for the impoverished people of China.

K. Unusual opportunities may develop within the next three years; it is thought wise to have an undesignated fund with which to meet emergencies. This fund to be designated by the National Executive Board.

### Expansion of Missionary Program—Integration of Christian Principles in Whole Fabric of Life Chief Objectives

October 9.—Suggestions to delegates of the Woman's Auxiliary Triennial Meeting, as to how the ideas worked out in the meeting may be carried out in parishes and dioceses, were discussed by the delegates in their closing session this morning, brought in by the continuation committee, Mrs. Thomas G. Price, of Fort Myers, Fla., chairman.

"Expansion of the missionary program" and "integration of Christian principles in the whole fabric of life" are stated as the two chief objectives. The primary emphases desired, as the women of the church undertake to make the ideas of the Triennial program effective throughout the church, are "to change all un-Christian attitudes, par-


# GIVE

For Christmas Anniversaries, Weddings. The only history of this century old church. A small number of volumes still available. Postage prepaid.

**ST. PAUL'S CHURCH, RICHMOND, VIRGINIA: ITS HISTORIC YEARS AND MEMORIALS**

by

**ELIZABETH WRIGHT WEDDELL.**

**FOREWORD by BEVERLEY D. TUCKER, JR., D. D., Rector of the Parish (1923-1938).**

Illustrated 2 Volumes.

**LIMITED EDITION.**

Price $12.50. Southern Churchman, Richmond, Va.

**SURPLICES, STOLES, CASSOCKS**

Clerical Suits

**ALTAR LINENS and ALTAR HANGINGS**

finished or by the yard.

**C. M. ALMY & SON, INC.**

**562 Fifth Ave. (at 46th St.), New York**

ticularly intolerance and lack of understanding of racial groups; to bridge the gap between the stimulation of the Triennial Meeting and the application of its message in parish and mission; and to make concrete preparation to meet the needs of the post-war world, looking toward a just and lasting peace."

"We must begin with ourselves," the statement continues, and adds: "Counseling of youth and sponsoring the Church school are more needed than ever before. The children of today are the church of tomorrow. Their Christian education is imperative.

"Because thousands of mothers, Christian and non-Christian, are engaged in defense and volunteer work and juvenile delinquency in this country has increased alarmingly, the women of the church should endeavor to recall to the womanhood of America that it is the Christian as well as the patriotic duty of every mother to give priority to the care and attention of her home and children over volunteer war work. In cases where defense work is necessary some provision must be made for the care of the children. This offers an opportunity for Christian service which auxiliary groups should grasp."

On missionary expansion the statement comments: "The years of missionary retrogression must end. Churchwomen must assist in reviving and strengthening the program of missionary education and promotion.

"The secularization of education and the industrial revolution separated man's life into compartments, with different codes for each, resulting in the chaos of modern life. We accept the teachings of Jesus in our personal relationship to God—but we must also put them into action and practice in every area of life. In our economic life men must be treated as ends in themselves and not as means to an end.

"Minority, cultural and racial groups must be assisted in developing their capabilities to share in the privileges and responsibilities of citizenship."

### Church Leaders Remembered

October 4.—Ten church leaders whose deaths have occurred since the last (1940) Triennial Meeting were remembered at the morning session today. With Miss Elise Dexter, of Boston, as chairman, the committee on memorials paid tribute in resolutions which were adopted by rising vote, to the late Bishops Peter T. Rowe, of Alaska, Frederick B. Bartlett, of Idaho, and Frederick B. Howden, of New Mexico and Southwest Texas; also to four former members of the Woman's Auxiliary national executive board; Miss Margaret Lukens, late of Philadelphia, National President of the Girls' Friendly Society; Mrs. Edwin J. Randall, former President of the Chicago Diocesan Auxiliary; Mrs. John M. Glenn, New York, National President of the Church Mission of Help; and Miss Eva D. Corey, Boston, Massachusetts, Diocesan President and one of the first four women members of the National Council.

The Triennial Meeting also rose to send greetings to Miss Grace Lindley, of New York, who had been present at every Triennial since 1916 as national executive, until her retirement after the last meeting.

### Members of Executive Board Elected

October 6.—Election of eight members of the Woman's Auxiliary National Executive Board and of an executive secretary took place with voting by dioceses.

Miss Margaret I. Marston, executive since 1940, was the only nominee and was unanimously re-elected.

The three board members eligible for a second term were re-elected.

Adelaide T. Case, Ph. D., instructor of the Episcopal Theological Seminary, Cambridge, Mass.; Mrs. Roger Kingsland, of Fairmont, West Virginia, now president of the Auxiliary for the third province and former West Virginia diocesan president; Mrs. Donald Carnegie Stevenson, Grosse Pointe, Michigan, chairman of dispatch of business at the 1940 and 1943 Triennials, former president of the Michigan diocesan Auxiliary. Mrs. Stevenson received the highest number of votes cast for any nominee, 90 out of a possible 99.

The remaining five of the necessary eight are:

Mrs. Alfred Chapman, of Washington Crossing, Penn., parliamentarian of the 1943 and 1940 Triennials; for eight years on the board of the New York diocesan Auxiliary.

Mrs. John F. Heard, of Atlanta, former president of the Atlanta diocesan Auxiliary, a continuation conference leader at this session.

Mrs. Wm. P. Roberts, of Shanghai, now of Auburndale, Mass., a delegate from Shanghai to this session (her husband is Bishop of Shanghai); now president of the Massachusetts diocesan Girls' Friendly Society. (Asked about her "activities", she replied, "Mother and cook".)

Mrs. George N. de Man, Helena, Arkansas, president of the Arkansas diocesan Auxiliary, formerly worked in China and India.

Mrs. Roy Hoffman, Oklahoma City, Okla., former president of the Oklahoma diocesan Auxiliary.

The executive board also includes eight members elected, one each, by the Church's eight provinces, which insures an even geographical representation. The eight members at large, elected today, may come from any part of the country.

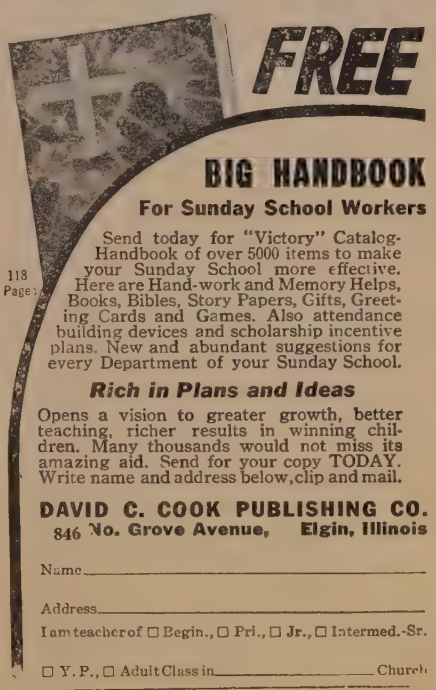

**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805


FREE
BIG HANDBOOK
For Sunday School Workers
Send today for "Victory" Catalog-Handbook of over 5000 items to make your Sunday School more effective. Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Gifts, Greeting Cards and Games. Also attendance building devices and scholarship incentive plans. New and abundant suggestions for every Department of your Sunday School.
118 Pages
Rich in Plans and Ideas
Opens a vision to greater growth, better teaching, richer results in winning children. Many thousands would not miss its amazing aid. Send for your copy TODAY. Write name and address below, clip and mail.
DAVID C. COOK PUBLISHING CO.
846 No. Grove Avenue, Elgin, Illinois
Name
Address
I am teacher of ☐ Begin., ☐ Pri., ☐ Jr., ☐ Intermed.-Sr.
☐ Y. P., ☐ Adult Class in Church

**HANKINS & JOHANN**

SHEET METAL

MANUFACTURERS

2904 W. Moore St., Richmond, Va.

**RICHMOND DAIRY CO.**

MILK - - - ICE CREAM

SERVING RICHMOND FOR OVER 50 YEARS

**BRUGLER HOUSE**

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

**R. P. KENT, Secy.**
**281 Fourth Ave., New York, N. Y.**

## St. Catherine's School

**Richmond, Virginia**
An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**
**LOUISA deB BACOT BRACKETT, A. B.**
**(Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**
Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**
Samples and Measurement Charts sent on Request.
**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS
EST 1917

Removed to 71-79 W. 45th St.

## THOUGHTS FOR THE THOUGHTFUL

The Christian must carry his own cross, but he must lighten the cross of his neighbor. —Nicholas Berdyaev.

I desire no other evidence of the truth of Christianity than the Lord's Prayer. —Madame de Stael.

For the strength that is permanent we have to lean on visions. For immortal hope, we have to trust, not the things that we perceive, but those invisible things that our spirits affirm.
—Selected.

"Time writes no wrinkle on the deed of sacrifice."

When thou prayest to Thy Father thou needest only thy need.

Many voices have offered me a home for my quiet hours. Thou alone hast promised me a covert in my storm.
—Geo. Matteson.

In religion, no less than in other forms of social life, a great living tradition is the noblest of all inheritances.
—Figgis.

It is right to be disquieted on the sea of wrong, but take care that your disquiet comes from the sea, not from some personal hatred that is sleeping in the hold of the ship. —Selected.

Stars fill me with a sense of God. And the heart cannot help feeling grateful when it remembers that the beauty and the wonder of them may be accounted things not to enable us to exist, but gifts of love to make us joyous.
—Archibald Rutledge.

"Would you end War?
Create great Peace.
The Peace that demands all of a man—
His love, his life, his very self."

If they could have believed pledged word, treaty after treaty, the nations of the world could have disarmed long ago and been walking toward the path of real peace. The great need today is for us to begin to write and tell the truth as we know it, no matter what the personal cost.

Let us believe the glad tidings of God to us and go forward in the strength of that faith, following that One Lord, caring nothing about the blame cast on us by men, but with the peace of God in our hearts and the praise of God on our lips. From a letter written by Pastor Niemoeller in his prison cell.

Come, share the road with me, my own,
The Christian life is one of struggle, of spiritual warfare, of defeats as well as victories, of unceasing vigilance against temptation and sin. Sometimes it requires, as some one has said, "the taking of sides against one's self in order to be on God's side." But however difficult such a life may be, we can rest assured in the fact that it is the one way to spiritual victory. The crown of life is not promised to the laggard, to the negligent, to the indifferent, but "to him that overcometh."
—Christian Observer.

## Cathedral Studios

**Washington and London**
Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SOLICIT YOUR ORDER:**

**Christian Nurture Series**
**Christian Living Series**
**Pastoral (Chalmers) Series**
**Cloister Press**
**Christian Education Units**
**Episcopal Church Series**
**New Sunday School Lesson Series**
**Church School Text Books**
**Work Books and Guides from Morehouse-Gorham Co.**
**Cloister Press & Jacobs**
**Cross & Crown System of Attendance Pins, etc.**
**Bibles, Testaments**
**Prayer Books and Hymnals**
**Write us for catalogue and Prices.**
**Episcopal Church Book Store.**

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
**Episcopal and U. S. Church Flags.**
**Send for Circular with prices.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 146 Plainsfield, N. J.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
**Custom Tailoring for Clergymen**
1837 *Church Vestment Makers Over One Hundred Years* 1943
**COX SONS & VINING, INC.**
131 EAST 23rd STREET, NEW YORK, N. Y.

## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.
SAMPLE FREE TO OFFICIAL
**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

Vol. 109—No. 42

23 OCT. 1943

# The Southern Churchman

Mrs Boyd P Horner
525 S Chestnut St
Lakeland

Returned for better address

## Through World Evangelism

## To World Fellowship in Christ

*---The Presiding Bishop's Slogan for the Next Triennium*

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond, Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## GLIMPSES

### FROM ONE WHO WAS THERE

We are still covering the House of Bishops chiefly, with occasional visits to the House of Deputies. The contrast is almost appalling. In general the comparative quiet of the Bishops puts to shame the raucous confusion of the Deputies. The atmosphere of the two houses is entirely different. There seems to be a brash determination on the part of the Deputies to have their say and to see to it that the Bishops are duly kept in line upon the important questions the Deputies feel are dealt with too gentlemanly and much too timidly in that house. However, as one sits hour after hour with the Bishops, one finds underneath the outward calm to the casual visitor an almost ceaseless movement and sound, which at times is almost a roar. Many of the Bishops have a habit of ignoring what is happening and carrying on throaty whispering campaigns one with the other. Even the Presiding Bishop's ear is lured away from the business in hand at times. This makes for much rereading and repeating of that which should have been heard the first time. But a grin from the Chair and a loud sound of the gavel restores order for at least five minutes. One or two bishops read their mail and apparently answer it on the spot. More power to them. One feels a bit sorry for the baby bishops stuck in the back where they cannot see or hear very well (they graciously deny this) and where the loud disturbance from the front is added to the scurry and door opening in the rear, making them wish no doubt for their old seats in the House of Deputies or for a more rapid advance in years toward the front seats.

One interesting visit to the Deputies yesterday produced a moment of conversation with the General Chairman of the Convention, Mr. Laurence H. Norton. His family has been long in the service of the Church in Ohio, although this is his first General Convention officially. Mr. Norton was formerly with the diplomatic corps in Paris. He told me of some of the difficulties confronting the committee in arranging for the Convention, which was originally planned in grandiose style, but because of the war curtailed in drastic fashion. No entertainment was planned because every minute was to have been taken with business. However, all evenings have been free, except for the House of Churchwomen, and much private entertaining has been going on. No side shows were to have been held, and it was his ungracious task to tell such groups as the young people, the Negroes and others that they could not come. This was his hardest job, he said. Difficulties were many. The canons had to be changed to have the dates from October 2 to 11. The hotels said the middle of the week was their peak time. That is why two week-ends were scheduled. But the railroads said that the week-ends were their busiest times. The compromise was to put the convention so that travel would not be on a week-end and so that the hotels would not have to give up but one mid-week period. Incidentally 1,200 rooms were reserved in the hotels. A week-end trip to Kenyon College had to be given up and many other interesting things. Another delicate problem came up concerning wives. It was finally decided to reserve one room per delegate and if the wife came along she would have to bunk in with no added space provided. Many wives came.

Several peppery moments came to the Bishops yesterday. One was over the revision of the Canon which would allow Bishop Tucker to serve another term as Presiding Bishop. Cries of personal legislation were heard. This seemed rather useless since all legislation comes out of personalities as well as principles. The Bishops so decided. In presenting his report for Forward in Service Bishop Tucker made a plea for fellowship one with another in the process of redemption, the current note of forward in service. In order to make all the work of the church "world" work, he suggested the National Council take over the work of forward in service. "The mission of the church is a single mission," he said, "and the witness of lives is more important than gifts of money, and, therefore, the move is advantageous to the work of the National Council, which everyone connects up with money. For the next triennium the work of redemption must be effective in the Church."

The other business you will read about elsewhere.

I keep remembering Sunday as I sat at the press table. I could not see the speakers on the platform, that is their faces, but I could see their feet. It was fascinating to see how the position and movement of their feet recorded the effectiveness of the speaker. For example, as Bishop Tucker talked on Forward in Service, there was an impatience about the feet that spelled out desire for action and continued movement, the pledge to march along with him as far as he would go.

While the Bishops sat in executive session one day I visited the House of Deputies in time to hear the unanimous vote of concurrence with the House of Bishops to continue the Commission on Approaches to Unity and to listen to the debate over the Social Reconstruction report, which is an attempt at a "revival of the Church's responsibility in social life". Section A, which was the actual report, dealing in general terms with the Church's responsibility and convictions in international, inter-racial, and economic spheres, and fairly well in tune with the Archbishop of Canterbury's forward looking plans for the post-war world, escaped with but minor objections. Section B, however, with its theological elaboration upon these various themes, and which was not a part of the Commission's report caused a storm of debate, which at last subsided after assurance was given that concurrence with the House of Bishops did not mean approval of this section. Someone could write an interesting article on "The life and death of section B".

I heard also the debate, much longer than anticipated and most confusing, over the advancing of the Presiding Bishop's retirement age limit from 68 to 70. As in the House of Bishop's there were cries of personal legislation and special legislation. This was passed at long last.

One feels most gratified that in Cleveland one can buy a fairly decent street car ride for only .03c—but hamburgers cost 20c.

The resolution which made it possible for Bishop Tucker to continue in office as Presiding Bishop was offered early Thursday morning and was concurred in a short while later by the Deputies. The presentation was very undramatic and almost routine. It came suddenly in the midst of a discussion about the Presiding Bishop's See and the kind of residence and office it should have—a kind of Lambeth Palace in America is envisoned by Bishop Perry (former Presiding Bishop). Bishop Tucker's acceptance was simple and homey. He said, "I cannot understand why you wanted me again unless something said about me in my younger days still holds, that is, as I walked down the street someone commented, 'There goes an ugly, honest looking young man'. Perhaps it is because I have tried to be honest." That was all there was to it. This, to my mind, is the greatest and most significant piece of news that has come out of this fifty-fourth Triennial Convention. Bishop Tucker resigned as Bishop of Virginia as of June 1, 1944.

# HAVEN . . .

By J. W. KENNEDY

LONG ago, when it was popular and possible to ride on the observation platform of a pullman car lounge, one could see the scenery with a measure of scope and deliberatness, no matter how fast the train was moving. I remember one such ride over the top of the Rockies in Colorado. Even the dirt and cinders and stinging wind did not spoil the suspended beauty and wonder of it all. The point I am trying to make is that a backward look gives us pause to think in wholeness and perspective far better than the moment by moment vision through a pullman car window of forward movement, as we match the rhythm of our thoughts to the zit, zit, zit of the passing telephone poles. One of the most interesting and helpful of my Monday morning devotional routines is to sit on the observation platform of my imagination and travel the rails of the ticking clock and look at the journey of Sunday passing before my mind's eye as a solid block of memory, like the whole plan of a valley just passed through when observed from the back of the train ascending one of the mountain walls that hems it in. Sunday's journey has its high lights and shadows and there is always much to be done to ease the inner sense of right and wrong. But my greatest joy comes from a game I like to play. You will not be able to play it unless you heard a sermon last Sunday in a church or over the air, or read one in the paper, or had one preached to you privately. I cannot remember when Sunday did not provide me with a sermon as material for my game. I must confess that some of the sermons furnished meagre material for my game of remembrance, but most of the time there was such an abundance of good things I could not use them all. The game goes like this. First I ask the question, What was the sermon about yesterday? I try to recall the subject, the text and in general what the minister was trying to put across—his message—the good news he wanted to impart. Yesterday, for example, the sermon subject was "Up a Tree" and the text was taken from the story of Zacchaeus in Luke 19:1-10. (I remember the reference because when the minister read it as one of the morning lessons he asked us to remember the details.) The real message of the sermon was the method Jesus used to get people down when they were "up a tree"—obviously for us to remember when we were up trees or saw another in that condition. With this material as background I ask another question, what was the most vivid and interesting part of the sermon? This was sometimes a phrase that stuck in my mind or an illustration that revealed a truth and kept it in bold relief for one to remember and ponder. In yesterday's sermon it was the story of a new kind of time bomb that was exploded when it was exposed to a ray of light. The minister likened this to the hidden powers within us that were literally exploded into being by contact with the light which always comes when Jesus is near—a kind of spiritual booby trap. The illustration made it quite clear how persons like Zacchaeus, good for nothing so long, could be changed in the space between sun-up and dusk of a given day. My last question is always personal, what special word was there in that sermon for me, which I can hold to and use this day and through the week? It is usually quite easy to recall the thought which packed the greatest spiritual wallop. For me yesterday it was, "When one is lost Jesus is endlessly searching and seeking in order to find him and save him." This was planted even more deeply last evening when a telephone call brought word of one whom God had finally tracked down and saved, whom I had given up years ago.

The game is never quite finished but keeps in conscious play the good thoughts of my yesterday for the better living of today.

# *This Week . . .*


FORWARD: A VERY LITTLE WAY ..... 4
By the Rev. Angus Dun, D. D., Dean and Professor of Systematic Divinity of the Episcopal Theological School, Cambridge, Mass.

PASTORAL LETTER FROM THE HOUSE OF BISHOPS ..... 7

ADDRESS TO THE GENERAL CONVENTION ....48
By Dr. Henry Sloane Coffin, Moderator of General Assembly of the Presbyterian Church in the United States of America

FEATURES

Editorials ..... 7

Children's Page ..... 10

News ..... 11


OCTOBER

1. (Friday.)
3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
18. St. Luke. (Monday.)
24. Eighteenth Sunday after Trinity.
28. Sts. Simon and Jude. (Thursday.)
31. Nineteenth Sunday after Trinity.

THE EIGHTEENTH SUNDAY AFTER TRINITY

The Collect

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. Amen.

# *Forward---A Very Little Way*

By ANGUS DUN

*On Presenting the Report of Unity to The House of Deputies*

THE RESPONSIBILITY has been laid upon my brother, the Rev. Francis Bloodgood, and upon me of presenting to this House the report of the Commission on Approaches to Unity. You may be assured that we both come to the task with the prayer that we may speak with just restraint as servants of truth and in brotherly charity.

You know that the report of the Commission as presented includes a majority and minority report, signed respectively by twelve and by three members of the Commission. As printed, the report offered for your consideration two sets of resolutions. Since the opening of this convention, the membership of the Commission has met and agreed to present to the House the one set of resolutions coming over to us from the House of Bishops for our concurrence or non-concurrence. Dr. Bloodgood and myself are therefore joining in the moving of these common resolutions.

These resolutions, briefly summarized, involve the following five items: 1—receiving the majority and minority reports; 2—continuing this Commission "with such changes as may seem advisable" and instructing it to "continue its negotiations with the representatives of the Presbyterian Church of the U. S. A., looking towards the organic union of the two bodies": 3—instructing the Commission to consult the Lambeth Conference before any commitments are made; 4—expressing our appreciation to the representatives of the Presbyterian Church and 5—providing for the expense of the Commission.

IT IS ON THESE RESOLUTIONS that I shall speak, though as one who unashamedly signed the majority report. The resolutions before us do not commit this House to any specific plan of union with the Presbyterian Church in the U. S. A. They do not specifically commit this House to any particular philosophy or set of assumptions regarding the form such a union should take. This does not mean, however, that these resolutions can be passed irresponsibly and as though they carried no intelligible implications.

They explicitly instruct your Commission to continue its negotiations with the representatives of the Presbyterian Church in the U. S. A. looking towards the organic union of the two bodies. If I understand the English language . . . and I must admit that sometimes in hearing the debate on this matter, I doubt whether I do . . . that means that we are to continue our search for a plan which might bring these two great corporate traditions or streams into a visible community of life. It does not mean that we hope to absorb a large number of baptized persons once called Presbyterians into our household. If any one here does not sincerely desire and cannot remotely imagine anything that could be called a union of these two bodies, it is difficult to see how he could vote for this resolution.

Secondly, it is to be noted that these resolutions provide for continuance of the Commission, "with such changes as may seem advisable." It will fall to the presiding officers of our two houses to determine what changes seem advisable. But a good measure of continuance, not a wholesale replacement, is what is reasonably to be expected. And in that connection, it is proper to remind you that a substantial majority of the Commission has indicated to you the assumptions on which we have approached our difficult task, and some of the issues which we believe the Church must ultimately face.

PERHAPS THE MOST fundamental of the assumptions on which we have worked has been the recognition of the Presbyterian Church as being truly a part of Christ's "Holy Catholic Church" and the acceptance of the Chicago-Lambeth Quadrilateral as furnishing the platform on which we could stand in negotiations for Church union. The recognition of the Presbyterian Church as in a profound sense a part of Christ's Church is absolutely fundamental in the sense that the Presbyterian Church could not consider negotiations on any other terms. The denial of it would be for them the repudiation of the sacred communion with God in Christ which they, and their forefathers, have enjoyed. This presents, in the judgment of the majority of your Commission, an inescapable issue which cannot be dodged on the right hand or the left.

The majority of your Commission, as I have reminded you, takes its stand on the Lambeth Quadrilateral. And taking that stand we have counted it a very great step forward that the Presbyterian communion has declared its readiness to recommend the acceptance of the historic Episcopate. There are those here who do not think the Presbyterian Commission knows what the historic Episcopate is or means. And they are almost equally certain that we of the majority, including the bishops, do not know what Episcopacy is or means. Yet it is this Commission, "with such changes as may seem advisable" to this poor, fallible man on my left, (Dr. Osgood, president of the House—Ed.) that I and my brother are asking you to continue.

THERE ARE THOSE who approached the Convention with a fear that some dreadful thing was about to happen, some schism, some ecclesiastical tumult, some precipitous rushing into untried ways. There were others on the Commission and many outside it who came hoping that we could reach here some clarifying action that would give us a steer and bring to our beloved Church the honor of daring leadership. There are those of us here who are very impatient, with an impatience we believe to be of the Spirit, and very fearful of God's judgment of us in history. I am certainly one of those.

You may ask, then, why I stand here and support such very mild and cautious and uncosting resolutions as these. I do so, with inner distress, because I fear that we are too divided, too confused, too fearful to take bolder action with reasonable unanimity. We know that we have deep differences. Negotiations for unity make explicit these unresolved conflicts. What we must humbly and realistically declare to the world is that we are too divided, too unclear, too afraid of the darkness to move ahead more than a tiny step. Just as we stand today, we are too unsettled to be a

(Continued on page 9)

# *Pastoral Letter from House of Bishops*

Brethren:

IN A DAY OF spiritual confusion, and of "distress among nations," we greet you with the inspired assurances by "holy men of old." First, we would like to make our own the Psalmist's prayer: "O God, be merciful unto me; for my soul trusteth in Thee; and under the shadow of Thy wings shall be my refuge, until this tyranny be overpast." We repeat to you and to ourselves, the ringing exhortation of St. Paul to the Ephesian Church: "Be strong in the Lord and in the power of his might." And most heartening of all is the promise of Christ Himself: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

We, your Bishops, can begin our message to you in no other way than by a reference to the mercies of God. We confess that our first step towards spiritual competency is an humble admission of our faults to Him who is long-suffering, full of compassion, and of great pity. Our wise Church insists on this. The Confession in the Holy Communion admits: "The burden of our sins is intolerable. Have mercy." The first petition of the Litany cries, "O God the Father, have mercy." This is not approved morbidity nor pious groveling. It is an essential attitude towards God whose gifts to us are limited, if not inhibited, until we open the way for His grace and heavenly benediction by a forthright acknowledgment of our faults.

Our Church must prepare—with all our hearts we believe that the Church is girding herself—to witness to a war-sick world, and then to a post-war world by confessing now her corporate sins which are grievous and, in part, responsible for the darkness that covers the earth. We do not need to prolong the mournful category of our social misdoings in order to feel convicted of our corporate faults. The concentration of wealth in the hands of comparatively few people, a separatist's policy of isolationism that beguiled us into imagining that we were not our brother's keeper, though now we have discovered that our neighbors need us, and that we need our neighbors desperately; social injustices that we have tolerated until they now return to plague us with an ugly breed of antagonisms and tensions that tend to disrupt rather than to unify our economic structure and our body politic; class distinctions that are anything but brotherly; and racial discriminations that are anything but just. These are some of the things that have crept into the life of our day. We confess that they are sin, trusting that He who is faithful and just will forgive us our sins. The most hopeful feature of modern Christianity is its retention of a capacity to criticize itself. The way of repentance is the road to discovery of the will of God. It is the beginning of a convincing witness with authority.

WE SEND AFFECTIONATE greetings to all those who are enlisted in the service of our country. Whenever we speak to you, or about you, our words must be few because our hearts are full. We are aware of the dislocation of your lives which your response to duty has entailed, your broken plans, your hopes deferred. And yet we, not you, are the ones who speak of your sacrifices, for you cheerfully scorn to mention them. We are grateful as generations yet unborn will be grateful, for the priceless gift you are making to the freedom of nations and the peace of the world. Though many of you are removed from our sight, yet in our prayers you are folded deep. At our altars all over this land, we remember you by name and the homes from which you came. We believe that the cause for which you fight is just.

May God bless you and arm you with the Spirit that you may "quit yourselves like men" and "be strong in the power of His might."

WE WISH TO PAY tribute to our Army and Navy Chaplains. We have felt the shock of their loss from our parochial and diocesan fronts. But we rejoice that their leadership has enlisted to march side by side with the spiritual needs of our men in every rank. What a comfort they supply to those who wait at home! For we know that our sons, on whatever ocean or shore they may be, are the personal concern of these gifted and consecrated priests of God who cheerfully share their lot, including danger and privations, and who faithfully provide them with the Sacraments and other ministrations of the Church. We salute these soldiers of the Cross to whom, more than to any other official group, we have entrusted the spiritual welfare of those we love, now absent from us.

We have observed with gratitude the stirring of God's Spirit among the youth of the Church. The growing response of young people to the call of Christ is one of the most significant and encouraging movements of this time. How providential it is that the mobilization of the Church's youth should coincide with a day of serious juvenile delinquency, of national peril and international opportunity! For the overwhelming problems of today and for the vaster issues of tomorrow the Church needs and welcomes the dauntless zeal of clear-eyed youth whose spiritual audacity is essential to any religious offensive. We appeal to this marching army of young disciples to bring to the Church their dreams of a social order wherein dwelleth righteousness and to dedicate their glowing gifts of mind and heart and hand to the hastening of this new day.

THE SCOPE of the Church's ministry of reconciliation and redemption has a close relationship of historical developments. When the fullness of time came, God sent forth His Son. The timing and the placing of our Lord's own ministry were not accidental, but were determined by opportunities and needs growing out of a concrete historical situation. Victory in this war will bring about a world-wide condition of opportunity and need. This means that everywhere there will be a strong feeling of dissatisfaction with what is or has been, and a reaching out after all available ways and means of realizing aspirations for something better. In other words, we shall have a secularized version of those attitudes which in religion we call repentance and faith. As Christians, we recognize in such a situation both danger and opportunity. The danger is that the reconstruction, prompted by secularized repentance and faith, will inevitably suffer the fate described by our Lord in His parable of the house built upon sand. Longing after heavenly ideals is commendable, but faith that they can be realized by human effort, working with material resources is an ancient delusion. The story of the Tower of Babel was told thousands of years ago. In every century, the attempt has been repeated, for man's faith in his own efforts is hard to destroy.

The imminence of this danger should be a challenge to the Church, not only to the present Christian ideals as the goals towards which the world should aspire, but

still more urgently, to present faith in God as the only means by which our hope can be realized. We look for a city which hath foundations whose builder and maker is God.

Victory in this war will open up an unparalleled opportunity for making actual in the life of mankind that redemption which was made possible by the sacrifice of Christ. Redemption would seem to be the most suitable religious term to describe the nature of the work that is called for. The primary purpose of the war is to secure to mankind its inalienable rights to freedom. Redemption literally means the price that has to be paid to deliver one who is in bondage. In a very real sense, the effort and the sacrifice made in a war to secure freedom, partake of the nature of redemption. Yet terrible as is the suffering and sacrifice of war, they cannot purchase the freedom of mankind

REDEMPTION, no less than creation, is an act of God. In the development of His creative purpose, God uses our human cooperation. So also He places upon those who are redeemed the responsibility of helping to extend the benefits of redemption to all mankind. Christ died for all that they which live should henceforth live, not unto themselves, but unto Him who died for them. The missionary impulse is the proof of our own redemption. In helping God to redeem others, our own redemption is made complete. We become good, in the Christian sense of the word, only as we give ourselves to the effort of helping others to be good. We are told that the Captain of our salvation was made perfect through suffering. He gives the same privilege to His followers. May not the call to world-wide service in the post-war world prove, not only an opportunity to fulfill our obligations as Christians and to show our gratitude to our Redeemer, but also be a means by which the corporate life of the Church will approach nearer to the perfection of its Founder, thus making its own life an "earnest" of the achievement of His purpose to transform human society into the Kingdom of God.

In conclusion, we speak with deepest sympathy to those to whom this war has brought grief or anxious waiting. May the God of Pity bend tenderly over them, and comfort them with the consolation of His love.

WE BID YOU affectionately to "lift up your hearts," and to walk confidently into an unknown future, without faltering or complaining, nothing doubting. We believe in God Almighty. Wherefore, we hope and labor for the overthrow of every combination of wrong in the individual, in society, in the Church, in the State and in the larger fellowship of nations. Our faith in the invincible Christ, whom the hatreds of the world could not, and cannot defeat, provides us with the assurance that we too may become more than conquerors through the power of Him who died, and rose again. The ground of this confidence is simple faith in God. The Godless man is full of fears, the faithful man is full of hope. In the oppressive darkness of this storm-racked hour, we are like the mariners on St. Paul's battered ship. We "long for the day". And what is more, we know that the day will come. Christian hope is like that. It expects fulfilment. God does not mock us with prospects that can never be attained. All that His character prompts us to require of Him, all that Christ's promises move us to expect from Him:—these blessings and more, He will most surely keep and perform.

In fact we can already see signs of their fulfilment. When we observe the sacrifices that youth is making, the cheerfulness with which people are denying themselves for the sake of a high cause, the bravery with which small congregations, bereft of their leadership, have closed their ranks and pressed forward to new advances for Christ and His Church, when we are aware of a growing trend towards unity and a sense of brotherhood that is widening out to include all races and nations and kindreds and tongues, we seem to hear the cry of the watchman upon the mountain top, calling hopefully to a war-sick world: "Look to the East, the morning cometh."

* * *

# *BOOK NOTES*

**By the Faculty of the Divinity School of the Pacific—Randolph Crump Miller, Editor**

**A. T. ROBERTSON, A BIOGRAPHY, by Everett Gill. New York, Macmillan Co. 1943. Pp. xvi-250. $2.50.**

This is a rather disappointing biography of the greatest scholar in the field of New Testament Greek that this country has produced. It is filled largely with sentimental and "homey" details of his private life that tend to give a picture of a personnel life that was trivial if not futile. It is difficult, even impossible to believe that this is true of a man whose work has been such a tremendous inspiration to the study of New Testament language and its interpretation. The most satisfactory section deals with his work on the "Big Grammar" (A Grammar of the Greek New Testament in the Light of Historical Research), his most important and influential work. Practically nothing is said about his other 44 books except to list them. I doubt that any other Southern Baptist has had such a great influence upon the religious scholarship of this country, yet the book tells little of this apart from a few quotations from congratulatory letters on his sixtieth birthday. Its point of view is rather narrowly sectarian and wholly inadequate and unworthy of so great a man. One can but hope that a life of A. T. Robertson will be written which will give an adequate evaluation of his great work and its influence on American religious life and teaching.

Everett Bosshard.

---

**DR. RUDOLPH BOLLING TEUSLER, by Howard Chandler Robbins and George K. MacNaught, with a foreword by Joseph C. Grew. Scribner's. $2.00.**

The biography of Rudolph Bolling Teusler is an excellent piece of writing and a most painstaking record of the life of a great medical missionary. It reveals the extraordinary development in medicine and especially in medical education during the past fifty years. Teusler entered the Medical School of Virginia at Richmond in 1892 at the age of 16. The course was only two years and the second year was a review of the first. During Teusler's time a new teacher was called. He made it a condition that new methods would have to be introduced before he could accept. Included in his requirements was a surgical clinic. It was this clinic that aroused Teusler's interest in surgery and started him on the way to the competence he afterwards acquired.

The early days in Japan were a test of Teusler's patience and vision. That he was able to carry on and create a great institution with such slender resources is, perhaps, the most significant part of the whole record.

In the preparation of the book Mr. MacNaught visited Virginia and Japan, studying records and original sources. The book shows the effect of his careful study as it does the skillful literary gifts of Dr. Robbins. They have produced an outstanding book. Mr. Grew has written a satisfactory introduction from his personal knowledge of Teusler.

The biography will serve as a permanent record of the history and development of St. Luke's International Hospital in Tokyo. Not everything can be put into one book. Perhaps some time the narrative will be continued and will tell of the present situation at St. Luke's and also something of the contribution of Mr. Bergamini, the architect, to the St. Luke's project and its fulfillment.

W. Bernard Stevens.

# EDITORIALS

*Some Reflections*

The General Convention of 1943 will not go down in history as a great convention. Its one claim to fame is that it proved to be a working convention. This was brought about by a combination of circumstances. The first, of course, was the short period of time alloted for legislative action. Under the able leadership of the Chairman of the Committee on Dispatch of Business, Mr. McCook of Connecticut, the time was adroitly and efficiently used. Another circumstance that made this a working convention, was the absence of all "side-shows," and social frills. In other words, the distractions from work were few.

General Convention of 1943 was a liberal convention. This is encouraging. In spite of failure to adopt the majority report of the Commission on Approaches to Unity, and failure to adopt a more liberal canon on Holy Matrimony, the undertone of the convention was distinctly liberal. The report of the Committee on Strategy and Policy was adopted with some minor changes with very little opposition. While many of the pronouncements in this report are strong, they do not go as far as the Malvern Conference action in England. However, one can feel the influence of Malvern and the Delaware Conference running all through this report.

The budget adopted is a challenging budget. The Presiding Bishop characterized it as a "Forward in Service" Budget. During the discussion of the budget an interesting fact was brought to light. The appropriation for aid to British Missions had been reduced. A deputy questioned why this had been done. Dean Haines of Louisville, Kentucky, who presented the Budget for the Program and Budget Committee, replied that the English Church had **increased its missionary giving during the War!** Therefore they were able to take care of more of their own work. What a challenge that is to us! This budget asks for approximately a ten per cent increase from the dioceses in quota acceptances. We must meet that challenge.

By changing the age limit from 68 to 70 of Canon 18 Bishop Tucker automatically continued in office as the Presiding Bishop for the next triennium. Some of deputies preferred seeing an election held, but it was the will of the majority that prevailed. Bishop Tucker has given admirable leadership to the Church. He is respected by all parties. It is our prayer that our Heavenly Father will give him the physical strength to "carry on"; we know that he has the spritual strength.

Not a great convention—surely. But a working convention.

*"Tucker Quits Virginia"*

The Cleveland Press came out with the following headline on the morning after Bishop Tucker's automatic continuance in office:

"Tucker Quits Virginia See, for Higher Office."

Consternation spread through the ranks of the Virginia deputation. Is there a higher office than that of Bishop of Virginia? Was the Bishop climbing the ladder of ecclesiasticism and reaching for a mitre? Would any Tucker ever quit Virginia?

The fears of the Virginians quickly subsided, when in usual characteristic fashion, Bishop Tucker in utter simplicity appeared in the procession at the Cathedral on Sunday afternoon. Sans mitre, sans cope!

*"Forward a Very Little Way"*

The most outstanding address made at General Convention in our humble opinion, was the address by Dean Angus Dun of the Cambridge Seminary, in presenting the majority report of the Commission on Approaches to Unity. We print it in full in this issue. We hope that every subscriber will read it.

The Southern Churchman has been openly working for unity. It still is. Dean Dun in telling words calls our attention to the tragic dis-unity within our own ranks. There is a paradox here. This class of "uncongenial minds," is both a strength and a weakness. We work as a democratic group. The will of the majority prevails.

We were disappointed that the majority report of the Commission was not adopted. Thirteen members of the commission signed the report, and only three members signed the minority report. The fact is, a compomise was made and the report presented to both houses of General Convention consisted of this compromise report. It was adopted almost unanimously in both houses. As Dean Dun says, we have gone forward a very little way.

There is, however, a saving clause in the resolutions adopted. Here it is verbatim: That the Joint Commission on Approaches to Unity be **continued** with such changes in membership as may seem advisable, and that it be **instructed** to continue its negotiations with the representatives of the Presbyterian Church in the United States of America, **looking toward organic union** of the two bodies, and to continue or initiate similar conversations with other Christian bodies, and that in these negotiations it be directed to call upon the services of other theologians in the Church for advice and counsel."

If we understand the English language, it is unmistakable as to what this resolution means. We still have a Commission on Approaches to Unity. That Commission is empowered to continue its work for the achieving of organic unity with the Presbyterian Church in the U. S. A. The next paragraph of the resolution says that the Commission must seek the advice of the Lambeth Conference before any commitments are made. Since Lambeth has been a leader in the ecumenical movement, we have little fear that Lamboth would turn down any reasonable commitments.

Organic Unity is on the way. This paper will continue to work for that goal. We pray that under God's guidance, by 1946 we will be ready to take more than a toddling baby step toward unity.

# *Address Before a Joint Session of the Fifty-Fourth Triennial General Convention at Cleveland, Ohio*

By DR. HENRY SLOANE COFFIN,

*Moderator of the General Assembly of the Presbyterian Church in the United States of America*

Chairman of the House of Bishops:
President of the House of Deputies:

I HOLD IN MY HAND the gavel of the General Assembly and I think it is the first time a meeting of a General Convention has been called to order with the gavel of the General Assembly. It came to us as a surprise gift last May from the Dean of Westminster, recalling that this was the three hundredth anniversary of the Assembly of Divines summoned by Parliament in 1643. He had it made in the shops of the Abbey. The stone is from the Chapel of King Henry, VII, where the Assembly met on the first of July and where it continued until cold weather drove them into the Jerusalem Chamber which was the only place in the venerable Abbey where there was a fireplace. The handle is made from the wood of that Chamber. The inscription by the Dean reads: "Presented by the Dean of Westminster to the General Assembly of the Presbyterian Church in the U. S. A. on the occasion of the tercentenary of the Westminster Assembly, May, 1943." He accompanied it by a gracious letter in which, writing from that ancient Abbey in which lie the bodies of so many of those who are our common ancestors in church, literary and public affairs. He prayed that the two nations in this crisis might be drawn together in comradeship and that our two Churches (he was speaking here for the Church of England) might be brought into closer fellowship.

Shortly after the gavel arrived the Assembly was visited by Bishop Creighton of Michigan, who came by your Presiding Bishop's appointment to convey the greetings of the Protestant Episcopal Church, which he did in so warm and moving a way that the entire Assembly arose and responded. It was the widely expressed desire in the Assembly that the Moderator should himself convey to your General Convention the greetings of the Presbyterian Church.

NOW BRETHREN, we wish to thank you from the bottom of our hearts for initiating these negotiations. The credit for initiating them is altogether yours. Frankly the Declaration of Purpose came to us as a surprise, but as you know we adopted it in the identical words which you had used. Furthermore we thank you for the recent vote which, I understand, continues the negotiations. Again I thank you for the expression of appreciation of the generous and open-minded way in which we have met your requirements and proposals. Frankly, that was elementary Christianity and I am glad that you recognize that we possess that much.

Our Church is committed by very long tradition to Church unity. Presbyterianism has never attempted to be a sect, but has tried to be the Holy Catholic Church in many lands, in Switzerland, Holland, Huguenot France, Scotland or wherever. In 1552 Thomas Cranmer, Archbishop of Canterbury, grieved over the divisions among the reformed churches, proposed to theologians on the continent of Europe a meeting in Britain. Among those he invited was John Calvin and in the course of his reply Calvin wrote, "The members of the Church being severed, the body lies bleeding. So much does this concern me that could I be of any service I would not begrudge to cross even ten seas. I implore you to increase your exertions until something at least shall have been accomplished. Adieu, very distinguished Archbishop, deserving of my hearty reverence. May the Lord continue to guide you by His Spirit and to bless your labors." Let me repeat to you what Calvin said to Cranmer, "I implore you to increase your exertions until something at least shall have been accomplished."

NOW I AM GOING to be very frank. When your expression of purpose came to our Assembly there were misgivings. These misgivings were not as to the character of the Protestant Episcopal Church as part of the Catholic Church of Christ, but as to whether you really meant what you said in the Declaration of Purpose. You do not always get the mind of an ecclesiastical body by what is said in its resolutions or even in its public utterances. You get more in lobbies and other places. The low down, if I may be permitted to use the vernacular, was that the Episcopalians love to pray about church unity; (they have a very nice prayer about it in their book), they love to hold meetings about it: but they are not going through with it and, therefore, we ought not to waste too much time on it.

I want to thank particularly the majority of your Commission who in their report to you inserted a paragraph concerning our Church which as accurately and exactly expresses the mind of that Church as if we had written it ourselves:

"The Presbyterian Church in the U. S. A. is part of the Holy Catholic Church. We have felt that this is the view of the bulk of Anglican thought, and also that it is a necessary implication of the wording of the so-called Declaration of Purpose: 'The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declared their purpose to achieve organic union between their respective Churches.' Furthermore, the Presbyterian Church has always maintained that it is part of the Holy Catholic Church and is unwilling to negotiate on any other basis. To say that the Presbyterian Church in the U. S. A. is part of the Holy Catholic Church is to say that its ministry is a real ministry of the Word and Sacraments, and that its Sacraments are genuine means of grace."

AS I GO ABOUT from Presbytery to Presbytery I have to answer ministers who are asking, "Do they really recognize us as true ministers of the word and Sacraments? Do they recognize our Sacraments as genuine means of grace?" Let me again be very frank. You are dealing with stubborn folk who have in their make up some of the granite of the Alps of

Switzerland, of the mountains of Scotland, and I am throwing in for good measure the Alleghenies of Pennsylvania. That statement in your Commission's report will have a great deal to do in gaining the assent of our Assembly to continue the negotiations with your Church.

Let me hasten to say that there are many things in the Protestant Episcopal Church which we greatly admire. Our Church has sedulously conserved from the primitive Catholic Church the conciliar system, but we have lacked executive leadership. We have introduced make-shift offices such as General Presbyters, Presbyterial Executives, Synodical Superintendents, but none of them has had the dignity and the effectiveness of the historic Episcopate which your best Bishops exemplify. We have the correspondence between a Commission of our Church and a Commission of yours which attempted negotiations in the 1880's and it was on the point of the historic Episcopate that these negotiations broke down. This time I was amazed when my colleagues in our Department of Cooperation and Union unanimously voted to recommend the historic Episcopate to the study of our Presbyteries as worthy to be adopted by our General Assembly as part of the plan of union. If these negotiations are to be continued I am assuming that your vote means that it shall be along the lines of the Basic Principles This does not mean that the details are not still fluid. May I again be very frank. You have made several suggestions: you began with the Concordat. We were not too impressed, but we were willing to regard it as a trifling step forward toward the goal. Then the Editor of the "Living Church" suggested to us a plan of joint ordination. We were not overly enthusiastic, as Presbyterian minds are not much interested in these things, but we were prepared to recommend it to our Church for study. Then the Basic Principles were suggested. I note from one of the pamphlets distributed to this General Convention that the name is criticized. We did not baptize it. This is an Episcopal baptism, but we are not Anabaptists, so we did not take time to re-baptize it, but considered them for what they were. We have toiled some years on these Basic Principles and I am confident that if we are to continue negotiations it will be along these lines. I understand that in voting such continuance you imply that it is to be along these lines.

WHY ARE WE INTERESTED in Church unity? First because we believe it to be the will of God and if it is the will of God we dare not say it is premature. The Christian Church has many sins against its account, but haste in doing the will of God is not one of them. We cannot declare a moratorium on the will of God! We are not interested merely in federation although I especially honor the Federal Council of Churches of which your Presiding Bishop is now president, but we are concerned with organic union, a united church in which the ministers shall everywhere be recognized and in which there shall be complete communion so effectual and absolute that, "We being many are one bread, and one body: for we are all partakers of that one bread." But the will of God is made known to us in the exigencies of contemporary history and I entirely agree with your Commission that "This time of world conflict, of social upheaval, and of earnest hope of a better world to come, is for us the day of the Lord, in which Almighty God is calling this Church to bold and constructive action with regard to Christian unity."

When one thinks of a world in pieces, of economic conflict in our industries, of racial tensions both in our dealings with orientals and with regard to the negroes, we are confronted with a desperate crisis. In racial relations we are on the surface of a volcano below which indignation at economic injustices and white snobbery are about to burst forth.

WE BELIEVE WE HAVE in the gospel of Christ the secret of unity, but how can we presume to preach Christ the Unifier, to a world which can turn and say to us jeeringly, "Why do you not let Him unite His own household of faith?" As St. Paul puts it, "In Him all things hold together." How can we have the face, if I may use the vernacular, to commend Christ to outsiders if we do not let Him draw together those of us who are His own?

It was most unfortunate that in the Tuesday morning "New York Times" the report of your action last Monday appeared in a column headed, "Church Union Deferred"; it should have read "Church Union Continued." It would have been impossible for you to have consummated union here when you had no constitution for a United Church before you to vote upon, but your action certainly should be called "Church Union Continued."

May I conclude by quoting one of the saintliest of Anglican Archbishops, Robert Leighton, who in the latter years of the seventeeth century, plead for just what the Basic Principles contain, the union of Episcopacy and Presbytery? It was a sad time of strife and of low spirituality. Unhappily his plan was rejected in England where it would have included nonconforming Presbyters in the church and equally rejected in Scotland where it would have included the Episcopal Clergy. He saw that the issue was the vitality of the Christian religion itself and said, "The body is torn, the soul of it expires, and we are fighting over the hem of the garment."

* * *

## FORWARD: A VERY LITTLE WAY

(Continued from page 4)

very good mate for the Presbyterians or anyone else.

I cannot stand apart from that situation. We are all in it. We have all helped to make and sustain it.

SO WITH MUCH PERPLEXITY of spirit, I move these resolutions. They mean that we seek to feel our way—slowly, cautiously, deliberately **forward.** But let me warn you that if we set ourselves to move forward at all in this course we shall move into difficult paths that will strain and perplex us and call some day for the kind of hard decisions we are unready to take today. If we go forward at all, it is because we know God commands us to go forward.

If God asks us, "Why do you go so slowly?", if our children's children ask us, "Why did you go so slowly ", we can only answer: "Because we do not see the way. Because we are afraid. Because we don't quite trust each other. And because we have to hold together." Brothers, let us go forward, if only a very little way, **together,** following afar off Him who went in paths that men had not travelled before and who broke very precious things and finally His own life in order to unite us in Him.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### TUCK THE CHILDREN IN

O Mother, tuck the children in,
And draw the curtains round their heads;
And, Mother, when the storms begin,
Let storms forbear those cradle beds.

And if the sleepers wake too soon,
Say, "Children, 'tis too early yet",
And hush them with a sleepy tune,
And closer draw the coverlet.

O Mother Earth, be good to all
The little sleepers in thy care;
And, when 'tis time to wake them, call
A beam of sun, a breath of air!

—Edith M. Thomas.

* * *

### DISHES FOR ALL

Attractive dishes for every one became possible because a boy who lived more than two hundred years ago worked with clay and liked to do it. All his life, from 1730 to 1795, sixty-five years, Josiah Wedgwood experimented with pottery to make it beautiful.

He was born in Burslem, a little village in the county of Staffordshire, England. His family were potters. His father and brother worked in the potteries of that district. At that time only brown pottery and the commonest kind of white dishes were made. The fine chinaware that only the rich could buy came from France, Germany and Holland.

Josiah began work when he was only nine years old. At the age of eleven he worked as a thrower in his brother's pottery. To be a thrower meant taking the soft clay on the potter's wheel and molding it into shape by hand as the wheel spun around. Josiah had to give up running the potter's wheel, however, because of disease in his right leg. This trouble at last made it necessary to have the leg amputated below the knee. After that happened he interested himself in making imitations of colored stones, such as jaspers and agates, with different kinds of clay that he combined with metallic oxides to get the effects he desired.

Josiah Wedgwood's ornamental pottery took the fancy of the public so well that he was at last able to start a pottery of his own in the village of Burslem, where he was born. His success encouraged him to try making a finer kind of earthenware than any one had yet made in England. He succeeded so well that he started a second pottery to make white stoneware, and finally a third pottery, where he made a fine cream-colored ware.

Josiah presented some of the finest dishes, including a full dinner service, to Queen Charlotte, who was England's queen at that time. The queen was so well pleased with his gift that she appointed Josiah Wedgwood to be her potter. Of course, this honor insured his popularity with the first people of the nation. The new pottery that had pleased the queen so well was called "Queen's Ware".

Josiah Wedgwood's pottery now became famous not only in his own country, but also in foreign markets. It was acknowledged that the whole country was indebted to him for a vast improvement and extension of the earthenware business. He built a village for his workmen on the banks of the Trent and Mersey Canal near one of his factories and near his own home.

The name "Wedgwood" on beautiful vases, urns, busts, medallions and many other useful and ornamental pieces of pottery finally came to be a stamp that made them sought after by people not only in England, but also in all parts of the world, and brought large sums of money.

Other potters made beautiful dishes during Josiah Wedgwood's lifetime, but he was the first to make attractive dishes that people everywhere could buy, and that was the honor that he most craved. Only love for his work and continual interest in it made his achievement possible.—Harriet Pennell, in Girlhood Days.

* * *

### MAGPIE ALARM—A TRUE STORY

As a child, my greatest delight was to visit an elderly cousin of my mother's. She had no children, but she and her husband loved pets and were always rescuing some sort of little animal. Their apartment, although in the heart of a city, was almost as good as a pet shop.

One summer when I was ten I spent two weeks with them. There was a large cage containing a talkative black and white magpie, and a still larger cage in which lived six small and mischievous monkeys. In the daytime the cage of the magpie sat near the sunny dining room window and the bird made the most of his opportunity to insult the passers-by. At the same time he could scold the monkeys who at the slightest opportunity reached mischievous hands and pulled the sweeping feathers from his proud tail. At night his cage was placed on top of the monkeys' cage with a cloth thrown over it to quiet his incessant voice.

One night, the household was roused by a series of dreadful shrieks and an excited babble of "Help! Help! Murder! Murder! Help! Help!"

It was the magpie screaming, but the monkeys were cowering and whispering in the farthest corner of their cage, not at all to blame. A sneak-thief had pried off the lock and had entered the dining-room with an eye to the silver, no doubt.

He did not get it. In fact, he was so badly frightened and confused with the racket he had brought down upon his own head, that, as he left the apartment, he ran in the wrong direction. The cries of murder continuing, waked the whole apartment house. Doors flew open and householders came running. The thief was captured before he could locate either the fire escape or the stairs.

Where the magpie had picked up the word, murder, no one ever knew, for he never had used it before and never, while with my cousins, did he use it again.—Our Dumb Animals.

* * *

### A DUTCH LULLABY

Far over the waters so blue and deep,
The little Dutch babies are going to sleep.
Bright yellow tulips are nodding their heads,
And fluffy young ducks are safe in their beds;
While slowly the windmills go whirling around—
Go whirling around—go whirling around.

Far over the waters the sails are furled,
And the stars peep out on a sleepy world.
The moo-cows moo softly beneath the trees,
And the white sheep drowse in the evening breeze;
While slowly the windmills go whirling around—
Go whirling around—go whirling around.

Far over the waters comes down the night,
Fading and fading the silvery light,
While storks on their nests stand white and tall,
And over the treetops the shadows fall;
While softly the windmills go whirling around—
Go whirling around—go whirling around.

—Selected.

# A WEEKLY REVIEW OF THE NEWS

## *What Happened at the General Convention*

We print below a summary of the work of the 54th General Convention. It was not a thrilling convention. War time restrictions ruled out all social functions. This was a business convention. The House of Deputies held three night sessions. The report of the Commission on Approaches to Unity, anticipated as a chief source of debate, was passed after an agreed amendment, with little opposition. The most heated debate centered around the report of the Commission on Holy Matrimony. The deputies spent a day and a half debating three proposed new canons. The net result the present Canon 42 remains intact.

Presiding Bishop Tucker remains in office as Presiding Bishop until after the 1946 Convention.

B. M. Boyd.

* * *

The following is a summary report of the action of General Convention.

### LEGISLATIVE

Convention voted continuance of the Historical Magazine and authorized the Commission on the Hymnal to continue and prepare a handbook explaining origins and backgrounds of hymns, also approved a resolution calling on Congress to repeal discriminatory immigration laws, particularly in regard to the Chinese. The Bishops also approved the recent Catholic, Protestant and Jewish declaration on World Peace.

Proceedings were started to take the vote from retired Bishops, raising the question whether bishops without the responsibility of a jurisdiction should be permitted to vote, the membership in such a group comprising a bloc large enough to control legislation.

Duluth and Minnesota are to be merged into one diocese.

The Bishop approved a resolution urging support of the American Bible Society and observance of the second Sunday in Advent as Bible Sunday with an offering at that time for the Bible Society.

Both Houses approved a plan for rotation of membership in the National Council, and authorized more flexibility as to number of officers of the Council, allowing the Presiding Bishop to have one or more vice-presidents.

After a prolonged debate, the Convention changed the canon fixing the retiring age of the Presiding Bishop, making the age 70, his retirement to take place at the General Convention next following his attainment of that age.

The Deputies wrestled for two whole days with the question of a liberalized canon on Holy Matrimony, and finally voted the proposals down. The Bishops did not attempt to force legislation at this Convention, but expressed their belief that a more liberal canon is needed, and that study and consideration of the matter should continue.

Bishops are required to resign at the age of 72, says an amendment to the Constitution now passed its final reading, and the Lectionary which has been in experimental stage since last General Convention is finally approved.

Suffragan Bishops now have a vote in the House of Bishops, as well as seats, and Missionary Districts may have Bishops Coadjutor, instead of the former restriction to Suffragran Bishops only.

The Presiding Bishop must now resign his diocesan responsibilities according to action of the Convention and Presiding Bishop Tucker formally resigned as Bishop of Virginia, his resignation being accepted by the House of Bishops.

No final action was taken on the matter of a See for the Presiding Bishop, but a committee will continue study of the matter.

Considering problems of the Chinese Church, it was voted to give that Church the right to elect and consecrate its own bishops.

The Convention considered and discussed a long series of resolutions on strategy and policy, aimed principally at wise expansion of missionary work at home and overseas, cooperation with other Churches in lay evangelism, etc.

Intinction, as well as communion in one kind, were approved, by the Deputies, voted down by the Bishops, even though it carried the provision that the advice of the next Lambeth Conference be sought, regarding these methods of administering the Holy Communion.

The Convention approved the inclusion of lay employees of religious bodies in the Federal Social Security Act.

Next convention in 1946 will be in San Francisco, a decision reached by concurrent vote of both Houses.

The Convention adjourned Monday afternoon, October 11, at 3:50 P. M.

### ELECTIONS

#### 1. National Council

Members of the National Council, elected by the Convention are: Bishop Charles C. J. Carpenter of Alabama, Bishop Malcolm E. Peabody of Central New York, Dean Elwood L. Haines of Louisville, the Rev. John E. Hines of Houston and Messrs. J. Taylor Foster of New York, Jackson A. Dykman of Long Island, E. Townsend Look of New Jersey and Alexander Whiteside of Massachusetts, all for six-year terms; The Rev. John Heuss of Chicago and Mr. W. W. Grant of Colorado were elected for terms of three years.

Missionary bishops were elected as follows. For Honolulu, the Rev. Harry S. Kennedy; for San Joaquin, the Rev. Sumner F. D. Walters; for Haiti, the Rev. Charles A. Voegeli; for Alaska, the Rt. Rev. John B. Bentley, present Suffragan.

The Rev. Charles F. Boynton was elected Bishop-coadjutor for Puerto Rico, and the Rt. Rev. Shirley H. Nichols was transferred to the district of Salina.

Resignations of the following bishops were accepted: The Right Reverend Messrs. B. Kemerer, Duluth; Alexander Mann, Pittsburgh; Harry S. Longley, Iowa; Albert S. Thomas, South Carolina; Harry Carson, Haiti; Henry St. George Tucker, Virginia; Hunter Wyattbrown, Harrisburg; Frank A. McElwain, Minnesota, George Allen Beecher, Western Nebraska; Bishop Edward T. Helfenstein of Maryland.

Dr. Lewis B. Franklin of New York, was re-elected Treasurer of the Domestic and Foreign Missionary Society, and the Rev. Dr. Franklin J. Clark of New York, was re-elected Secretary of the House of Deputies. The Rev. John H. Fitzgerald of Brooklyn, was re-elected Secretary of the House of Bishops.

### THE PROGRAM AND BUDGET

The Program and Budget committee presented a budget higher than that proposed by the National Council. The Commission's budget as proposed and adopted is $2,615,382 for 1944, as against $2,488,378 proposed by the National Council. Progressive increases are proposed for 1945 and 1946. Of the increase for 1944, $50,000 is designated for "opportunities for Growth" in the overseas field, with special mention of China, Mexico, Alaska, Liberia, India and Central and South America. The budget for continued aid to British Missions, and the report stresses opportunities at home in work with Negroes, and defense workers. Restoration of salary cuts of continental missionary bishops is provided for, as well as aid in meeting increased living costs for officers and staff of the National Council. It is clearly indicated, however, that increases are subject to the National Council's judgment as to expediency.

The Apportionment Plan and the Partnership Principle are reaffirmed and a plan suggested for determination of apportionment based on a mathematical calculation modified by such factors as communicant strength, past six-year record of giving to the General Church Program and local conditions.

### UNITED THANK OFFERING

The Houses of the Convention heard with gratitude and enthusiasm the announcement of the United Thank Offering of the women of the Church, $1,119,878.91, largest in the long history of the Offering.

### REPORT OF LAY ACTIVITIES AND ARMY AND NAVY COMMISSION

Mr. Harvey S. Firestone, Jr., reported to both Houses of the Convention on the encouraging progress made by the Presiding Bishop's Committee on Layman's Work, and the Convention on joint session heard the Rt. Rev. Henry K. Sherrill, the Rev. Henry Washburn, and Chaplains Harry Lee Virden, Frank Lash, C. Leslie Glenn and Henry B. Hodgins, tell of the work of the Army and Navy Commission, and its present

and future plans for service to the armed forces as the war goes on.

Bishop Sherrill told of his recent trip to the Aleutians, showing that Chaplains are ministering with devotion and effectiveness in that area, and that here he witnessed a practical kind of Church unity, Chaplains of all faiths cooperating together in their efforts to minister to the needs of the man under arms.

Resolutions were adopted expressing to men on all battle fronts, "our great admiration of their heroism and fortitude" and the assurance that "our hearts and our prayers are with them." Greetings to the Church in China on the Chinese National Day, October 10, were ordered sent, with assurance of continued interest, support and prayers.

Conscientious objectors were assured by the House of Bishops of the continued fellowship of the Church with them, and its concern for and care of them. It was revealed that there are 66 Episcopal Church members among the 6,646 men in C. O. camps.

### REPORT OF COMMISSION ON APPROACHES TO UNITY

The Convention took no final steps in Approaches to Unity with the Presbyterian Church, but urged continued study, dissemination of information to the people of the Church, and consultation on the subject with the next Lambeth Conference. Bishop Sherrill of Massachusetts seemed to express the feeling of the Convention when he said that the Episcopal Church does want to achieve unity with the Presbyterian Church, and that "we feel that there are some prospects of such unity." The Rev. Dr. Henry Sloane Coffin, Moderator of the Presbyterian General Assembly addressed the Convention analyzing the progress toward unity made thus far, and stated, "we are not interested merely in federation, although I especially honor the Federal Council of the Churches of Christ in America, but we are concerned with organic union, a united Church in which the ministers shall everywhere be recognized and in which there shall be complete communion."

1. Resolved, the Houses concurring, that General Convention receives the report of the Joint Commission on Approaches to Unity and the minority report on the section dealing with the negotiations with the representatives of the Presbyterian Church in the United States of America, and refers them with other findings to the Church for study.

2. Resolved, the Houses concurring, that the Joint Commission on Approaches to Unity be continued with such changes in membership as may seem advisable, and that it be instructed to continue its negotiations with the representatives of the Presbyterian Church in the United States of America looking toward the organic union of the two bodies, and to continue or initiate similar conversations with other Christian bodies, and that in these negotiations it be directed to call upon the services of other theologians in the Church for advice and counsel.

3. Resolved, the Houses concurring, that in view of our membership in the Anglican Communion, the Joint Commission on Approaches to Unity is hereby directed to ask, on behalf of General Convention, the counsel of the Lambeth Conference before any commitments are made.

4. Resolved, the Houses concurring, that General Convention hereby expresses its appreciation to the representatives of the Presbyterian Church in the United States of America for the generous and open-minded way in which they have met the inquiries and proposals of the Joint Commission on Approaches to Unity.

5. Resolved, the Houses concurring, that the Treasurer of General Convention is directed to provide the sum of $5,000.00 (five thousand dollars) for the work of the Joint Commission on Approaches to Unity during the forthcoming Triennium.

### SOCIAL RECONSTRUCTION AND POST WAR ACTIVITIES

Social reconstruction came to the fore in the deliberations of the Convention through extended discussion of the report of the Commission on that topic, and the passage of principles outlining the religious convictions concerning God's will in the world, and that man finds his true purpose in seeking and serving the Will of God and defining the quest for a more unified world, possessing a world framework within which the Nations may find security and freedom, and within which in peace the Nations set themselves to cooperate for production and distribution. The report which was adopted advocated that the "coming Peace must provide an over-all arrangement for international collaboration in dealing with common world problems; with supervision and control of military establishments and the creation of an international police power, with collaboration in broad world problems of finance and economics, and a renunciation of any policy of isolationism by the United States.

The Convention advocated the raising of a General Reconstruction Fund under the direction of the National Council, for rehabilitation of the Church's work and buildings in the Philippine Islands, China, and elsewhere, after the war—details being left to the Presiding Bishop and the National Council.

The World Council of Churches of which the Episcopal Church is a member, came before the Convention through a resolution that the Presiding Bishop shall appoint representatives to its Assembly, and the Council was asked to take necessary steps to assure that Christian principles are given consideration at the Peace table.

### FORWARD IN SERVICE

Forward in Service is now merged with the National Council as advocated by the Presiding Bishop, who said that he feels that "the work can be carried on more effectively than through a continuance of an independent Forward in Service body." Forward Movement literature, however, is to be carried on by a semi-independent group with Canon Gilbert R. Symonds and the Ven. Harold J. Weaver in charge, responsible to the Presiding Bishop.

### ON WORLD PEACE

**First Joint Statement Issued by American Religious Leaders, Catholic, Jewish and Protestant**

1. **The moral law must govern world order.** The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God.
2. **The rights of the individual must be assured.** The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.
3. **The rights of oppressed, weak or colonial peoples must be protected.** The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.
4. **The rights of minorities must be secured.** National government and international organization must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.
5. **International institutions to maintain peace with justice must be organzed.** An endurng peace requires the organization of international institutions which will (a) develop a body of international law; (b) guarantee the faithful fulfilment of international obligations, and revise them when necessary; (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.
6. **International economic cooperation must be developed.** International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.
7. **A just social order within each state must be achieved.** Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

## MEMORIAL TO DR. PHILLIPS

The Convention passed resolutions memorializing its late President, the Very Rev. Z. B. T. Phillips, and elected as his successor, the Rev. Phillips Endicott Osgood of Emmanuel Church, Boston.

## THE BISHOP'S PASTORAL LETTER

The Pastoral Letter is regarded as a summary of the acts of Convention which point to advance in all phases of the Church's work, stressing needs of a world at war and after war. It pays tribute to Chaplains in the armed forces and greets "all those who are enlisted in the service of our country." The Pastoral points to corporate sin, "concentration of wealth in the hands of comparatively few people; a separatist policy of isolationism, class distinctions and racial discriminations." It notes with gratitude the Forward Movement of the Church's Youth, and expresses sympathy for "those to whom war has brought grief or anxious waiting." It points to dangers that will follow victory in the war, and urges that the Church be ready to seize its opportunity to lead the world to Redemption through Christ.

## SUMMARIZING

Summarizing the spirit of the General Convention at its close, the Bishops of the Episcopal Church issued a Pastoral Letter which, according to the law of the Church, must be read to every Episcopal congregation throughout the country on the Sunday next after its receipt by the clergy. The Pastoral was read by Bishop Edwin A. Penick, Bishop of North Carolina, and it recognizes an outpouring of need in a "war-sick world, and then to a post-war world" and the necessity for Christian witness and Christian influences.

Confessing corporate sin, the Pastoral refers to "concentration of wealth in the hands of comparatively few people; a separatist's policy of isolationism that beguiled us into imagining that we were not our brother's keeper; class distinctions that are anything but brotherly and racial discriminations that are anything but just."

The Pastoral sends "affectionate greetings to all those who are enlisted in the service of our country, and pays tribute to the Chaplains in the Army and Navy. It commends also "with gratitude, the stirring of God's Spirit among the youth of the Church and points out that "Victory in this war will bring about a world-wide condition of opportunity and need. This means that everywhere there will be a strong feeling of dissatisfaction with what is or has been, and a reaching out after all available ways and means of realizing aspirations for something better. "Dangers of reconstruction are pointed out and "unparalleled opportunities for making actual in the life of mankind that redemption which was made possible by the sacrifice of Christ" are stressed.

In its closing session, the Pastoral spoke "with deepest sympathy to those to whom this war has brought grief or anxious waiting", and urged steps requisite to the "fulfillment of Christian Hope".

Full text of the Pastoral Letter in this issue page 5.

## UNITED THANK OFFERING, 1943

Note: There have been requests for a breakdown of the United Thank Offering by Dioceses. Following statement shows the amount reported from the various Dioceses and Missionary Districts:

| | |
|---|---|
| Alabama | $ 12,668.36 |
| Albany | 15,250.00 |
| Arizona | 3,195.10 |
| Arkansas (White) | 5,077.46 |
| Atlanta | 10,035.54 |
| Bethlehem | 12,691.80 |
| California | 17,567.65 |
| Central New York | 20,772.06 |
| Chicago | 26,724.81 |
| Colorado | 8,478.18 |
| Connecticut | 33,638.12 |
| Dallas | 6,430.36 |
| Eastern Oregon | 1,675.04 |
| Easton | 5,244.87 |
| East Carolina (White) | 14,070.58 |
| East Carolina (Colored) | 606.26 |
| Duluth | 2,126.38 |
| Delaware | 14,559.60 |
| Eau Claire | 1,324.21 |
| Erie | 4,513.79 |
| Florida | 6,932.53 |
| Fond du Lac | 2,986.69 |
| Georgia (White) | 5,052.33 |
| Georgia (Colored) | 253.04 |
| Harrisburg | 10,092.96 |
| Idaho | 1,467.62 |
| Indianapolis | 5,168.89 |
| Iowa | 5,446.30 |
| Kansas | 4,938.78 |
| Kentucky | 8,826.42 |
| Lexington | 5,460.24 |
| Long Island | 23,370.13 |
| Los Angeles | 25,727.81 |
| Louisiana | 12,401.07 |
| Maine | 4,266.12 |
| Maryland | 31,950.22 |
| Massachusetts | 50,074.03 |
| Michigan | 18,088.31 |
| Milwaukee | 8,600.03 |
| Minnesota | 17,668.78 |
| Mississippi | 9,000.35 |
| Missouri | 6,864.43 |
| Montana | 2,686.41 |
| Nebraska | 3,575.57 |
| Nevada | 1,278.59 |
| Newark | 38,163.46 |
| New Hampshire | 4,867.45 |
| New Jersey | 25,922.60 |
| New Mexico | 3,095.41 |
| New York | 78,485.58 |
| North Carolina | 25,350.00 |
| North Dakota | 2,358.49 |
| North Texas | 2,355.80 |
| Northern Indiana | 3,014.53 |
| Northern Michigan | 1,507.29 |
| Ohio | 18,039.50 |
| Oklahoma | 4,168.31 |
| Oklahoma | 4,691.42 |
| Oregon | 6,019.97 |
| Pennsylvania | 84,531.17 |
| Pittsburgh | 18,062.53 |
| Quincy | 3,358.23 |
| Rhode Island | 11,617.31 |
| Rochester | 9,700.20 |
| Sacramento | 1,687.12 |
| Salina | 1,046.06 |
| San Joaquin | 1,442.79 |
| South Carolina (W.) | 11,255.78 |
| South Carolina (C.) | 328.36 |
| South Dakota | 3,792.19 |
| So. Florida (W.) | 11,844.79 |
| So. Florida (C.) | 305.00 |
| Southern Ohio | 42,685.82 |
| Southern Virginia | 18,010.06 |
| So. West. Virginia | 13,578.93 |
| Spokane | 2,112.76 |
| Springfield | 3,102.38 |
| Tennessee (W.) | 14,656.35 |
| Texas | 12,043.49 |
| Upper So. Carolina (W.) | 9,413.00 |
| Up. So. Carolina (C.) | 166.22 |
| Utah | 1,037.34 |
| Vermont | 3,211.67 |
| Virginia | 40,716.16 |
| Washington | 22,400.15 |
| West Missouri | 8,913.52 |
| West Texas | 3,471.07 |
| West Virginia | 10,830.29 |
| Western Massachusetts | 12,285.00 |
| Western Michigan | 5,157.14 |
| Western Nebraska | 1,224.89 |
| Western New York | 9,410.41 |
| Western No. Carolina | 5,958.73 |
| Wyoming | 1,705.81 |
| **Foreign** | |
| Alaska | 1,568.18 |
| Cuba | 1,048.31 |
| European Churches | 102.81 |
| Haiti | 96.18 |
| Hankow | 25.00 |
| Honolulu | 2,304.73 |
| Liberia | 201.88 |
| Mexico | 192.47 |
| Panama Canal Zone | 920.52 |
| Philippine Islands | 475.00 |
| Puerto Rico | 201.51 |
| Southern Brazil | 422.34 |
| Tohoku | |
| Service Committee | 3,399.24 |
| Miscel. U. S. | 83.37 |
| Loose—Cleveland | 907.04 |
| | $ 1,119,878.91 |

## WOMAN'S AUXILIARY TRIENNIAL REPORT CONTINUED

### Urged

October 8.—Repeal of the Chinese exclusion laws, the addition of two women members to General Convention's commission on marriage, and further consideration by General Convention of the participation of women in that Convention were urged by delegates to the Woman's Auxiliary Triennial Convention today. The California delegation brought in the action regarding the Chinese exclusion laws, urging that Chinese be put on the quota system and that delegates write or wire their congressional representatives in regard to action now pending. The commission on marriage, the delegates feel, might well have women members inasmuch as women share in the marriage responsibility "at least half", as one delegate said.

### Many Chinese Missionaries Among Delegates

China has been well represented at the triennial General Convention. Bishop Y. Y. Tsu, assistant bishop of Hongkong, and the Rev. Newton Chiang, of the Diocese of Anking, now on leave from his position at the Nanking Theological Seminary, Chengtu, were among the most interesting speakers. Others present were: The Rt. Rev. Logan H. Roots, now retired, bishop of Hankow, 1904-37; Mr. and Mrs. Everard P. Miller, now in the United States after thirty years' teaching at Boone Middle School and Hua Chung College, Wuchang; and the Rev.

(Continued on page 14)

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**CLERGYMAN WANTS HOMESTEAD**

I have served in the ministry 44 years: 25 of which was in the domestic mission field. I have frequently paid the rent myself on the house in which I lived. When the church was unable to pay the assessments on the Pension Fund it was paid out of my salary. I am very near retirement age and am informed I will receive about thirteen dollars per week with which to keep a shelter over wife and me, and to live on. If I only had a little "homestead" or "old farm" where we could live, perhaps we could get along. Investigation as to the truth of these statements invited. Have you a place to sell me? Address: "S", Southern Churchman.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**MARRIAGES**

PURNELL—SISSON.—At Atlanta, Ga., by Dean Raimundo de Ovies, Mr. James Carstaphen Purnell, III, of Charlotte, N. C., and Miss Florrie Louise Sisson, of Atlanta, Ga.

**SITUATION WANTED**

REFINED WIDOW DESIRES POSITION as companion. Room, board, small compensation. No children. Address "E," care Southern Churchman.

WANTED, REFINED, SETTLED WOMAN to board in old country home with modern conveniences for winter. Address "X. Y. Z.," care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

WANTED, BY REFINED MIDDLE-AGED lady, position as companion-helper to lady or young person. Episcopalian, kind disposition. Address ":M", care of Southern Churchman.

# *DEATHS*

**ELLA BIRCKHEAD BANNING PENDER**

Entered into Eternal Life at the summer home of Mr. and Mrs. David Pender at Virginia Beach, on September 17, 1943, in the 90th year of her age, ELLA BIRCKHEAD BANNING PENDER, widow of George L. Pender and daughter of Alexander and Maria Birckhead Banning. Mrs. George Pender was born on the Eastern Shore of Maryland, but had lived the last twenty-six years of her life with her brother and sister, Mr. and Mrs. David Pender of Norfolk, Virginia. Services were conducted in the Norfolk home by Rev. Mr. Jones, Rector of St. Andrews' Church in Norfolk, with burial in the churchyard of Calvary Church, Tarboro, North Carolina.

"Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee with the oil of gladness."

**MR. E. LORRAINE RUFFIN**

**Resolutions**

In the death of MR. E. LORRAINE RUFFIN, on July 12, 1943, St. Thomas Church lost one of its most faithful members.

In the year 1908 he and a few other churchmen founded St. Thomas Church. He served as an original Trustee, and was Chairman of the Building Committee. From that time on he served as Vestryman. And for more than twenty years he served as Treasurer of Saint Thomas Church, which office he held at the time of his death. He was also Senior Warden, and previously had served as Junior Warden.

He also held responsible positions in the Diocese of Virginia and for a number of years had served as a member of the Standing Committee on Church Property.

Deeply sensible of the great loss which has come to us, we, the vestry of St. Thomas Church, resolve:

That we express to his family our sympathy in their loss and our grateful appreciation of his long years of faithful service to the cause of Christ in this community.

That copies of this resolution be placed upon the minutes of this parish, be sent to his family, and be published in the Virginia Churchman and the Southern Churchman.

GERVAS S. TAYLOR,
Chairman of Committee,
ELMER, C. PEDRICK.
Rector.

**THOMAS BARKWELL LANE**

THOMAS BARKWELL LANE, son of Thomas B. Lane, M. D., and Ellen Randolph (Tabb) Lane, his wife, died at the Leigh Memorial Hospital, Norfolk, on Saturday, October 9th, in the 65th year of his age. Mr. Lane, a native of Mathews County, Va., was born at his ancestral home "Woodstock," but had resided in Norfolk for the last forty-seven years. He is survived by his wife, Mrs. Gertrude Leonard (Bush) Lane, a brother, Rev. Henry Gardiner Lane, of Berryville, Va., and a sister, Miss Mary Randolph Lane, now residing in Richmond, Va.

A Vestryman of St. Paul's Episcopal Church, Norfolk, his funeral took place from that church the following Monday. Interment in Elmwood Cemetery.

"Behold the upright man, for the end of that man is Peace."

**W. A.**

(Continued from page 13)

and Mrs. Claude Lee Pickens, of Hankow, particularly interested in work among Moslems.

The Triennial Meeting, held simultaneously, had the rather melancholy good fortune of including among the delegates a number of China missionaries now out of China only by necessity and not from choice. Among them were Mrs. Wm P. Roberts and Mrs. Lloyd R. Craighill, whose husbands, bishops of Shanghai and Anking, respectively, are now interned in Shanghai; Mrs. Hollis S. Smith, of Zangzok; Mrs. P. B. Sullivan, of St. John's University, Shanghai; Mrs. Harry B. Taylor, of Anking; four wives whose husbands are similarly interned in Shanghai; Mrs. Robert A. Kemp, of Hankow, whose husband, after returning to the United States on the Gripsholm in 1942, stayed only until arrangements could be made for him to go to free China He is now en route to the land where he spent more than thirty years, teaching at Boone Middle School, Wuchang, and since 1938, has done heroic work in helping to care for refugees.

Also present were Miss Althea Bremer, head of St. Faith's School, Yangchow; Miss Gertrude Selzer, formerly of Soochow, now on a scholarship to study Mandarin, preparing for an early return to free China, and Deaconess Elsie Riebe, who at her station in Ichang, helped to care for 3,000 refugees on the mission compound, had at least one bomb explode within fifteen feet of her, and picked up shrapnel too hot to hold.

**Japan Represented**

Recognition of the Japanese Church, which before the war started had become autonomous, with its own Japanese bishops, was provided in the Triennial Meeting by the presence of three "fraternal" delegates, Mrs. Charles S. Reifsnider, whose husband, formerly bishop of North Kwanto, is now in charge of the Episcopal Church's work among Japanese-Americans in the United States; Mrs. Shirley S. Nichols, whose husband, now bishop in charge of Salina (western Kansas), was bishop of Kyoto; and Miss Bernice Jansen, now in western Michigan, who formerly taught in the Diocese of Tohoku.

**Other Overseas Delegates**

The Philippines were represented at the Triennial by Mrs. G. F. Mosher, whose late husband was bishop of the Philippines for twenty years; the Diocese of Honolulu had as its delegate Mrs. S. Harrington Littell, whose husband recently retired as bishop of that jurisdiction. Another interesting overseas delegate was Miss Elonora de Jongh, of Camaguey, Cuba, national president of the Cuban Woman's Auxiliary.

**Admission of Women as Deputies Discussed**

Admission of women as deputies to General Convention was discussed this morning by the Triennial Meeting, on presentation of a resolution from the Rochester diocese delegation asking General Convention "to give consideration to legislation which would allow women to be included as deputies to General Convention". After a brief but animated discussion the resolution was recommitted to the committee on reference, Miss Mary Louise Pardee, of New Haven, chairman, which handles all miscellaneous resolutions.

Among speakers for the resolution, Mrs. Norman Livermore, of Ross, California, stated that many younger California clergy favored women as deputies as they feel it would enlist the interest of more young women who now are engaged in every form of secular social and educational work. The loudest applause followed Mrs. Reginald Fisher, of Santa Fe, New Mexico, herself a young woman, who said, "Too few laymen are working for the church now. I fear we should lose more of them if they could say, 'Let the women do it'." Mrs. J. Ralph Jacoby, of New York, with a possible third House for General Convention in mind, offered a substitute


# FLOWERS

*Markow Florist*

"Quality First"

Dial 2-0938 and 2-2590

Nights 2-1734 and 2-2643

Shop, 304 N. Sixth Street

Richmond, Va.

resolution which was recommitted with the original.

In planning the program of the Triennial Meeting the national executive board felt that the delegates' study of the Church's mission at home and abroad should be based on a consideration of the spiritual resources available, so the Rev. Stephen Bayne, chaplain of Columbia University, was asked to make four addresses on The Gifts of the Spirit.

* * *

**C. P. C. ELECTS OFFICERS**

The national board of the Church Periodical Club was able to hold a meeting in Cleveland during the General Convention, with thirty delegates and four visitors present, from twenty-eight dioceses. New officers elected are: Mrs. Eliot Moody, Wollaston, Mass., president and representative on the national executive board of the Woman's Auxiliary. Mrs. C. M. Sheafe, Jr., New Haven, vice-president. Mrs. William Johnson, Pittsburgh, Pa., secretary. Mrs. Robert J. Arwood, Kansas City, Mo., treasurer.

* * *

**RICHMOND CONVOCATION**

Richmond, Va.—The Convocation of the Woman's Auxiliary will hold its annual meeting on Wednesday, October 27, at St. Mark's Church at 10 A. M. The speaker will be Mrs. William Taliaferro, newly elected Provincial representative on the National Executive Board. There will be a report from the delegates recently returnel from the Triennial in Cleveland.

## Personal Notes Of Interest

**The Rev. George H. Jones,** rector of St. Stephen's Church and chaplain of the Hudson-Stuck Memorial Hospital, Fort Yukon, Alaska, has accepted a call to be the rector of St. Paul's Church, Mt. Vernon, Ohio, effective November 1, 1943.

**The Rev. F. William Lickfield,** formerly rector of St. Paul's Church, Philipsburg, Pa., and archdeacon of Altoona in the Diocese of Harrisburg, will be on the staff of the Chapel of the Intercession, Trinity Parish, New York City, beginning November 1. His address will be 550 West 155th Street, New York.

**Canon Edward M. Frear** has resigned because of continued ill health following a heart attack on March 28, as vicar of St. Andrew's Church and chaplain to the Episcopal students at Pennsylvania State College, State College, Pa. His address will be R. D. 1, Stevensville, Bradford County, Pa.

**The Ven. Willis R. Doyle,** rector of Trinity Church, Tyrone, Pa., and archdeacon of Altoona, Diocese of Harrisburg, has accepted a call to the rectorship of St. Matthew's Church, Sunbury, Pa., effective November 14, 1943. His address will be 133 Arch Street, Sunbury, Pa.

**The Rev. Alfred St. John Matthews,** rector of St. James' Church, Macon, Georgia, has accepted a call to become rector of St. John's Church, McLean, Virginia, and Holy Comforter Church, Vienna, Virginia, effective November 1.

**The Rev. Cameron McCutcheon,** has resigned as rector of St. Thomas' Church, Oakmont, Pa., to become a chaplain in the U. S. Army.

**The Rev. John S. Willey** has left St. Peter's Church, Butler, Pa., to become a chaplain in the U. S. Navy.

**The Rev. Palmer Campbell,** deacon-in-charge of Kingston Parish, Mathews, Virginia, has been appointed deacon-in-charge of the Church of the Messiah, Highland Springs, Virginia, and the Church of Our Saviour, Sandston, Virginia, effective November 1.


**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**finished or by the yard**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue (at 46th St), New York N. Y.**

**Sarah Lee Kitchen**
Homemade Cakes, Pies, Bread,
Beaten Biscuits, Box Lunches
701 W. Grace St., Richmond, Va.
Dial 3-2805

**VIRGINIA MACHINE WORKS**
GENERAL
MACHINISTS
and
FOUNDRYMEN ENGINEERS
2424 E. Main Street, Richmond, Va.

**RICHMOND DAIRY CO.**
**MILK - - - ICE CREAM**
**SERVING RICHMOND FOR OVER 50 YEARS**

**BRUGLER HOUSE**

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

**R. P. KENT, Secy.**
**281 Fourth Ave., New York, N. Y.**

## St. Catherine's School

**Richmond, Virginia**
An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**
**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**
Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

**For Boys**
On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster** (after July 1, 1942). For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts sent on Request.
**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
450 EIGHTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

**Removed to 71-79 W. 45th St.**

## THOUGHTS FOR THE THOUGHTFUL

**"Duties Never Conflict."**

When the tidal waves beat on the coastal cliffs the shale and the slime dissolve in defeat, but the granite rock stands undaunted. —Selected.

"The vision of the mind is reason;
The vision of the conscience is duty;
The vision of the heart is love;
The vision of the soul is faith."

The walls of circumstance can shut us out of many things, but it is well to remember that they only shut us in with God. —C. F. Thomas.

"Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year;
Patient I listen, sure that sweet at last,
Will sound His voice of cheer."

Belief about Christ is not enough. There was a time when Paul believed many things about Christ. Those were the days when he was the persecutor of the Lord. The moment Paul believed in Christ he became a new creature. Then he could say, "I can do all things in Christ."
—Rev. H. T. Sherer.

Surely if God could so give His Son to make the one true and complete sacrifice, that mankind might look upon Him and find salvation, nothing that could happen on the face of the earth can make us doubt that God is indeed love and that it is His will for men that they shall find their way to peace and joy in him. —Dr. Don Fenn.

There are abiding values in God's marval and spiritual universe. There is truth; and beauty, and love. There is a law-abiding universe; goodness is the supreme value; right, and not might, will ultimately prevail. We can be as sure of these things as we are of the stars.

God, make me brave for life!
Let me straighten after pain
As a tree straightens after the rain,
Shining and lovely again.
—Grace Crowell.

To "pray without ceasing" is to have aptitude of prayer. The bird is ready to fly in an instant; so the believer has such a gracious aptitude for this service that he is prepared in an instant to fly for refuge to God.
—Selected.

## HEFLEBOWER

**TRANSFER AND STORAGE**

**2918 North Avenue**

**Richmond, Va.**

**Dial 3-2288**

## Cathedral Studios

**Washington and London**
Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel. Wisconsin 2752.

**PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SOLICIT YOUR ORDER:**

**Christian Nurture Series**
**Christian Living Series**
**Pastoral (Chalmers) Series**
**Cloister Press**
**Christian Education Units**
**Episcopal Church Series**
**New Sunday School Lesson Series**
**Church School Text Books**
**Work Books and Guides from Morehouse-Gorham Co.**
**Cloister Press & Jacobs**
**Cross & Crown System of Attendance Pins, etc.**
**Bibles, Testaments**
**Prayer Books and Hymnals**
**Write us for catalogue and Prices.**
**Episcopal Church Book Store,**

## LYCETT, INC., Church Section,

**317 N. Charles St., Baltimore, Md.**
**Episcopal and U. S. Church Flags. Send for Circular with prices.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 146 Plainsfield, N. J.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
**Custom Tailoring for Clergymen**
1837 *Church Vestment Makers Over One Hundred Years* 1943
**COX SONS & VINING, INC.**
131 EAST 23rd STREET, NEW YORK, N. Y.

## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.
SAMPLE FREE TO OFFICIAL
**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

Vol. 109—No. 43

30 OCT. 1943

# The Southern Churchman

A NATIONAL CHURCH PUBLICATION

think that a word was said about the Presbyterian viewpoint.

In the first place the initiative in the matter of the proposed Union between these Churches was not taken by the Presbyterian Church but by the Episcopal Church. The impression conveyed by some of the recent statements would seem to indicate that we Presbyterians were endeavoring to force Union upon a reluctant Episcopal Church. The truth is that they made the first approach and did it in a gracious and kindly Christian spirit. The following communication was received by Executive Officers of the Presbyterian Church in the U. S. A. in 1937:

Protestant Episcopal Church in the United States of America, Church Missions House, 281 Fourth Ave., New York, N. Y.

December 4th, 1937

The Rev. Dr. L. S. Mudge
Secretary, General Council of the Presbyterian Church in the United States of America
The Rev. Dr. J. Ross Stevenson, Chairman of the Presbyterian Assembly's Department of Church Cooperation and Union.

Reverend and Dear Brothers:

The General Convention of the Protestant Episcopal Church meeting at Cincinnati in October, 1937, made request of the Presiding Bishop that he convey personally to the authorities of the Presbyterian Church the following Resolution and Message.

I take pleasure therefore in presenting to you this information with the hope that it may have favorable action by the General Assembly of your Church. The Resolution reads as follows:

"The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective churches."

Upon the basis of these agreements it is hoped that the two Churches will take immediate steps toward the framing of plans whereby this end may be achieved.

With prayers for God's blessing upon the efforts made in His Name toward the union of His Church on earth, I am,

Faithfully yours,
(Signed) JAMES DeWOLFE PERRY
Presiding Bishop

WHEN THE EPISCOPALIANS tell us Presbyterians that they have discovered the Will of God, naturally we listen. Conferences between our Department of Church Cooperation and Union and the Episcopal Commission on Approaches to Unity were begun in 1937 and have continued up to the present time. The result has been the formulation of certain Basic Principles which are now available for the purpose of study to the membership of both Churches. They are purely tentative. They have not been formally approved by either Church. I take it that their essential purpose is to serve as a broad outline of the kind of thing that might be hoped for in such a United Church.

These Basic Principles are now under heavy fire from a section of the Protestant Episcopal Church, mainly from those with Anglo-Catholic leanings. They claim that the Form of Order in the Protestant Episcopal Church was established by our Lord and His Apostles and is the true form of Christian Ministry. The obvious implication is that the Presbyterian Ministry, not having historically conformed to the threefold order of bishops, priests and deacons, is not valid. Or at least is not Apostolic.

No informed Presbyterian believes this for a moment, and one discovers that many of the best minds of the Episcopal Church emphatically disagree also with this conclusion. One of these, the late Canon B. H. Streeter of Oxford University, devoted a long period of research to the documents that are concerned with the first century of Christian History. He set forth the result of this study in his book "The Primitive Church". Here is how he summarized his conclusions:

> "But whatever else is disputable, there is, I submit, one result from which there is no escape. In the Primitive Church there was no single system of Church Order laid down by the Apostles. During the first hundred years of Christianity, the Church was an organism alive and growing—changing its organization to meet changing needs. . . . But perhaps the greatest obstacle is the belief—entertained more or less explicitly by most bodies of Christians—that there is some one form of Church Order which alone is primitive, and which, therefore, alone possesses the sanction of Apostolic precedent. Our review of the historical evidence has shown this belief to be an illusion."

Dr. Streeter says that among the different systems of government within the Christian Church were the Independent, the Episcopal, and the Presbyterian.

The Presbyterian Church has always believed that its Ministry is equally valid with any Order in the Christian Church today and it finds in the New Testament and in history ample verification of Apostolic sanction.

In voicing my views on this subject today I am not speaking as the Moderator of the Presbytery of New York but rather as the Pastor of the Fifth Avenue Presbyterian Church.

I would remind you that we are not now facing the question of outright union. Before that moment comes, difficult and delicate negotiations must proceed. The time is not ripe for immediate union. Neither Church is yet ready for it but genuine progress has been made. I am convinced that if the Episcopal Church, after having approached the Presbyterian Church on the subject of unity, were now to slam the door in our faces, the result would be a decisive reverse to the cause of Christian Reunion throughout the world.

MAY I SUGGEST that when all attention is focused on Clerical Orders and Church polity rather than on Jesus Christ, our Lord, Who is

(Continued on page 8)

# EDITORIALS

### *Fasting Communion*

Fasting before receiving Communion may be helpful. It may be taught in certain parishes. We know that it is. However, unless we are wrong, there is nothing in the rubrics of the Prayer Book, or the Canons of the Church, that makes it obligatory, or states that the clergy must use it in their instructions to the laity. In fact, we believe that it is not in any sense a widely observed practice of this Church.

In the news columns of our esteemed contemporary, the Living Church, the issue of October 10th, page 16, a special feature writer describes the U. T. O. Presentation Service. The account is excellent. But good reporting does not **editorialize.** This report does. In her last paragraph, in which she describes the preparation service, she launches out on a virulent attack on the members of the Auxiliary who made no preparation of the body. To quote—"The preparation of the body was not only ignored and shirked, but the delegates were urged to break their fast on various grounds of expediency before the Corporate Communion. Yet one is bound to think that such a suggestion which was published in the Triennial Daily and which is against the conscience of so many Churchwomen should not have been given out under the editorship of members of the National Board." We do not know where the writer got her figures, but to say this was a shock to the consciences of so many Churchwomen, is, we believe, a figment of the writer's own imagination. We challenge that such editorializing is an affront to the thousands of saintly, spiritually minded women of this Church, who never think in terms of fasting communion, and never will be instructed in that way. Then, to add a double affront, this reporter writes, "If it doesn't make any difference, then no preparation of the body makes any difference, whether in its own kind and degree, it's the wedding garment at the King's feast or chastity before Christian marriage". That is very strong language.

We do not presume to speak for the whole Church, as apparently the writer quoted does. We can speak for the Churchwomen of the Diocese of Virginia and most of the other dioceses of this Church, in which a devout, natural and humble approach is held to this great sacrament of the Church.

We believe that the editors of the Living Church owe an apology to the great bulk of the women of this Church for permitting their excoriation by this report, on failure to observe a custom that is only practiced by a small minority of the Church's million and a half communicants.

### *All Saints' Day*

All Saints' Day comes with a poignant appeal this year. As the author of an article in this issue has termed it, "Easter in Autumn". With millions of homes shadowed by the dread of sudden death for loved ones, this tremendous feast of Christian hope wings its words of comfort to these shadowed thresholds.

There is a life beyond. There is a fellowship of those who have entered heaven's portals. There is a fellowship that we here on earth may enjoy with those who are now in the heaven presence of the Living God. The Communion of Saints has a reality today that in easier, softer days we often missed.

One thinks of the prayer, "Almighty God, we entrust all who are near and dear to us to Thy never failing care for this life and the life to come; knowing that Thou art doing for them better than we can desire or pray for; through Jesus Christ our Lord."

God, keep Thy children everywhere in the spirit and fellowship of those who have dared their all for their fellowman and Thee.

### *Congratulations—Bishop Quin and the Diocese of Texas*

The Southern Churchman extends its congratulations to the Diocese of Texas and Bishop Quin, who this month are celebrating a twenty-five year partnership. The writer, having served in the Diocese of Texas, knows first hand the inspiring leadership that Bishop Quin has given and is giving to the Church in Texas. We have no figures before us, but we are certain that statistics would show a marked growth in the Diocese for the past twenty-five years, both in contributions and communicant strength. But cold statistics do not tell the true story of the Christian leadership Bishop Quin has exercised.

If there was ever a Bishop who tried to live up to his consecration now of being a Father-in-God to his people, it is Bishop Quin. This is especially true in his relationship to his clergy. No problem is ever too small to receive a sympathetic hearing from the Bishop. He is a firm task master, but he never asks his clergy to do more than he himself does. A man is willing to give his best for that type of leader.

Standing close by his side is Mrs. Quin. She has shared in all his works and is a source of fine inspiration to every member of the diocese. The family of Quin has made a family of the Diocese of Texas.

So to Bishop Quin our congratulations on his twenty-fifth anniversary. This not merely for his leadership in the Diocese of Texas, but the contribution he has made to the Church at large, especially to the youth of our Church. He is a young people's Bishop. May God bless you, Bishop Quin, with many more years of useful service to your diocese.

To the Diocese of Texas our congratulations on the continued fine work you are doing under the leadership of Clinton S. Quin!

# *Autumnal Easter*

*Let's Have a New Celebration of Hallowe'en and All Saints' Day, November 1*

**By MOULTRIE GUERRY**

IN MY CITY and probably in many cities in the land, efforts are being made to break away from the old raucous celebration of Hallowe'en, when mobs are allowed the freedom of downtown areas, streets barred of traffic, save costumed and madcap pedestrians, and excited children galore. City fathers and all good citizens who would discourage, through press and school, a celebration that often tempts to petty lawlessness as well as to a mood unsuited to the seriousness of our days, may be wanting some positive note to strike, a real substitute for hilarious and horrible thoughts of the dead,—when the dead are pressing closely upon our hearts, with thoughts too deep for us to bear, unless supported by faith and hope.

**Autumnal Easter** is that substitute!

Autumnal Easter leaves no place for a raucous Hallowe'en, nor a gloomy one, but for a joyous one with the kind of joy that is appropriate to Easter; because the season of All Saints'—All Hallows' as the old English has it—it seems to me, is a kind of Eastertide, including All Hallows' eve, or Hallowe'en.

IN THE SPRING the Christian church reaches the height of Christian joy in celebrating her Lord Jesus Christ's resurrection.

> "Mighty victim from the sky,
> Hell's fierce powers beneath thee lie;
> Thou hast conquered in the fight,
> Thou hast brought us life and light:
> Now no more can death appall,
> Now no more the grave enthrall.
> Thou hast opened Paradise,
> And in Thee thy Saints shall rise."

In this Easter hymn, which begins with "At the Lamb's high feast," we note the sequel of His resurrection in the resurrection of the Saints: their new life here and hereafter. Therefore, in the fall, as a sequel to Easter, the church celebrates the feast of All Saints,' All Hallows—what I would call the Autumnal Easter, the harvest time of risen souls.

The characteristics, as we all know, of Hallowe'en celebrations go back to the days of the Druids, and their new year practices and superstitions. November 1 was their new year and the beginning of winter and the cold winds that drove the dead from their graves to haunt the houses and habits of men. Bonfires were built to keep the ghosts warm; food was left on tables for the guests from the dead (this food was often eaten by thieves); evil spirits incarnate in cats and witches and all things mysterious were dreaded on such a night. In the words of Robert Burns:

> Hallowe'en will come, will come,
> Witchcraft will be set agoing,
> Fairies will be at full speed
> Running in every pass.
> Avoid the road, children, children.

The Romans brought to Britain the fall festival of the Godess Pomona, of fruits and gardens, from which comes the practice of apple-bobbing and such like. I suppose the pumpkins carved out in ghoulish faces symbolizes the combinations of the two traditions.

THE SUPERIMPOSING of the Christian feast, with its love of the dead, did away in part with the old dreads, leaving a mixture of mischievous destructiveness and harmless fun.

Even so, many of the spiritual values of All Saints' Day have been pushed aside (like those of Christmas and Easter by extravagance and parade) by Hallowe'en excesses reminiscent of pagan days: night prowling, horror stories and chambers of horrors, and such matters that make the best of us want to say the old English Litany: "From ghoulies and ghosties and leggedy beasties, and things that go bump in the night, Good Lord deliver us!"

Such things have not been conducive to a real "Communion of Saints," to preparation for the Lord's Supper shared in spirit with the "souls of the faithful (who) after they are delivered from the burden of the flesh are in joy and felicity," to any lofty fellowship with that cloud of witnesses who the Scriptures say encompass us about. But the church invites us on All Hallows' Day, November 1, and All Hallows' Eve, wherever we may be, to a celebration of the Resurrection of the Saints, bringing with us the tenderest memories we have in the world, with solemn thanksgiving for those whose "dwelling place is the Paradise of God."

In a world where death touches unnumbered multitudes and danger surrounds our absent ones, Autumnal Easter may bring a comfort, and a courage never so needed or so welcome before, in the church, in the home, in each human heart, made braver in hope and in prayer: Almighty God, we entrust all who are dear to us, and dear to Thee, to Thy neverfailing care and love, for this life and the life to come.

✣ ✣ ✣

### THE CONQUEROR

> The ruler with the iron hand holds not
> The reins that govern self; outside he looks
> For worlds to subjugate. Within, a knot
> Of tangled feelings and of mental crooks
> Destroy his peace, and make his heart a stone.
> Force may enslave, but cannot conquer men.
> Allegiance goes to One who dwelt alone,
> Taking the citadel of self, and then
> Teaching the lesson to humanity.
> The Caesars and Bonapartes are gone.
> They lost their battles to a meeker One;
> To whom the millions have from sea to sea,
> Proclaimed their love and given fealty.
>
> —Frances Mitchell.

# *We Must Advance or Perish*

By JOHN SUTHERLAND BONNELL

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

THE MOST DEADLY enemy of the Christian Church is not, as might be supposed, an evil world outside itself. Rather it is the spirit of reactionism within the Church. It was this that called forth the blazing indignation of Jesus. To the Religious Leaders of His day He said:

> ". . . ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

The trouble with the Church of Jesus' day was that it had become static, rigid, bereft of enthusiasm and vitality. It was

> "Faultily faultless, icily regular,
> Splendidly null."

The Apostolic Church on the other hand was dynamic and adventurous. It faced the future with utter fearlessness because it had the Lord's promise that the Holy Spirit would lead it into all truth.

At various times in the history of the Christian Church it has reverted to the spirit of the Jewish Church of the first century. The Middle Ages was one such period. The Church became rich, powerful, intolerant, reactionary. The spiritual organism that had pulsed with vigor and vitality in the Apostolic Age had become hardened into an organization concerned most of all with its own security. That is the reason why it was so insecure.

It was afraid of thought. It lived in dread lest some venturesome thinker might unsettle in the minds of its adherents the dogmas it proclaimed.

The revelations of Copernicus and Galileo and Kepler, the first of modern scientists, threw it into a panic. It dreaded the discovery of truth. It had forgotten the Master's promise that the Spirit of Truth would lead the Church into all truth; that truth by whomsoever discovered is of God.

JUST AS THE CHURCH in the Middle Ages faced the problem of adjusting itself to the knowledge of an expanding universe so in our day the issue of the Reunion of Christendom looms ever larger on the Church's horizon. From the time of the Protestant Reformation, with its rediscovery of the central elements of the Gospel, of necessity emphasis was placed upon individual truths long neglected—submerged under the burden of tradition and sacerdotalism.

Groups of Christians gathered themselves round whatever specific segment of truth most appealed to them. The Methodists emphasized freedom of the will and the universality of the Gospel message; the Baptists, liberty of conscience and a particular mode of Baptism; the Episcopalians exalted the threefold ministry of bishops, priests and deacons; the Presbyterians proclaimed, the august doctrine of the sovereignty of Almighty God.

In America the cleavage in Protestantism was carried to the utmost extremes. The last religious census reported by the Government reveals more than 200 separate and competing churches. At that time there were 18 branches of the Baptist Church, 17 of the Lutheran, 19 of the Methodists and 9 of the Presbyterians. In recent years the number of these divisions has been drastically reduced by unions within the various denominational bodies. Today the Presbyterian Church U. S. A., to which we belong, embraces considerably more than twice the membership of all other Presbyterian bodies.

When we examine the sub-divisions of some of the denominations it is difficult to believe that there is any valid reason why they should remain separate. Take the Baptist Church for instance. Here is a list of some of its separate organizations:

> Duck River and kindred associations
> Independent Baptist Church of America
> The General Six-Principle Baptists
> Seventh-Day Baptists
> United American Freewill Baptists
> Freewill (Bullockite) Baptists
> General Baptists
> Separate Baptists
> Regular Baptists
> Primitive Baptists
> Predestinarian Two-Seed-in-the Spirit Baptists

and so on!

OUR OWN PRESBYTERIAN denomination sustained divisions within itself for decades, schisms that had their origin in conflicts between the Church and State in Scotland more than a century before.

It is important for Protestants to remember that the main reason for the perpetuation of all these denominations is not because they differ in theology but because their tradition and polity, expressed in modes of government, differ.

In 1927 all major branches of the Christian Church throughout the world with the exception of the Roman Catholic, 86 in number, sent their representatives to Lausanne, Switzerland, for a conference on Faith and Order. It is a notable fact that complete unity was achieved in their beliefs about God, and Christ, and Salvation, and Eternal Life. But there remained impressive differences in their concepts of what is an Apostolic Church Order.

Today, however, the tide is turning and is rising steadily toward reunion. There is an uninterrupted movement from the idea of exclusive churches, each holding and emphasizing a segment of truth, toward churches that are inclusive, containing many facts of truth.

In many churches the spirit of inertia prevails. They want to be let alone. They have forgotten God's promise that the Holy Spirit will lead us into all truth —not a fragment of it.

Emerson says: "God offers to every mind its choice between truth and repose. Take which you please. You cannot have both." Emerson is right. Progress is the condition of life. We must advance or perish.

ONE OF THE EVIDENCES of the interest in Christian Reunion has been the negotiations between the Protestant Episcopal Church and the Presbyterian Church U. S. A. On several occasions statements have appeared in New York newspapers setting forth the Episcopal position. It is high time I

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

### A GRATUITOUS INSULT

A MOST gratuitous insult to thousands of Church women was published in the October tenth issue of the **Living Church** on page 16, an insult felt so keenly by many ladies that it cannot be passed over. After lamenting the fact that delegates to the triennial meeting of the Woman's Auxiliary had been informed where they could get breakfast before the corporate communion service, and after insisting upon fasting communions, the article continued: "If it (i. e., fasting) doesn't make any difference then no preparation of the body makes any difference, whether in its own kind and degree it's the wedding-garment at the King's feast or chastity before Christian marriage."

A great many communicants disagree totally with the assumption that to receive the elements fasting is more reverent, that it puts people in better condition to commune properly, that it adds at all to the worth of their self-oblation. They have been taught and conscientiously believe that it is an entirely indifferent matter, and therefore they frequently breakfast before receiving at the eleven o'clock celebration, or before an early service if the church is at some distance from home or if it promises to be a long service. And now they are told that their practice is in precisely the same category as unchastity prior to marriage! Since they frequently commune after eating, presumably they might just as well have been unchaste frequently. To tell so many thousands of our ladies that their religious practice is tantamount to harlotry is indeed a gratuitous insult. To put it mildly, an apology is in order.

But the statement in the **Living Church** is more than an insult to a large proportion of our communicants. To put the conscientious practice of deeply religious people on the same level as using the body simply as a means for temporary sensual gratification, reveals a perspective so warped as to be either ridiculous or frightening: ridiculous if nobody takes it seriously, frightening if anybody does. For it measures the inner attitude of reverence to our Lord by the physical act of abstention from food—and that despite the fact that the first Holy Communion came **after supper**; it raises into a matter of highest principle a disciplinary regulation, and this is the essence of what our Lord attacked in the Scribes and Pharisees of His day; it completely prevents our Lord's meaning about the "wedding garment", it entirely misunderstands the role of the physical in human personality, which involves a misunderstanding of the whole sacramental principle.

There is another feature about this statement in the **Living Church** which arouses indignation, and that is the effort to enforce on a large number of Churchfolk the opinion of a minority. Those who believe that the Bread and Wine should always be received fasting are accorded entire liberty to follow their conviction. Nobody compels them to receive at the eleven o'clock service which, in most of our churches, is the parish Eucharist, even though by declining to receive they break the unity of the parish in that Sacrament; and breaking the unity of the Fellowship is one of the most serious offenses from the point of view of the New Testament, wherein there is no mention of fasting communions. Nobody compels them to eat or drink anything before attending an early celebration. But, now this article says, that the majority who disagrees with this view has no right to be told where in a strange city they can obtain breakfast. They must attend the corporate communion fasting or not at all. A minority is trying to hold up a majority; and that, despite the fact that the Anglican tradition most certainly does not insist upon fasting communions. This is another example of the ecclesiastical Hitlerism which more than any other one thing threatens the integrity of Anglicanism.

ALEXANDER C. ZABRISKIE.
Theological Seminary,
Alexandria, Va.

### FROM THE COMMITTEE OF REVIEW

The Committee of Review of the 1943 Triennial to the Women of the Church, Greetings:

We give thanks that the fellowship in work and worship, which have been ours, and the witness of peoples and groups that have come before us have led us to the realization that "Of a truth God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness is accepted with Him" (Acts 10:34, 35).

We are members of God's Kingdom in Christ and have received the gift of being co-workers with Him in the Task of bringing in His Kingdom.

Without repentance we cannot accept His Gift nor carry out our Task. We have not cared enough. We have not purged ourselves of prejudices and un-Christian attitudes. We have not made our choices in accordance with His plans and laws day by day. We have not died in Christ a little day by day.

We would repent and accept God's Gift and our Task. The Task is not easy, for we are confronted with a world-wide vision of a world-wide need. Unspeakable living conditions caused by war-time migration exist in our communities. Race and labor riots demonstrate rising hate in our nation. Bitter bloodshed in God's family shows the sin in the world. These are only a few of the evils which challenge us to Christian action. Men and women must be raised up for the ministry of peace. "The night is far spent; the day is at hand. Let us prepare ourselves for what the day may bring."

This preparation can only come through the sacraments, prayer, quiet, and corporate worship. Thus we receive strength and wisdom to do His will. In simple, prayerful day by day living—through acts of friendship and reconciliation—lie the solution of our most simple and complex problems.

May the Holy Spirit come among us and bring us to a continual realization that "Of a truth God is no respecter of person; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." May he convict—convert—consecrate us to our Task.

Imogen G. Van Schaick, Chairman (Mrs. W. L. Schaick)
La Johha, Calif.,
Endora K. McLeod,
Hilda S. Petersen.

* * *

And when the black clouds gather,
I'll share the road with thee, my son,
And we'll press on together.
And as we go we'll share also
With all who travel on it,
For all who share the road with me
Must share with all upon it.
—John Oxenham.

### DIOCESE OF PITTSBURGH ELECTS BISHOP

Pittsburgh, Pa.—At a special convention held in Trinity Cathedral, October 19, the Very Rev. Harry Austin Pardue, Jr., was elected Bishop of the Diocese of Pittsburgh on the third ballot.

As yet no word has been received as to Dean Pardue'e acceptance.

# HAVEN . . .

By J. W. KENNEDY

WHILE MILLING OVER the events of yesterday (Sunday) and trying to single out that which was important enough to include in my quiet time I opened my copy of Goodspeed's New Testament and read four verses of Chapter 2 in John's Gospel, the story of Jesus' conflict with the dealers in sacrifices and moneychanging within the Temple precincts. These verses held my attention long enough to produce a valuable tieup with my thoughts concerning the important events of yesterday, and the relating of the experiences involved with both the expected and unexpected today. I quote verses 13 through 17.

"Now the Jewish passover was approaching and Jesus went up to Jerusalem. In the Temple he found the dealers in cattle, sheep and pigeons and the money-changers sitting at their tables. And he made a lash out of rope, and drove them all, sheep and cattle, out of the Temple, and scattered the money-changers' coins on the ground, and overturned their tables. And he said to the pigeon-dealers,

" 'Take these things away! Do not turn my Father's house into a market!'

"His disciples remember that the Scriptures said, 'My zeal for your house will consume me.' "

WE CAN READILY understand the feelings which prompted Jesus to this outburst of righteous indignation. We have seen holy things and places desecrated; we have read of the waste of beauty and treasures in war-time; we have felt our blood boil at the outrageous conduct of man toward that which is sacred. Jesus was indignant and probably conscious of His helplessness to do anything lasting about it at the moment. The commotion and excitement following Jesus' words was not permanent. By the very next week at least they were back again doing business at their old places undisturbed, save for a tiny twinge occasionally, perhaps, over the degenerate changes they had made in the religious practices of their forefathers; and the realization of a slight bit of guilt because of Jesus' stinging accusation. We have expressed ourselves, no doubt, over a similar experience of rank injustice or cruelty or destruction, but after the moment had passed we realized we had wrought nothing permanent in the way of change. Jesus must have desired to change these conditions by some such outward means that could be quickly enforced, but He knew this could not be so. The evil practices of society can be cured only by banding together in strong action units those who have changed their inherited attitudes and are ready for sacrificial conduct. That is why good men, no matter how good, seldom change the evil social conditions under their very noses. The zeal for remedying what they know is wrong has not yet risen to the point where they are willing for it to consume them. Jesus had. He fully realized, more than ever after this experience, the futility of dreams and words alone. These produced no action response. He was willing now to allow the zeal of God's way up on earth for every man to literally consume Him utterly, since this was apparently the only method arresting and shocking enough to throw up a backdrop against which the motives and deeds of men could be measured as to their likeness to God's will for them.

I cannot help but think of the shocking and horrible things of war which had to come before we were aroused to do anything about existing conditions. We are by nature almost incurable procrastinators. We let well enough alone until the sharp edge of the evil cuts into our flesh. Jesus' death on the cross has been the one deed which has made men sick enough at heart and full of care enough that the attitudes and beliefs and lacks of action which produced such an end for such a man—sinless, blameless, God's Son, the victim of men's brutal and selfish blindness—should be purified and changed and kept to the purpose defined by Jesus as the essence of God's laws.

I am thinking of Italy and the other deluded nations who disregard the precincts of the sacred in man and of the end of their domination of the Temple Courts. It will not be from the winning of the war, but how much we can forgive and rewin of their souls that will make the zeal for the house of freedom worth whatever has been consumed.

Jesus' way through darkness always leads to dawn.

# *This Week . . .*


**AUTUMNAL EASTER** ..... 6
By the Rev. Moultrie Guerry, Rector of Old St. Paul's Church, Norfolk, Virginia.

**WE MUST ADVANCE OR PERISH** .....5-6
By the Rev. John Sutherland Bonnell, Pastor of the Fifth Avenue Presbyterian Church, New York City, and Moderator of the Presbytery of New York.

**PROPOSED SECTION ON THE ECONOMIC ORDER** ..... 8
By the Rev. Francis J. Bloodgood, Rector of St. Andrew's Church, Madison, Wisconsin.

**A REVIEW OF THE "JUBILEE" VOLUME OF THE DIVINITY SCHOOL OF THE PACIFIC** .. 9
By Dr. Frederick C. Grant, Professor at Union Theological Seminary, New York City, and Editor of The Witness.

**FEATURES**

Haven ..... 3
J. W. Kennedy.
Editorials . . ..... 7
News . . . .....11


**NOVEMBER**

1. All Saints. (Monday.)
7. Twentieth Sunday after Trinity.
14. Twenty-first Sunday after Trinity.
21. Sunday next before Advent.
28. First Sunday in Advent.
30. S. Andrew. (Tuesday.)

* * *

**COLLECT FOR NINETEENTH SUNDAY AFTER TRINITY.**

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts through Jesus Christ Our Lord. Amen.

# *Proposed Section on the Economic Order*

By FRANCIS J. BLOODGOOD

"THE EARTH is the Lord's and the fullness thereof." The Christian principles to be set forth in our report on the economic order are the doctrine of God the Creator, the primacy of the spiritual, and the reality of fellowship.

The Christian faith is not exclusive; the Christian faith is inclusive. Our Blessed Lord said, "A new commandment I give unto you that ye love one another, as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." We, therefore, begin by pointing out that in our own country there has been going on in the economic order for a number of years what has well been called a mild civil war. Our report, in general, is pointed to world peace and the recognition of the fact that we are indeed all members one of another. The reality of our express desire to assist in economic reconstruction, after this war on the part of the United Nations has reached its necessary and successful conclusion, will be tested by our understanding of, and our readiness to state the need for, economic peace within our own country.

BY THE PRIMACY of the spiritual, we join in the bold claim of St. Paul, "He that is spiritual judgeth all things." We join with St. Paul in contradicting the commonly held and mistaken view that the sole concern of religion is with charity. Our Blessed Lord said, "And I will pray the Father and He shall give you another comforter that He may abide with you forever, even the Spirit of truth." We, therefore, claim for the Church the power, through the guidance of the Holy Spirit, to see how bad results have happened and how good ones may be achieved. On the other hand, the economic order as such has deliberately chosen, specifically since the time of the Renaissance, to dominate the political order to such an extent as to actually shove it aside so that it, i. e., the economic order, could take its place in the direct succession to the teachings of Machiavelli. In so doing, the economic order has indeed grasped the reality of evil, but it has stopped short with this partial understanding of the nature of man.

We repeat, "The earth is the Lord's and the fullness thereof." The Christian doctrine of Creation asserts that Jesus Christ is the temporal ruler as well as the spiritual. This means, for example, that we can take the famous epigram of the Latin pagan poet—"I am a man; therefore, nothing that is human is alien to me,"—and state our Christian principle that in Jesus Christ, who is true God and true man, all that is natural and human finds its only true source of well-being. Consequently, the question that Christians should put is this: "What needs and aspirations are most native to men? What economic order is best calculated to lead to their fulfillment and satisfaction?" The statement in Holy Scripture that "the earth is the Lord's and the fullness thereof," means that the earth supplies the instruments for our living, but the end of life is God. The real business of an economic order is to enable the creature man to live. An economic order that tolerates unemployment is to be condemned not merely on the moral issue that this is unfair, but on the theological judgment that such an economic order is inadequate to natural human need. We proclaim with the Archbishop of Canterbury that, "The main business of the Church in the realm of economics must be to insist on the distinction between means and ends. The ultimate end of man is to glorify God and enjoy Him forever."

---

**EDITOR OF WITNESS REVIEWS "JUBILEE" VOLUME OF DIVINITY SCHOOL OF THE PACIFIC.**

(Continued from page 9)

take over for constructive use "the fundamental insights of progressive education," and show how they can be made consistent with the Christian way of life and belief.

The final essay, by Dean Shires, on "Recent Developments in Theological Education," is one of the most encouraging and stimulating in the book. The Pacific seminary faces the present and the future with its eyes open, eager to seize every opportunity to advance the cause of Christ, to remove every obstacle that hinders, and in the words of Bishop Crafton's life-long prayer, "to press on the Kingdom." The Church west of the Mississippi—indeed the whole Church—ought to be very proud of the School which has produced this volume, which has already contributed so many able leaders, pastors, and teachers during the past fifty years, and promises to be an even much greater force in the religious world during the years to come.

Frederick C. Grant.

Union Theological Seminary,
New York City.

---

**TOWARDS BELIEF IN GOD, by Herbert H. Farmer. Macmillan. $2.00.**

Dr. Farmer has presented an excellent defense of belief in the Christian God in this clear and illuminating volume. The argument is buttressed by illustrations which clarify some points, and his exposition centers around three major points: An idea is true if (1) it has within it a certain inherent compellingness, (2) if it works by satisfying our nature and helping us manage our world, and (3) if it is consistent with itself and with other experience and knowledge. If the idea of God can meet these three requirements, then the man who through decision comes into a personal and gracious relationship with the God of Jesus Christ will be convinced of God's existence. God is transcendent, personal, loving, and good; but there is nothing about His immanence.

Randolph Crump Miller.

---

**WE MUST ADVANCE OR PERISH**

(Continued from page 6)

sole King and Head of the Church, the result is inevitable disunity and the spirit of intolerance. It is equally true that the nearer we approach in love and loyalty to Christ the closer are we knit to each other. Our true discipleship is best revealed by our love for the brethren. As the Master said long ago:

"By this shall all men know that ye are
my disciples, if ye have love one to another."

God is calling us to advance under the leadership of Him who said, "I am the Truth". Let us then in the presence of a broken, divided, hate-ridden world demonstrate to the wondering eyes of men that Christianity with its solvent of love is the greatest uniting force on earth; so shall we bring together the dismembered fragments of His Body until they grow into a glorious Church, owing allegiance neither to political dictator nor ecclesiastical potentate but only to the King of kings and Lord of lords; a Church that shall lift high the torch of Truth until its kindling rays penetrate to earth's remotest bounds, carrying into lands, where darkness and error reign, the light, the love and the liberty of the Gospel of Jesus Christ.

# *Editor of Witness Reviews "Jubilee" Volume of Divinity School of the Pacific*

**(Ed. note: Frederick C. Grant is Professor of New Testament at the Union Theological Seminary, New York City, Editor of THE WITNESS and THE ANGLICAN THEOLOGICAL REVIEW, author of many books, and one of the outstanding scholars and leaders of the Episcopal Church).**

## CHRISTIANITY AND THE CONTEMPORARY SCENE

Edited by Randolph Crump Miller and Henry H. Shires. Morehouse-Gorham Co., 1943. $3.00.

THIS "JUBILEE VOLUME" marks the fiftieth anniversary of the Church Divinity School of the Pacific, located at Berkeley, California. It is a broad survey of present-day interests in the field of theology, rather than a history of the School—that history is briefly outlined in a footnote! The authors are chiefly members of the Faculty of C. D. S. P.; two are from the neighboring Pacific School of Religion, and together with the Provost of the University of California and the Dean of St. Margaret's House in Berkeley represent institutions with which the School is associated in the work of theological education. The combined result is a book which is fully alive to the present situation with its peculiar characteristics and needs, and one that faces valiantly forward toward the future. There is nothing insular or provincial or "ultramontane" about it: Berkeley is not somewhere beyond the mountains, but is located near the very heart of the intellectual and religious universe of today. The book moves within the central tradition of American thought: it is optimistic, and confesses without shame or apology that religion is a practical affair—"activistic," if you prefer the term. The authors are quite aware of the tidal movements of Continental thought (Barthianism, for example), but they have not been engulfed or swept off their feet. A line from Clough kept running through my mind at the end of every chapter:

"But westward, look, the land is bright."

It is a book full of vitality and promise, as is the School it represents. Many more Jubilees may the C. D. S. P. live to celebrate, and go on "from strength to strength" through the decades that lie ahead.

THE VOLUME OPENS with a clear, brief analysis of the leading trends in present-day American theology, by Professor Randolph C. Miller, and we have not finished page one before we come bang-up against the "Dialectical" theology. It is briefly described and appraised, and the author goes on to affirm that, nevertheless, "Liberalism is not dead!" This view is more or less characteristic of the whole volume—the other movements are valuable, and have their proper contributions to make; but the central emphasis of Pacific theology is still liberal. This is noticeable even in the able survey of Continental theology that follows, by the Rev. George Morrel. He describes the continental "recovery from the onslaughts of liberalism and positivism," but in doing so he writes as a liberal. The movements of today contribute toward the synthesis of tomorrow; they are not final or absolute.

At this point one may look for a survey of present-day Anglican theology, but there is none. Perhaps this comes from the modesty of the Anglican authors, or from an unwillingness to pass judgment on other Anglican schools of thought, or—possibly—from the fact that there is not much distinctively Anglican theology today: we are part and parcel of a larger whole, and our theological thinking, in the Episcopal Church, is only a reflection of larger movements outside. Still, Temple, Gore, and one or two others deserve mention—though they are neither American nor Continental.

Professor Muilenburg writes on "The Return to Old Testament Theology"—a significant trend of a positive kind observable today; and Dr. Pierson Parker discusses "The Jesus of History Today." Both papers are able, but somewhat brief for the subjects in hand. In fact, the whole volume seems to reflect an emphasis on philosophy, on the one hand, and on practical religious concerns, on the other, which leaves both pure theology and biblical research somewhat neglected. I mean this not in criticism of the two papers just mentioned, but as an observation upon the characteristic emphases of the book as a whole. This is where the Pacific School differs, I believe, from the rest of us, whether it be a merit or a defect. In fact, this is where, as a rule, Episcopal seminaries need to lay more emphasis. The Bible and Systematic Theology ought to be required courses for three full years! Perhaps then we could produce a modern Anglican theology worthy of inclusion in a survey of "the contemporary scene."

DEAN SHIRES WRITES an essay on "An Inquiry into the Origin of Religion" which will provide the ordinary reader with a most useful guide-map through the tangled mazes of modern theistic philosophy. Like most of the other chapters, this has a very good bibliography at the end. His son, Henry M. Shires, writes a good account of "Modern American Christianity in the Light of History," stressing the importance of European background, the westward moving frontier, the polyglot population of the U. S. To many readers, coming upon a discussion of these factors for the first time, this chapter will be a great help in understanding the world we live in—this America with its two-hundred-odd sects and "churches," and its polymorphous, divided religion.

With chapter vii begins the "practical" half of the book. Bishop Stevens discusses "The Growing Church-Mindedness of Today," and he writes out of first-hand experience as one who has had a share in the great ecumenical movement. He even quotes his notes taken down at Edinburgh in 1937, and deals with the subject in no academic, impersonal way, but with all the richness and warmth of intense personal interest. This and the following paper by Bishop Parsons on "Church Unity," though possibly written independently, naturally go together. I think I have read everything Bishop Parsons has written on Reunion, at least everything he has published; and I have never read anything more cogent, more persuansive, more inspiring than this chapter. He outlines the beginnings of the movement toward unity, its steady advance, the obstacles it faced, the problems it still must meet, and he ends with "some reflections on the way out" of the difficulties. "The Church has never been Catholic enough," and the main problem still is, "How can the Church become Catholic enough?"" I wish I had the space in which to quote the noble, inspiring final paragraphs, in which Bishop Parsons sketches out his vision of the Catholic Church of the future.

Professor John Bennett's chapter, "The Hardest Problem for Christian Ethics," is an able and constructive treatment of the question of pacifism, from the angle of the ethical dilemma in which men are "obliged to do something which, in itself, is evil." His positive solution and proposals are thoroughly illuminating.

PROVOST DEUTSCH'S ADDRESS at the semi-centennial commencement on May 6 now follows, under the title, "The Times that Try Men's Souls;" after this comes Professor Everett Bosshard's essay, "A Christian Analysis of Western Political Philosophy,"—an able exposition of the criticism found in the works of Jacques Maritain and Christopher Dawson. The relevance of the subject to present-day thought, religious as well as secular, is obvious in every morning's headlines. Chapter xii is by Dr. C. Rankin Barnes, on "Some Fresh Techniques of Pastoral Care"—one of the soundest introductions to this subject, for clergymen and students, that I have ever read. Dean Ethel Springer's "Social Task of the Church" is equally good, and ought to be read by everyone interested in the social program of the Church, i. e., by everyone who is or ought to be interested, i. e., by everyone!

DR. MILLER'S CHAPTER on "Christian Education Today" is up to the minute, critical as well as constructive, and recognizes the practical problems as well as the theoretical goals; this is a very good combination. "A return to theology," he says, "is the most needed project for the educators today." Good! But at the same time "someone has to make a Christian out of John Dewey,"

(Turn back to page 8)

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**CLERGYMAN WANTS HOMESTEAD**

I have served in the ministry 44 years: 25 of which was in the domestic mission field. I have frequently paid the rent myself on the house in which I lived. When the church was unable to pay the assessments on the Pension Fund it was paid out of my salary. I am very near retirement age and am informed I will receive about thirteen dollars per week with which to keep a shelter over wife and me, and to live on. If I only had a little "homestead" or "old farm" where we could live, perhaps we could get along. Investigation as to the truth of these statements invited. Have you a place to sell me? Address: "S", Southern Churchman.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**SITUATION WANTED**

REFINED WIDOW DESIRES POSITION as companion. Room, board, small compensation. No children. Address "E," care Southern Churchman.

WANTED, REFINED, SETTLED WOMAN to board in old country home with modern conveniences for winter. Address "X. Y. Z.," care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

WANTED, BY REFINED MIDDLE-AGED lady, position as companion-helper to lady or young person. Episcopalian, kind disposition. Address ":M", care of Southern Churchman.

tive importance to the Church. Such was the overwhelming spirit which enlivened and enriched the third annual Conference for the women of the Diocese of South Carolina, held at Poinsett State Park, August 24-27.

Small attendance and the season of accustomed summer lethargy seemed powerless to quench the Spirit of God which burned so brightly in the hearts and minds of those present. The value of a rock sound spiritual foundation for any of the works of God was proved by the cleansing and refreshment that proceeded from the opening hours of quiet prayer and meditation directed by Sister Josephine of the Order of St. Anne.

The early morning Eucharist, Evening Prayer and Compline became the natural accompaniments of the daily study and planning which never for a moment swerved from the determined purpose of establishing a definite way of life for the women of the Church as the only hope of a new life, lived in the service of God. As one of the members of the Conference has written: "To partake of the Blessed Sacrament early in the morning is one of the greatest blessings, and to worship God at Evening Prayer and again at Compline with that little group of earnest, devout, and alive Christians is an experience never to be forgotten." Intelligent application of self-discipline, increased devotion to Christ, and a determination to serve Him in all areas of life shone forth in all the labors of the Conference.

The staff, unusually inspired and consecrated, included Miss Alice Gregg, now on furlough from her work in China, Mrs. Arthur S. Reeder of Mullins, Director of the Conference, and Miss Pressley Walsh, chairman of the Diocesan Division of Church Schools.

The full import and inevitable fruit of the Conference will, if it please God, add to the enrichment of the stream of grace that is gaining so rapidly in power and depth throughout the whole Church. May God prosper the prayers and plans of this unusual Conference.

(Prepared by the Rev. L. A. Taylor, Eutawville, S. C., Chaplain of the Conference.)

* * *

**"INDIGENOUS CHURCH55 IS MISSIONARY POLICY Y**

Increased impetus to the Episcopal Church's policy of developing native leadership in its foreign missionary work was suggested in legislation submitted in the House of Bishops.

A resolution recommending surrender to the Holy Catholic Church in China of the responsibility of electing and consecrating bishops for China was received and referred to the Committee on Canons.

The Holy Catholic Church in China has been developed through the cooperative work of the Episcopal Church, the Anglican Church in Canada, and the Church of England missionary societies.

An indigenous Church, with its own local leadership, is the aim of the Episcopal Church's missionary policy, declared Presiding Bishop Tucker in supporting the measure.

The resolution was introduced by Bishop Shirley H. Nichols, of Salina.

Bishop Y. Y. Tsu, assisting bishop of Hongkong, was introduced in the House of Bishops and told of opportunities facing the Church in China.

Bishop Tsu urged the Episcopal Church to regard the Church in China as a unit, and not as a number of dioceses. He told of the tremendous missionary opportunities facing the Church in China.

Bishop Manning, of New York, expressed the hope that the development toward greater self-government on the part of native Churches would not be too gradual, "for it is all in line with our hopes and prayers for the post-war world".

The House of Bishops called on the United States in facing the post-war world, to renounce any isolation and take its full responsibility as a member of the family of nations. A resolution to this effect was adopted and sent to the House of Deputies.

* * *

## Personal Notes Of Interest

**The Ven. Myles A. Vollmer** of Lewistown, Pa., was elected Archdeacon, by the Archdeaconry of Altoona, Diocese of Harrisburg, to succeed the Rev. F. William Lickfield, formerly of Philipsburg, who has accepted a position on the staff of the Chapel of the Intercession, New York, N. Y.

**The Rev. Frederick W. Kates,** for the past four years rector of Trinity Church, Seneca Falls, has accepted a call to Christ Church, Oswego, N. Y. The Rev. Mr. Kates will succeed the Rev. James E. Clarke, rector since 1931, who has been on leave of absence for the past two years, as an Army chaplain. Intending to remain in military service permanently, the Rev. Mr. Clarke resigned as of Sept. 1.

Prominent in diocesan affairs, the new rector is Dean of the Third District of the Diocese of Central New York; Editor of The Church Messenger, 116-year old diocesan monthly paper; member of the Departments of Missions and Promotion and Publicity.

Serving as chairman of the Seneca Falls Chapter of the American Red Cross, he has been active in community problems incident to construction of the Seneca Ordnance Depot and Sampson Naval Training Station. He has also served as priest-in-charge of St. Stephen's Church, Romulus, the past two and one-half years.

Oswego's new rector is a graduate of Amherst College, Harvard University and the Virginia Theological Seminary.

**ORDINATIONS**

**Deacon**

**Frank Wall Robert** was ordained

**Richmond Valeteria, Inc.**

*Cleaning*

*Dyeing*

*Pressing*

Catering to Richmond's Most Fastidious

2705 W. Broad St., Richmond, Va. Dial 5-2849

deacon in St. James' Church, Alexandria, La., by the Rt. Rev. John L. Jackson, D. D., bishop of Louisiana on Oct. 18, 1943. He was presented by the Rev. Wm. S. Slack, D. D.

The sermon was preached by the Rev. J. Hodge Alves, rector of St. James' Church. The Rev. Edwin L. Conly said the Litany, the Rev. Robert H. Manning read the Epistle, and the following Clergy were present and took part in the Laying on of Hands:

The Revs. William F. Draper, Leslie L. Fairfield, Lee G. E. Stevens, Edgar F. Siegfriedt, D. D., chaplain Camp Claiborne, La.

**The Rev. Frank W. Robert** is in charge of Trinity Church, Natchitoches, Louisiana, and St. Paul's Church (Mission), Winnfield, Louisiana, serving during the absence of the rector, the Rev. Iveson B. Noland, who is now a chaplain in the Armed Forces of the U. S. A.

His address is—105 Amulet Street, Natchitoches, La.

**Jay Ralph Deppen** was ordained deacon in St. John's Church, Lancaster, Penn., on St. Luke's Day, October 18, 1943. The preacher was the Rev. Andrew Clifford Long. The Litany was read by the Rev. Thomas B. Smythe. Canon Heber W. Becker was the presenter. Canon Becker read the Epistle. The Rev. Mr. Deppen read the Gospel. Mr. Deppen is to be Vicar of St. John's, Westfield, and St. Andrew's, Tioga, Pa., November 1, 1943. He will reside in Westfield, Pa. He is a graduate of Franklin and Marshall College, Lancaster, Pa., and of General Theological Seminary. He also studied, before coming into the Church, at the Evangelical and Reformed Seminary, Lancaster.

**The Rev. John B. Reinheimer,** who was ordained to the diaconate by his father, the Rt. Rev. Bartel H. Reinheimer, D. D., in September, became the curate at St. Paul's Church, Akron, Ohio, on October 1.

## DEATHS

### Rev. H. W. Crydenwise

The Rev. Howard W. Crydenwise, retired priest of the Diocese of Albany, died at his home, Lexington, Mass., on the morning of October 17, after a week's illness. Mr. Crydenwise was 74 years old and had retired in 1937 from the Church of the Holy Innocents, Albany, of which he had been rector for fifteen years. He was ordained priest in 1902 by Bishop Huntington, of Central New York He was rector at Susquehanna Pa., at Waverly, N. Y., at Clinton, N. Y. His ministry in the Diocese of Albany began in 1916 and included St. John's Church, Massena, and St. John's, Richfield Springs which latter he resigned in 1922 to take the Albany parish where he concluded his active ministry. While rector of Holy Innocents, Mr. Crydenwise served as Canon of the Cathedral of All Saints and remained an Honorary Canon after his retirement.

The burial service was from the Church of the Redeemer, the present rector of Holy Innocents, Albany, the Rev. James W. Pennock, officiating, assisted by the rector of the Redeemer. Mr. Crydenwise is survived by his wife, and a daughter, wife of Lieut. Commander Steele Lindsay, U. S. Navy.

### Rev. A. B. Mitchell

The Rev. Austin Brockenbrough Mitchell, retired priest of the diocese of West Virginia, died following an illness of ten days, at his residence in Charles Town, W. Va., on Sept. 27.

Mr. Mitchell the son of Richard Ball Mitchell and Charlotte Thornton Mitchell, was born Feb. 4, 1867, at "Ridgefield", his ancestral home, in Lancaster County, Virginia. He was a lineal descendant of Col. Joseph Ball, an uncle of George Washington, and of Col. Austin Brockenbrough, famous Virginia Tory, who returned to England during the Revolutionary War.

When a boy, his father died, and the family moved to Port Royal, Caroline County, which was his mother's home. There he was reared and grew up with William Loyall Gravatt, later to become bishop of West Virginia, in which diocese he served almost his entire ministry.

Following the completion of his education at Roanoke College and the Virginia Theological Seminary, he was ordained to the diaconate by Bishop Whittle in 1900 and to the priesthood by Bishop Gibson in 1901. After serving brief pastorates in Virginia he became in 1903 priest-in-charge of the Memorial Church of the Good Shepherd, Parkersburg, and of Christ Church, Williamstown, W. Va.

In 1913 he became rector of Nelson Parish, Jefferson County, where he remained until 1921. At that time he became priest-in-charge of the Jefferson County Missions, which included St. John's, Harper's Ferry, St. John's, Rippon, and Christ and St. Andrew's, Blue Ridge, relinquishing this charge upon his retirement in 1935.

Mr. Mitchell held many important diocesan offices including those of dean of the Eastern Convocation and of president of the Standing Committee.

He is survived by his widow, the former Bessie Boothe Aylett of King William County, Va., a son, the Rev. Austin B. Mitchell, Jr., Washington, a daughter, Pattie A. Mitchell of Charles Town.

The funeral services were held in Zion Church, St. Andrew's Parish, Charles Town, on Sept. 29. A Requiem Eucharist was celebrated by his son, and the burial office was said by the Rev. John W. Gummere and the Rev. C. C. Tarplee, rector of the parish.

* * *

## POWDER MAGAZINE CONVERTED INTO CHAPEL

A powder magazine built in 1770 in San Juan, Puerto Rico, its walls thirty inches thick, constructed of brick brought from Spain as ballast, has now become Santa Barbara Chapel, with altar, pews and doors of native mahogany, and has been dedicated by Bishop Charles B. Colmore for the use of Navy and Marine Corps personnel stationed at San Juan.

* * *

## RECTOR OPENS MISSION CHURCH

Rouses Point, N. Y.—The Rev. Percival G. Rollit, rector of Christ Church, has restored the small church at Chazy, having the interior renovated and the exterior painted. He has aroused the interest of the people in St. Luke's, which has been closed for a period of years, and celebrated the Holy Communion on October 17, the Even of St. Luke's Day. He has added the Mission to his schedule of services already including three Churches.

**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**finished or by the yard.**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue (at 46th St), New York N. Y.**

Compliments of

**Universal Leaf Tobacco Company, Inc.**

RICHMOND TRUST BUILDING

RICHMOND, VA.

dral was the first concern of the loyal members of the Church throughout the country.

Dean Bratenahl's figure, together with that of his wife, Florence Brown Bratenahl, who created through the work of All Hallows Guild—of which she was its president, the Bishop's Garden, which is regarded as one of the most beautiful of its kind in America, still hovers over this mighty structure.

It can be said of him as it was of Sir Christopher Wren—"If you wish to see his monument, look about you."

* * *

## DIOCESE OF KENTUCKY

### Fall Plans Under Way

Louisville.—The Fall plans of the Episcopal Diocese of Kentucky are well under way under the direction of the Department of Promotion. Over 120 Associates in four districts of the diocese were appointed by Bishop Clingman to hear a report by a team, representing the Presiding Bishop. The team was made up of the Rt. Rev. Harry Beal, D. D., bishop of the Panama Canal Zone, and the Rt. Rev. Y. Y. Tsu, bishop of Southwestern Free China.

The first meeting was the morning of October 19, in Christ Church Cathedral, with the Woman's Auxiliaries of the diocese, conducting their Semi-Annual Meeting beginning with a Corporate Communion. In Dudley Memorial Hall the Business Session convened, and at 10:45 A. M. Bishops Beal and Tsu spoke. The offering was designated for China Relief. Immediately following were reports of the delegates to the Triennial Meeting of the Woman's Auxiliary in Cleveland. That evening in the Cathedral House, the first Regional Dinner meeting was held with the Department of Promotion and its Associates of the Louisville area, with the two Bishops reporting on the state of the church.

Regional Meetings held were as follows: October 20, in St. Paul's Church, Henderson; October 21, in Grace Church, Paducah, and October 22, in Christ Church, Bowling Green.

* * *

## TWO EVENTS MARK ANNIVERSARY

### Divinity School of Pacific in 50th Year

Berkeley, Calif.—Two events mark the fiftieth anniversary of the Church Divinity School of the Pacific, which was founded in San Mateo and had its opening service on October 18, 1893. There was a special convocation on the morning of October 18, with addresses by Mrs. James Otis Lincoln, only living attendant at the opening service and whose husband was a professor at the school for many years, by Bishop Parsons, who for many years was president of the board of trustees and who is now chairman of the department of theology, by the Rev. John Pettus, rector of All Saints' Church, Montecito, and by Dean Shires.

The second event is the publication of a volume of essays by members of the faculty, **Christianity and the Contemporary Scene**, edited by Randolph Crump Miller and Henry H. Shires. The contributors are well known throughout the church: Bishop Stevens, of Los Angeles; Bishop Parsons, Dean Shires, Professor James Muilenburg, of the Pacific School of Religion; Professor John C. Bennett, of Union Theological Seminary; Dean Ethel Springer, of St. Margaret's House, and others.

## BISHOP TSU VISITS DETROIT

### Known As the Bishop of the Burma Road

Detroit, Mich.—The people of the Diocese of Michigan were honored to have a visit from the Rt. Rev. Andrew Y. Y. Tsu, known as the "Bishop of the Burma Road", during the week following General Convention.

On October 15, Bishop Tsu, Anglican Bishop of Kunming and South West China, spoke at a mass meeting in St. Joseph's Church, attended by about 400 persons. He spoke of the forces at work in China today, and the difficulty under which they are laboring, and the fact that he has been in charge of the Chinese migration from the east coast of China and is the only Bishop in Free China at present made his address doubly interesting to the people. They were also intensely interested in the fact that he is the representative and close personal friend of Generalissimo Chiang Kai-shek, famous "Christian General" of China.

Bishop Tsu was introduced by the Rt. Rev. Frank W. Creighton, D. D., bishop of the Diocese of Michigan. Following the meeting, a reception was held at St. Joseph's rectory by the Rev. and Mrs. Wm. C. Hamm, for the clergy and clergy wives, and vestrymen of St. Joseph's and their wives, to meet Bishop Tsu.

On Sunday, October 17, Bishop Tsu spoke in St. Andrew's, Ann Arbor, in the morning, and in St. Paul's, Lansing, in the evening.

Bishop Tsu is going on to England, where he will continue with leaders of the English Church in discussion of the Church's post-war program in China.

## E. T. S. MATRICULATION, OCTOBER 18, 1943

Cambridge, Mass.—The list given below is the names of the 15 new men who matriculated on October 18 at the Episcopal Theological School. A quiet morning was conducted by the Rev. Massey H. Shepherd of the faculty. The Matriculation Service was held at 5 P. M., and the preacher was the Rev. Theodore P. Ferris of Trinity Church, Boston. At the dinner in the evening the speakers were Dean Dun, Edward Pike for the student body, the Rev. Richard Emrich for the faculty, Professor Stanley J. Pease of Harvard, and Bishop Raymond A. Heron for the diocese.

### Middle Class

George H. Easter, Niagara Falls, N. Y.

### Junior Class

E. Rugby Auer, Jr., Syracuse, N. Y.
Randall C. Giddings, Carbondale, Pa.
J. Norman Hall, Cambridge, Mass.
Halsey DeW. Howe, Bristol, R. I.
Henry B. Hucles, III, Richmond, Va.
Bradford Johnson, Catasauque, Pa.
Sanford L. King, Jr., Worcester, Mass.
Bernard G. Miars, Minneapolis, Minn.
John E. Owen, Cleveland, Ohio.
John Spear, Methuen, Mass.
J. Claud F. Strong, Newport, Dela.
James R. Terrell, Ann Arbor, Mich.

### Special Students

Charles A. Parmiter, Jr., Brookline, Mass.
Humberto Saucedo, Mexico City, Mexico.

## PASSENGERS LISTED ON THE "GRIPSHOLM"

New York.—Information from the State Department to the National Council's Overseas Department reports that the following persons are listed as passengers returning on the repatriation ship Gripsholm, expected to arrive in New York about December 2:

Harry B. Taylor
Lloyd R. Craighill
Elizabeth H. Falck
Anna M. Groff
Marion F. Hurst
Anne Lamberton
John R. Norton
Charles E. Perry
James H. Pott
Walter H. Pott
Katherine Putnam
Donald Roberts
William P. Roberts
Florence J. Sherriff
Hollis S. Smith
Philip B. Sullivan
Walter H. J. Taylor
Montgomery H. Throop.
Ellis N. Tucker
James M. Wilson

Telegrams and air mail may be sent to the above if addressed before November 10, as follows:

Name
Repatriate on the Gripsholm
In care of American Embassy
Rio de Janeiro, Brazil.

Families and friends coming to New York to meet the passengers will note that by government ruling no one will be allowed on the pier. The East Asia Committee of the Foreign Missions Conference will have an office on the pier or as near as possible and will represent all mission boards in meeting and aiding missionaries as they leave the ship. Mr. Earl Fowler, of the Overseas Department, 281 Fourth Avenue, will be in the East Asia Committee office.

Of those still in China, the names of Sister Constance, Laura Clark and B. W. Lanphear are not on the list.

The British Embassy in Washington reports the following British and American members of the mission staff in internment centers:

**Chapei Internment Camp:** Mr. F. C. Brown and family from Hankow (British), Mr. C. W. Harbison (American) and Mrs. Harbison (British).

**Lunghwa Internment Camp:** Miss W E. Steward (British).

**Pootung Internment Camp:** Mr. R J. Salmon (British), and the following Americans: Mr. G. W. Laycock, Mr. C. J. Sullwold, Jr., and Mr. T. F. Teevan.

**Yangchow Internment Camp:** Miss G. L. Cooper and Mrs. M. A. Russell (both British).

## HISTORIC CHURCH BURNED

Norfolk, Va.—The bell in the steeple of the old Emmanuel Protestant Episcopal Church at Kempsville, which for more than a century has called worshippers to service each Sunday morning, was silenced on Oct. 12.

Nothing but the four brick walls of the old edifice remain standing in the grove of trees that for more than 100 years shadowed the house of worship.

The church, which was to have been the scene of a marriage that day is a smoldering mass of ashes.

The Rev. Francis Gray is the rector.

The fire, which destroyed the building, was discovered before dawn by a group of sailors en route to the Naval Station at Creeds, Princess Anne County. The sailors rushed into the burning building and began the task of removing everything possible. The pews, electric fans, the organ and other movable articles were brought to safety and placed on the wide lawns that surrounded the burning church. The parish records were burned.

It was said that the action of the sailors saved many valuable church possessions. The parish house, a short distance from the church, was not damaged.

On July 18 of this year Emmanuel Church celebrated its 100th anniversary.

$5,000 insurance is held, and the congregation plans to raise $10,000 and rebuild as soon as possible.

* * *

## REPORT OF ARMY AND NAVY COMMISSION TO GENERAL CONVENTION

The millions of men in the armed forces represent America's hope, not only in today's emergency, but in the years to follow, and "pray God, we will not fail them in their need for spiritual leadership," declared Bishop Sherrill, of Massachusetts, in presenting the report of the Army and Navy Commission to the General Convention.

Recently returned from an inspection tour of the Aleutians, Bishop Sherrill told of heroism and cooperation of chaplains.

In Dutch Harbor Bishop Sherrill reported he was approached by a Southern Baptist chaplain and asked to confirm a young soldier. The Roman Catholic chaplain offered the use of his chapel, and there the Bishop confirmed the soldier, presented by the Southern Baptist clergyman.

The same thing happened in Kodiak, he said, with a Lutheran chaplain presenting a man for confirmation by the Bishop.

"Whatever our ecclesiastical luxuries in times of peace," said Bishop Sherrill, "if we are to serve the need, it must be on the broadest cooperative basis."

He appealed for additional funds to meet the needs, but emphasized that "the task cannot be done by the Army and Navy Commission alone, by a full-time bishop, or twenty full-time bishops, but only by the wholehearted cooperation of all of us.

He urged local bishops and other clergy and laity to work in closer cooperation with local camps, and also in maintaining the morale of men away from their parishes through constant writing.

"One message I bring you from the Aleutians," he said, "is to write all the time and write cheerful leltters."

"Too many of us write about our aches and pains, and when our men hear of them 5,000 miles away what can they do but worry?

"The days will never come again with this opportunity for the Church. I'm not talking about organizational aid. That is unimportant compared with the consecration of our people. We must assure our men that we care, that the Church cares, for them."

Enthusiastic endorsements of the work of the Army and Navy Commissions were given by Chaplain Lash, of the Navy, and Chaplain Virden, of the Army, both of whom told of the unfailing leadership of chaplains in the far-flung outposts of the American forces.

"A unique experience in human brotherhood" was reported by Dr. Washburn, secretary of the Army and Navy Commission.

He told of progress in the many camps, and the setting up of cooperational programs of ministry, not only to men in the armed services, but also to workers in necessary war industries.

"The ministry of the chaplain is not to the few but to all men in his unit," stated Captain Frank Lash. "The Chaplain is welcomed by the men. Men of all faiths look to him.

"We are grateful for the aid given the Church. It makes the chaplain realize he is not alone, but that the Church stands behind him.

"Men are interested in religion. I wish I could experience the responses of the men, even the unchurched, who flock for baptism in great numbers.

"A spiritual emphasis and revival marks for us the way we are going to preserve our victory."

Naval Chaplains G. Leslie Glenn and Henry B. Hodgkins were introduced by Chaplain Lash.

Army Chaplain Harry Lee Virden praised Bishop Sherrill's "unsurpassed administrative ability and pastoral feeling for our Church's chaplains."

The heroism of Chaplain F. B. Howden, Jr., on Bataan, who died while a prisoner of the Japanese, was related by Chaplain Virden as one of the many instances of the ministry of the chaplains to their men.

He told of another chaplain caring for the wounded and later aiding in burying the dead while under the fire of snipers, and of a third chaplain who jumped with paratroopers, "the men with their guns in their hands and the chaplain with his Holy Communion set."

A night-time service of Holy Communion in the jungle was pictured by Chaplain Virden.

"More than 400 men, spattered with mud, wet, and tired, received the Holy Communion at this late night service. The men were sleepy, they knew they would be fighting the enemy again within a few hours, but they also realized that they needed something more than sleep."

* * *

## EPISCOPAL STUDENT CHAPLAINS

**Harvard University**
**October, 1943**

Alwyn E. Butcher, Major
Robert M. Crane, First Lieutenant
Frederick C. Joaquin, First Lieutenant
Russell V. Kirsch, First Lieutenant
John S. Kromer, First Lieutenant
Thomas Mathers, First Lieutenant
Harry S. Musson, First Lieutenant
Frank R. Myers, Major
Cameron H. McCutcheon, First Lieutenant
Ernest A. Phillips, First Lieutenant
Donald C. Stuart, Lieutenant Colonel
Samuel Tyler, Jr., First Lieutenant
John Williamson, Lieutenant Colonel

## ACCEPT ELECTIONS AS BISHOPS

New York, N. Y.—The Presiding Bishop's office has received from the Rev. Sumner Walters, of San Francisco, and Dean Charles Voegeli, of Ancon, C. Z., acceptances of their election as bishop of San Joaquin and Haiti.

* * *

## BISHOP GILMAN BACK IN CHINA

A letter has been received from the Rt. Rev. Alfred A. Gilman, bishop of Hankow, announcing his safe arrival at Kunming, in free China. It was written on his sixty-fifth birthday, August 23, and is full of thankfulnes at being back in China. (He was repatriated from occupied China on the 1942 trip of the Gripsholm and went out again as soon as arrangements could be made for his trip.)

He went by ship from New York to Bombay, by train to Calcutta, and by plane to Kunming, with eighty-eight pounds, the maximum allowed for baggage on the plane, so a number of belongings had to be abandoned in India, in hopes that some later traveler might bring them on. It was too cloudy to see the famous Salween and Mekong rivers from the plane, but he looked down on the Burma Road. As he had been told not to cable but to write, he had sent two letters ahead, but they did not arrive so no one met him. He was soon discovered, however, and welcomed by Bishop Ronald Hall, Mrs. Y. Y. Tsu, whose husband, Bishop Tsu, is now in the United States; the mission treasurer, Mr. Arthur J. Allen, and Mrs. Allen; the Rev. and Mrs. Gilbert Baker, all of Kunming; also the Rev. Mark Li, well known Chinese principal of the diocesan school now at Tsingchen. The Rev. Edmund Penn is in charge of the school at present, while Mr. Li is working at the church in Kunming. Writing immediately after arriving, the Bishop added no further news or comments. The long journey evidently had its share of difficulties, but nothing to perturb so experienced a traveler.

* * *

## DIOCESAN ADULT CONFERENCE

**Staff Unusually Inspired and Consecrated**

Sumter, S. C.—At a time when man-made allegiances are demanding so much, the renewed dedication of a group of women to the love and service of Almighty God is a matter of indica-

# A WEEKLY REVIEW OF THE NEWS

## *Bishop's Fund Gets 1,603.19*

**Gift Is Offerings Received at Cathedral Services in Cleveland, October 3-10**

New York, N. Y.—The National Council has just received, designated for the Presiding Bishop's Fund for World Relief, the sum of $1,603.19, forwarded by the Very Rev. Chester B. Emerson, dean of Trinity Cathedral, Cleveland. This gift is the loose offerings received at the Cathedral services on Saturday, October 2, and Sundays, October 3 and 10, during the General Convention.

The Presiding Bishop's Fund provides the convenient way of contributing to China Relief, Refugees, Prisoners of War, and many other needy groups in all parts of the world. The National Council has authorized another Advent Call for these sufferers, and the Presiding Bishop's Fund will receive gifts designated for any accredited relief agency. Undesignated gifts are placed by the Presiding Bishop, in consultation with a committee of advisors.

Total receipts of the Presiding Bishop's Fund from January 1, to October 1, 1943, are approximately $80,000, already twice the amount received for the entire year 1942.

* * *

**REV. A. B. PARSON'S 20 YEARS' SERVICE**

**Dr. Wood Expresses Appreciation of Work for Missions**

New York, N. Y.—Expressing his deep appreciation of the 20 years during which the Rev. Artley B. Parson worked with him, Dr. John Wilson Wood, formerly executive secretary of the Department of Foreign Missions of the National Council, tells of Mr. Parson's missionary appointment back in 1916, and of his work as a missionary in the Philippines and later as an executive at the Church Missions House. Said Dr. Wood:

In 1916 Bishop Brent was anxiously seeking clergy to man the growing work of the Church in the Philippine Islands. Bishop Lloyd, at that time the President of the Board of Missions, discovered the Rev. Artley Parson, an assistent minister at St. Paul's Cathedral, Boston, and secured his agreement to take work in the Philippines if Bishop Brent considered him qualified. Bishop William Lawrence, when asked for his judgment of Mr. Parson's qualifications, replied with characteristic directness and brevity:

"Mr. Parson is well fitted for the office of dean of the Manila Cathedral, or for any other position to which the Bishop may appoint him."

Bishop Brent assigned the new missionary to Zamboanga, the southernmost city in the islands, nearly five hundred miles from Manila. In less than two years the Bishop called Mr. Parson to Manila to serve as dean of the Cathedral.

During my visit to the Philippines in 1918-19 I was deeply impressed by Dean Parson's stirling qualities and earnest work. In 1920 the National Council called him back to this country to be an officer of its newly organized Department of Missions, charged with the vitally important duty of finding recruits for the increasing needs in our mission fields overseas. His efforts to enlist young men and women in the colleges, seminaries, and training schools were highly successful. So successful, indeed, that when the enforced exodus of missionaries from China and Japan occurred in 1940, it is estimated that fully one-half the missionaries in all the Church's overseas fields from Alaska to Brazil and from Liberia to Central China had been discovered and enlisted by him. He was their friend and counsellor when they made the decision to offer for service and in their years in the mission field.

A visit to Liberia in 1926-27, and a round the world journey in 1938-39 enabled him to meet on the field many of the friends who had been led by him to offer for missionary service.

All through the twenty years that we worked together Artley Parson was an ideal colleague, faithful, resourceful and stimulating. While one is saddened by his retirement from the National Council's Overseas Department, one is sure that his unfailing spirit of service in the name of our Lord and His Church will find new fields of usefulness and will continue to be a blessing to many of God's children.

* * *

**SUCCESSFUL MISSION MARKS 10TH ANNIVERSARY OF RECTORSHIP**

Englewood, N. J.—A very successful Six-Day Preaching Mission was held at St. Paul's Episcopal Church, October 10-15, by the Rev. Alan Whittemore, Superior of the Order of the Holy Cross, the theme being "The Fundamentals of the Christian Faith." The Mission was of more than parish interest since invitations were sent to all the Churches in Englewood and to many Episcopal Churches through the Northern Valley, and the attendance was remarkably large in view of war restrictions. This spiritual enterprise was planned by the rector, the Rev. James A. Mitchell, to mark the Tenth Anniversary of his rectorship at St. Paul's.

The Parish meanwhile had planned its own celebration of this event by a surprise party in the Parish House given to the Rector and his wife on the anniversary of their coming to Englewood, October first. This party consisted of a reception, a play, and the presentation of a generous gift, in which a large portion of the parish had a share.

* * *

**WORKER FOR LIBERIA WANTED**

New York, N. Y.—Bishop Leopold Kroll of Liberia has cabled the National Council, urging that immediate steps be taken to secure a worker for Bethany Hall. The Bishop says that the worker need not be a teacher, but must be competent to have general supervision of the dormitory and campus. The Rev. A. B. Parson, at 281 Fourth Avenue, New York 10, will be glad to receive applications.

## *Indians Want More Schools*

**Laymen Appeal to Bishop Roberts to Strengthen Present Church School**

Sioux Falls, S. D.—At its recent Provincial meeting at Fort Thompson, the Brotherhood of Christian Unity, one of the two large laymen's organizations in the Indian Field appealed to Bishop Roberts to strengthen the present Indian Church Schools and if possible to establish more. It was pointed out that many children are being lost to our church for lack of additional schools. Voting to make a special effort to raise money both from within and without their own membership for the establishment of new schools, the Brotherhood also voted $100 scholarships to St. Mary's School and to St. Elizabeth's School to help make up for the government aid which was withdrawn from all mission schools three years ago. In connection with their appeal to the Bishop, the Brotherhood also urged the reopening of Hare School at Mission, S. D., which buildings are in good condition and are surrounded by several acres of land.

* * *

**BISHOP PERRY MAKES STATEMENT ON OUR EUROPEAN CHURCHES**

Providence, R. I.—Asked for a statement concerning the Episcopal Church congregations in Europe, the Rt. Rev. James DeWolf Perry, bishop of Rhode Island, and Bishop-in-Charge of American Churches in Europe, says that Emmanuel Church, Geneva, continues a full schedule of services and active work. The Rev. Dr. Patrick of the Scottish Church, a longtime member of the congregation, is serving as lay reader with services on Sunday. The chaplain of the English Church celebrates the Holy Communion every month. Parish house and library are open for the work initiated by the Rev. Dr. Everett P. Smith, rector emeritus, now living in Rhode Island and acting as locum tenens in vacant parishes.

Holy Trinity, Parish, has been taken over by the German authorities, for use by the German Evangelical Church. The latest reports indicate that the property is intact and well cared for.

St. John's, Dresden, according to recent reports, is also protected and used occasionally for services conducted by a lay reader who is a member of the vestry.

In Munich, the chapel and library, which for many years have occupied rented space in a Government Building, are now closed, the building having been appropriated for use by the Nazi government.

St. James' Church, Florence, and St. Paul's Rome, were closed before the war with Italy. No recent reports have been received.

# Christian Mission On World Order

**Nationwide Effort of Protestantism to Achieve a Just and Durable Peace**

New York.—In the greatest nationwide effort of Protestantism in years, thousands of church leaders from Bangor, Maine, to Walla Walla, Washington, will participate during November in the Christian Mission on World Order to demonstrate their interest in a just and durable peace and their determination as Christian citizens to achieve it.

Paul G. Macy, acting director of the Christian Mission under the joint auspices of six great church agencies representing more than 25,000,000 Protestants, announced that church leaders would gather together for one day missions in 100 cities in 39 states and the District of Columbia during the first three weeks of November.

Macy said that more than 75 men and women, many of them nationally known in the fields of religion, education, government, law and others have accepted assignments as members of teams who will travel from city to city to speak and participate in discussions of a Christian world order and to stimulate church and community to inaugurate an effective program of study and action.

The nationwide Mission will be launched Thursday, October 28 at a mass meeting at the Cathedral of St. John the Divine, in New York City which is expected to attract 6,000 Christian leaders from the five boroughs of the nation's metropolis, to hear Sumner Welles, former under secretary of state, Senator Joseph H. Ball of Minnesota, and John Foster Dulles, chairman of the Commission on a Just and Durable Peace.

The Mission will get into full swing on Monday, Nov. 1, with nine Missions in as many states and from then to Nov. 19, Saturdays and Sundays excepted, from 11 to 12 Missions will be in session in the United States. Eight are scheduled in Ohio and seven in Pennsylvania.

The issues at stake in winning the peace, the methods of mobilizing church and community forces for study, discussion and action, will be emphasized in the Mission programs. Teams of four or five of the ablest church leaders—clergy and laity—will bring messages of inspiration and information to challenge the conscience of the church to study, work and pray for a Christian world order.

In each city the Mission is under the auspices of local church committees in cooperation with the Christian Mission on World Order which is a cooperative effort of six agencies—the Federal Council of Churches, The Foreign Missions Conference, Home Missions Council International Council of Religious Education, Missionary Education Movement and the United Council of Church Women.

Generally the morning session will be devoted to a general discussion of the question "A Christian World Order—What Is It?" and in the afternoon the Mission will break up into group meetings for ministers, lay people and church school and young people's leaders. They will discuss the subject "The Church and Community Face Their Task."

"World Order or Chaos" will be the general theme of the concluding session in the evening—a public mass meeting which "will bear testimony to the community that the Christian church intends to play its rightful role in healing the wounds of war and achieving a just and durable peace."

Thr speakers have been grouped into 15 teams and each team will visit from six to nine cities during the three weeks, to speak and participate in the discussions, traveling by airplane, train, bus and motorcar. Some speakers will tour one state, others will visit several.

On the opening night of the Mission, Nov. 1, sessions will be held in Quincy, Ill.; Springfield, Mass.; Cape Girardeau, Mo.; Cleveland, Ohio; Eugene ,Oregon; Reading, Pa.; Providence, R. I.; Sioux Falls, S. D. and Houston, Texas.

The speakers who have accepted assignments include Dr. Harold W. Dodds, president, Princeton University; Homer P. Rainey, president, University of Texas; Henry G. Harmon, president of Drake University, Des Moines, Ia.; Oswald Garrison Villard, editor, The Nation; John Foster Dulles; Senator Joseph Ball; Miss Mary E. Wooley, former president of Mt. Holyoke College; Justice Norris C. Bakke, of the Colorado State Supreme Court; Bishop Francis J. McConnell, of New York; Representative Jerry Voorhis of California; Dr. Henry Pitney Van Dusen, Union Theological Seminary, New York; Eugene E. Barnett, secretary of the International Committee of the Young Men's Christian Association; Dr. Gordon A. Sisco, secretary, United Church of Canada, Toronto; Rev. Charles W. Gilkey, dean of Rockefeller Memorial Chapel of the University of Chicago; Quinter P. Miller and Rev. Roswell P. Barnes, both of New York, associate general secretaries of the Federal Council of Churches and Dr. Henry Smith Leiper, New York, American secretary of the World Council of Churches; Hon. Edward Werner, former vice minister in Poland; Dr. Y. C. Yang, New York, president of Soochow University and Director of the Speakers Bureau, Chinese News Service, and Chaplain M. M. Witherspoon.

* * *

**LONG ISLAND HOLDING MISSIONS IN EVERY PARISH**

Brooklyn, N. Y.—An effort is being made to cover the Diocese of Long Island with a series of Missions or special services which shall cover every parish or group of parishes.

The important colonial parish of St. George's, Flushing, has now been reached; the Rt. Rev. Archibald Lang Fleming, D. D., bishop of the Diocese of the Arctic, will conduct the services from October 31 through November 7.

* * *

**NATIONWIDE MISSION**

Richmond, Va.—Virginia's dates for the Christian Missions are:

Richmond—Nov. 10.
Roanoke—Nov. 12.
Charlottesville—Nov. 11.

# Outdoor Altar Dedicated

**Open Air Services Attended by Navy Men at the Peace Altar**

Rockland, Maine.—An outdoor altar dedicated to world peace, set against the wall of St. Peter's Church, has been built as a result of a long-continued desire on the part of the rector, the Rev. Ernest O. Kenyon, plus personal interest and help from a number of men outside the parish. The quarry man at Clark's Island, who is not a Churchman, presented the fine granite stone for the top of the altar. A truckman, also of another communion, donated his services in hauling all the stone. A Baptist draftsman of the community drew the plans. A crucifix and also the word Pax, set into the wall above the altar, were carved by inmates of the state penitentiary.

As Rockland is a seaport, many navy men and merchant seamen come to the church and to open air services at the peace altar. A huge stone fireplace also on the church grounds gathers the congregation after evening services or on other occasions for coffee and toasted franks.

The women of this parish had a meeting with the Jewish women of the town, just as an expression of friendliness, and later the rector was asked to address the Jewish congregation in their synagogue.

* * *

**BRATENAHL MEMORIAL SERVICE**

Washington, D. C.—The dedication of a tablet to the memory of George Carl Fitch Bratenahl, D. D., Dean of Washington Cathedral for twenty-one years, was held in the corridor south of the Bethlehem Chapel on Thursday, October 14, at 4:00 o'clock.

This service served to draw attention again to the work of Dean Bratenahl in the acquisition of the Cathedral grounds and planning and construction of the edifice as it now stands. Taking part in the service were the Rev. Dr. F. J. Bohanan, representing the Standing Committee of the Diocese, the Rev. C. T. Warner, representing the Cathedral Chapter, Canons Draper, Smith, Wedel, of the Cathedral, and Bishop George W. Davenport, retired bishop of the Diocese of Easton, and the Rev. Edward Slater Dunlap, former canon of the Cathedral, who acted as the Bishop's Chaplain. Bishop Davenport dedicated the tablet and Dr. Warner stated in a short address that it was the hope that this tablet might lead to the monument to Dean Bratenahl in the form of a sarcophageus or separate Chapel. This would seem to be most fitting as the structure itself reflects the arduous work of the Dean over a period of thirty-six years, the meticulous planning of the symbolism reflected in the carving and the stained glass windows, all lying outside the provision for the construction of the cathedral by the architects.

The presence of the many former friends of the Cathedral, distinguished in the life of the Nation's Capital was reminiscent of the days when the Cathe-

**BRUGLER HOUSE**

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

R. P. KENT, Secy.
281 Fourth Ave., New York, N. Y.

**St. Catherine's School**

Richmond, Virginia
An Episcopal Country School for girls College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.
LOUISA deB BACOT BRACKETT, A. B.
(Mrs. Jeffrey R.), Headmistress.

**PATTERSON SCHOOL**
LEGERWOOD, N. C.
Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.
Write GEORGE F. WIESE, Supt.

**CHRISTCHURCH SCHOOL**
For Boys
On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. George L. Barton, Jr., Ph. D., Headmaster (after July 1, 1942). For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.

**ST. ANNE'S SCHOOL**
Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.
Elizabeth S. Cochran, Charlottesville, Va.

**Cauthorne Paper Company**
The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

**CLERICAL SUITS**
Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts sent on Request.
Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS
Removed to 71-79 W. 45th St.

## THOUGHTS FOR THE THOUGHTFUL

Prayer, then, must always be more than merely asking God for something we want, however spiritual that desire may be. It must also be a communion with Him as a Friend whose companionship is more to be desired than any other blessing we might seek.
—Christian Observer.

"Shall any gazer see with mortal eyes
Or any searcher know with mortal mind?
Veil after veil will lift, but there must be
Veil after veil behind."

After all, the lives that do the most for the world are the steady, quiet lives. They are like stars; they just stay in their appointed places and shine with the light that God has given them. Meteors shoot brilliantly across the sky, and we exclaim and wonder; but long after they have vanished, the stars shine on to guide us"

"Go where thou wilt, seek what thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the Holy Cross."

"Through all the depths of shame and loss
Sinks the plummet of the Cross,
Never yet abyss was found
Deeper than the Cross could sound."

We and God have business with each other. —Wm. James.

"He takes our yesterdays, dim and old,
Touched with sorrow and sinning,
He gives us instead, with a grace untold.
The year's first dew, and the dawn of gold—
He gives us a new beginning."

We realize our true nature only as we yield ourselves to God. "I live, yet not I"—such is the paradoxical truth of all self-development. —Selected.

## MATERIAL REQUESTED FOR BIOGRAPHY OF FRANK NELSON

At the request of Mrs. Frank Nelson, I am undertaking to write a Christ Church, Cincinnati, Ohio. Will short biography of the late rector of you be so kind as to publish this request for letters of his or any material that will be of assistance? I will insure the return of the same.
(Rev.) Waren C. Herrick,
34 Cedar Park,
Melrose, Mass.

**Richmond Piece Dye Works Inc,**
301 Hull St. Richmond, Va.

**Cathedral Studios**
Washington and London
Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SOLICIT YOUR ORDER:
Christian Nurture Series
Christian Living Series
Pastoral (Chalmers) Series
Cloister Press
Christian Education Units
Episcopal Church Series
New Sunday School Lesson Series
Church School Text Books
Work Books and Guides from Morehouse-Gorham Co.
Cloister Press & Jacobs
Cross & Crown System of Attendance Pins, etc.
Bibles, Testaments
Prayer Books and Hymnals
Write us for catalogue and Prices.
Episcopal Church Book Store,
**LYCETT, INC., Church Section,**
317 N. Charles St.,
Baltimore, Md.
Episcopal and U. S. Church Flags.
Send for Circular with prices.

PURE IRISH LINEN AVAILABLE
Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.
MARY FAWCETT CO.
Box 146 Plainsfield, N. J.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1943
COX SONS & VINING, INC.
131 EAST 23rd STREET, NEW YORK, N. Y.

**MONEY FOR YOUR TREASURY**
Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.
SAMPLE FREE TO OFFICIAL
NORWALK COSMETIC CO.,
Norwalk, Ohio.

Vol. 109—No. 44

6 NOV. 1943

# The Southern Churchman

I CANNOT TELL why He whom angels worship
Should set His love upon the sons of men.
Or, Why, as Shepherd, He should seek the wanderers
To bring them back, they know not how or when.
But this I know, that He was born of Mary,
When Bethlehem's manger was His only home,
And then He lived at Nazareth and laboured,
And so the Saviour, Saviour of the world, is come.

I cannot tell how silently He suffered
As with His peace He graced this place of tears,
Or how His heart upon the cross was broken,
The crown of pain Lo three and thirty years.
But this I know, He heals the broken hearted
And stays our sin, and calms our lurking fear,
And lifts the burden from the heavy laden,
For yet the Saviour, Saviour of the World, is here.

I cannot tell how He will win the Nations,
How He will claim His earthly heritage,
How satisfy the needs and aspirations
Of East and West, of sinner and of saint.
But this I know, all flesh shall see His glory,
And He shall reap the harvest He has sown,
And some glad day His sun shall shine in splendor
When He, the Saviour, Saviour of the World, is known.

—W. Y. Fullerton.

**NOVEMBER 11, ARMISTICE DAY AND DAY OF PRAYER**

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## *Parts of Letters From Men in the Service*

### HEARTFELT APPRECIATION FROM A BRITISH SAILOR

Dear Sir and Madam:

Please allow me to extend my heartfelt appreciation for the hospitality you so beautifully extended to me during my leave period. I'm sure that you will understand me when I say that in an instance of this nature words are absolutely useless to express the gratitude I feel for this hospitality. You've really given me a real view of what the American people are when a person has the opportunity, as I did, of getting acquainted with them, and for this service I am once more indebted to you, for, on reaching Portsmouth and Norfolk and trying to get to know people and failing miserably because I happened to be British you can probably realize exactly how I felt in sharing your home, your food and drink, and I can go back home and place the American flag alongside the Union Jack in the eye of my imagination and know with confidence that America also has something beautiful, something to be envied, perhaps, and really something worth fighting for. And so long as it is in my power, so long as breath is in my body, and so long as it is possible for me to use my tongue I shall give America and all that her stars and stripes stand for, the boost and equality that is really hers, not only by origin, which is also my origin, but by virtue of her accomplishments which have gained for her the reputation she has today. I'd be proud to be an American and have such people as I met in Richmond call me friend, to fight for the democracy that she has built up by hard combined labor. And I sincerely hope that at some future date the relationship between your country and mine is so consolidated that war will be no more and peace will bring to my own countrymen the joys and pleasures of the American home as I have seen it.

Please give my regards to all the people I had the pleasure of meeting at your home and allow me to remain always

Your obedient servant and friend,
Tom.

Norfolk Navy Yard, Va.

* * *

### A SOLDIER TO THE CHAPLAINS

October 9, 1943.

Mr. Editor:

Since I myself have never been a military chaplain, I shall not presume to give advice to those men, most of whom are no doubt rendering splendid and valiant service. But if they are as glad as I am in my parish and mission work to get helpful suggestions, I believe they will be interested in and find beneficial the following extract from a letter which I received just recently from a private in the army. The quotation follows:

"I am somewhat disappointed in the work that the army chaplains do. Of course they hold plenty of services and are always ready to see any soldier, but, if they only realized it, they could accomplish much and actually insure a better world after the war if they would only go to the soldier in his company area and hold discussions, etc. I'm afraid very few soldiers here really know what they're going to be fighting for."

and in a later letter the same soldier says:

"I really believe that most of the chaplains fail to realize the readiness with which many of the men would receive their spiritual guidance if they were only sought out."

W. R. Haynsworth.

Summerton, S. C.

---

### ALEXANDRIANS

**From Pfc. John Welch of North St. Asaph St.**

Every Sunday we have Chapel services in the field. The Catholic Mass is at 9:30 A. M. The Protestant service is at 11. The Protestant Chaplain gives us the news flashes. That is indeed a good addition to a service man's Sunday service. Out here in Oregon we do not get much chance to hear the news. The Chaplain explained that his job is to do things to help in many ways. That is one of them. From our Commanding Officers down it is much appreciated. So as well as our spiritual needs he also tries to satisfy some of our physical and mental. The Chaplain is very good on the morale of the soldier in many ways.

---

**From Rev. E. A. deBordenave, Rector on leave of St. Paul's Church, Alexandria, Va., Chaplain, U. S. N. R. Somewhere probably in North Africa.**

Until a few days ago my uniform was an old pair of khaki pants and shirt, heavy shoes and a sun helmet. Then it began to rain and overnight our deep dust turned into slimy mud and it still rains. Now my uniform is a rubber hat and coat and gum boots. Also for the past five days all our water has gone into boats and ships leaving here. We've had hardly enough to drink and none to bathe or shave with. It's good fun though. Sunday I held a service and gave Communion to an Army outfit that was waiting to go over. They were camping nearby in an olive grove on a little knoll, and as I read the words "On the night on which He was betrayed" it became more real than it ever had before and I think the men felt it too. . . . The possibility, nay, even probability, of imminent death causes heart-searching which we try rather vainly to create at home. They know they are not worthy to die and they long for some reassurance. Thus they are prepared to hear "the gospel". It is "good news", and one can go right ahead and preach God's love and grace. It is nearly 8 o'clock, time to begin another day's work. One thing before me today is arranging six boxing bouts for tomorrow night. With the city in ruins, not one building or civilian left, any form of entertainment becomes highly important for the men. So I'll be off to borrow a bell from a wrecked ship and bum a lot of other things that are necessary.

---

### PARISH HOUSE TOTAL LOSS

Ogdensburg, N. Y.—The Parish House of St. John's Church was seriously damaged by fire in the early hours of the morning of October 18. Intensified by a high wind, the fire, which was of unknown origin, seriously damaged the adjoining Chapel also. The first notice that anybody had of a fire was the appearance at about 4 A. M. of flames shooting through the roof and illuminating the sky for a considerable distance around the church. The Rev. George A. Palmer, who recently became the rector of St. John's Church, was amongst the first on the scene and, aided by the fire department and many parishioners, helped to fight the fire. Despite valiant efforts, which successfully kept the flames from spreading to the church and the rectory, there was very little of the Parish House left standing except the stone walls.

The Parish House, which was a gift to the Parish by two devoted parishioners, was built about 1914, and was a two-story structure, the loss of which is a severe blow to St. John's Church. The total loss is estimated at approximately $50,000. It is stated that the property is fully insured through The Church Properties Fire Insurance Corporation, a subsidiary of The Church Pension Fund.

# HAVEN . . .

By J. W. KENNEDY

AMONG THE MOST trying of experiences is to find a dead battery in one's car when one is in a hurry (or it may be a flat tire). The is acutely so on a hot morning when one is dressed up and must push the car to a point where a coast to an in-gear start is possible. Dirty and clammy one begins the day at a distinct disadvantage if one allows such an experience to cause impatience and lost temper. The entire situation can be aggravated by finding one's favorite recharging station has no batteries and one must search out another. This bit of a true human story happened yesterday to me. I am sure it is a story frequently repeated today when cars are used so little and when batteries, a large part of which is precious rubber, are exceedingly difficult to obtain. It is not the trial of my spirit that I would call attention to but what happened in the search for a battery, new or recharged. I found a place at last. The garage man in answer to my question "Do you have any rental batteries?" replied, "We do not need any. Leave your car here for half an hour. We will connect it up and recharge it direct." I left the car marvelling at another step in the ingenuity of man's devising. It was not until this morning, as I thought over the events of yesterday in the usual detailed check, that it furnished for me an easily remembered picture of what I must attempt to do every day of my Christian life: connect up with God and be recharged direct; it takes only half an hour. The battery is amazingly like us, it is dependent for its power and its being upon an outside source. It goes dead when this power is used up and not replaced. It cannot generate its own. One charging will not store up enough to last for the life of the battery. It must be recharged, by the car generator or by some other source. This whole picture is comparable to the "standing in the need of prayer" theme so frequently to the fore in Haven. If it takes one half hour, in direct contact to renew the life of a battery, we should spend a like amount keeping our spiritual equipment fully stored with the necessary power to keep the motor of life running without the slowdowns and delays from giving out of power and requiring a push. This whole contrast could be carried much further by bringing in a more detailed analogy, using the water which evaporates and must be replenished, the points which corrode and often block the current, the positive and negative connections and what happens when they are crossed, and so on. But right now remember these few thoughts: Power comes from direct contact with the Source. Contact must be frequent. Time enough must be given for a sufficient transfer of power to last through to the next period of direct contact (24 hours is about the human soul limit). A dead battery means a stalled car, means going has stopped.

IN JESUS' LIFE the principle of alternation was firmly established. No day passed but the need for being recharged with God's power direct forced Him to retreat for quiet and renewal. We cannot be up to our most helpful and dynamic self without time apart in contact with this same God. Those who touch our lives will know by the strength of the divine current flowing from us whether we are charged with God's power or not. Many a dead battery has come to life from half an hour spent connected with the Great Recharger at some time of dawn.

# *This Week . . .*


**THE CHAPLAINS' REAL NEED** ..... 4

Signed by the sponsors of Christianity and Crisis

**OUR MINISTRY TO THE ARMED FORCES** ..... 4

By Reinhold Niebuhr

**THE PROCLAMATION OF LIBERTY—No. 1** ..... 5

By the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Md. This is the first of a series of four on "Liberty," which Dr. Moody preached in Christ Church and also delivered over the radio

**ECCLESIASTICAL RELATIONS** ..... 8

By the Rt. Rev. James De Wolf Perry, bishop of Rhode Island and former Presiding Bishop


**FEATURES**


Haven ..... 3

J. W. Kennedy.

Editorials ..... 7

Children's Page ..... 10

News ..... 11


**NOVEMBER**

1. All Saints. (Monday.)
7. Twentieth Sunday after Trinity.
14. Twenty-first Sunday after Trinity.
21. Sunday next before Advent.
28. First Sunday in Advent.
30. S. Andrew. (Tuesday.)

* * *

**COLLECT FOR THE TWENTIETH SUNDAY AFTER TRINITY**

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul may cheerfully accomplish those things which Thou commandest; through Jesus Christ Our Lord.

# *The Chaplains' Real Need*

THE UNDERSIGNED sponsors of Christianity and Crisis are persuaded that the Protestant Church in America is not fully meeting its responsibilities and opportunities in the religious work among our armed forces. The government has provided unusual facilities for a religious ministry to the men and women in the army and navy. But our opportunities to provide guidance in personal, moral, and religious problems and in interpreting the larger moral and spiritual issues which underlie the war, are being inadequately met. Though the armed services are expanding their educational program, the particular resources which must be drawn from the Christian faith in dealing with world problems are not now being mediated to our service men.

The General Commission of Army and Navy Chaplains has done what it could with the limited resources at its disposal; but its resources are far too meager to meet the opportunities which are open to the church. Letters from many parts of the world convince us that chaplains often feel themselves isolated and inadequately supported by united Protestantism. With the exception of The Link, publication of the Christian Service Men's League, no general literature reaches them; and literature dealing with the larger issues of the war and the nature of the peace which is to follow has not been made available to them.

We are convinced that steps should be taken immediately to expand the church's work among the armed forces, and more particularly its help to the chaplains. We suggest the following items as first steps in an enlarged program:

1—The General Commission on Army and Navy Chaplains should be given more adequate financial resources for its work.

2—United Protestantism, either through the Federal Council of Churches or through the General Committee of Army and Navy Chaplains, should appoint religious leaders of national repute to devote their full time to a ministry to the chaplains, counselling with them, helping them plan religious and educational programs and bringing them together in periodic retreats and conferences. Our plea for such a step involves no criticism of the splendid work now being done on a voluntary and part-time basis by various leaders. But men on full time are needed for this task.

3—Literature dealing with the broader issues of the war and the post-war period and presenting the relation of the Christian faith to the moral issues upon which our nation and the nations of the world must make their decisions, is needed in much greater variety and in larger quantities than is now available.

4—These and other necessary projects of expansion will require considerable funds. We believe that the Church can raise them either from funds now available or by special appeal. At least a half million dollars a year should be made available for a united program.

We know that something is being done along all the lines of advance suggested. But what is being done is not adequate. The Catholic chaplains have a great advantage over our own men through the much stronger and more generous leadership accorded them by their church. Though Catholic chaplains number much less than one-half of our own number, the number of men giving their full time to Catholic chaplains under the supervision of Bishop O'Hara is many times greater than those engaged by us. In so far as our limitations are due to the division of Protestantism, we must make a more vigorous effort to overcome them.

Signed:

John Coleman Bennett
John Crosby Brown
Charles C. Burlingham
William F. Cochran
Henry Sloane Coffin
Sherwood Eddy
Ernest Graham Guthrie
Douglas Horton
Lynn Harold Hough
Henry Smith Leiper
Francis J. McConnell
Rhoda E. McCulloch
John A. Mackay
John R. Mott
William Allan Neilson
Reinhold Neibuhr
Justin Wroe Nixon
Howard Chandler Robbins
Charles P. Taft
Henry P. Van Dusen
Charles T. White.

# *Our Ministry to the Armed Forces*

WE SHOULD LIKE to emphasize that, in publishing our statement by members of the Board of Sponsors, calling for an expansion of the Church's ministry to the men of the army and navy, we have no intention of casting any reflection upon the work now being done.

We know that the work of the General Commission on Army and Navy Chaplains, of the Christian Commission for Camp and Defense Communities and of the Commission of Religion and Health of the Federal Council has been invaluable within the limits set by present resources. But we are also persuaded that the largely voluntary leadership which is now used for these services is not adequate for the dimension of the task in hand.

It must be understood that the immediate ministry to the men in the forces is in the hands of the chaplains. The government has provided very generously for this religious ministry and is constantly calling for more chaplains. The Commission on Army and Navy Chaplains can do little more with its present resources than facilitate the selection and induction of ministers into the chaplaincy. The lack lies primarily in the meagerness of the Church's support of the chaplains. Their brief training is primarily designed to induct them into the army and make them acquainted with army procedure. Advice and counsel on religious problems is necessarily minimal in view of the difference in religious traditions, particularly the distinction between Catholicism and Protestantism.

The Y. M. C. A. and Salvation Army are able to offer the chaplains some help; but it must be remembered that the organization of the USO is much less favorable to a full religious program than it was in the last war. The fact is, as is attested by a voluminour correspondence which has come to us, that many

(Continued on page 6)

# *The Proclamation of Liberty*

*First of a Series of Four on "Liberty"*

By WILLIAM MOODY

Leviticus 25:10. "Ye shall proclaim liberty throughout the land unto all the inhabitants thereof".

TODAY, I want to discuss with you some of the things which the Christian Church has to say about "Liberty". The Church has a great deal to say about "Liberty", and what it has to say is tremendously important.

I suppose you have noticed that every movement against liberty in this modern world has felt it necessary to attack the Gospel of Jesus Christ. Why do you suppose that is so? It is because the Gospel, in its purity, is fundamentally opposed to tyranny. And it is because the open Bible is the text-book of freedom.

We ought to realize that the first nation that Hitler conquered on the European continent was Germany. And the only element in Germany which fought a determined battle against Hitler,—and still fights it,—for the freedom of the human spirit, is the Christian Church!

The Bible breathes the spirit of freedom. Freedom is what God wills for the spirit of man, and the Bible witnesses to that fact. Hitler has boasted that his tyranny will last a thousand years, but this what history has to say about it . . . no great and long oppression, no oppression able to maintain itself a thousand years, has ever been able to stand in a nation where the Gospel of Jesus Christ has gained full play. The only thousand-year-long oppressions are to be found in those lands where the Bible is as yet unopened to the masses of the people, and where the Gospel of Jesus has not yet come in force and power.

THE FIRST AWAKENING of the concept of liberty in the great and down-trodden masses of people in Asia in two thousand years has come as a direct result of the preaching of the Gospel there by Christian missionaries in the last hundred years.

It is quite true that many of the leaders in the movement for freedom in India, and in China, and the vast majority of the people of those lands, are not Christians, but the thing which awakened in them the desire to be free can be traced back directly to the preaching of the Gospel in those countries, and to the free institutions,—which are the result of the Gospel,—in our own land, which those people of Asia see, and desire for themselves.

India is the very home of oppression, and has been for countless generations. Fifty million people in that land are outcasts,—untouchables,—without any rights whatever. For centuries they were denied the right even to enter the temples to worship the gods with their fellow men. But the Christian missionaries opened the churches to these oppressed people, and so many of them became Christians that the pagan religious leaders were forced, in self defense, to open the temples to the untouchables. Christian schools gave them their first chance at education. Some of them went on to the universities, and there proved in fine scholarship that not even centuries of oppression could take away from them their God-given heritage of reason and ability. Men tried for two thousand years, and more, to make beasts of them. God's Church showed in one generation that man's brutality had failed!

Millions of untouchables in India still live in desperate poverty and degraduation; but the Christian Gospel has showed the way for them toward better things. It has lighted a torch of hope for those people which shall never be put out.

IN CHINA the mark of Christianity is even stronger. The vast majority of people in that most populous of all nations are not Christians, but the influence of a tiny Christian minority in that vast land is amazing beyond words!

The tremendous will-to-resist, which has sustained the Chinese people through five years of unbelievable combat against the Japanese power can be traced back, step by step, to the patient, and seemingly unrewarded work of Christian missionaries.

Sun Yat-sen, the Apostle of Chinese liberty, the man who more than any other person was responsible for the success of the Chinese revolution, and for the ideal of freedom and unity for the Chinese people which was behind the revolution, was educated in a mission school of the Episcopal Church in Hawaii.

Charlie Soong, the father of that remarkable family of leaders in the modern China,—of which Madame Chiang Kai-shek is a distinguished and gifted member,—was a Christian boy, educated in America, who went back to China as a missionary to his own people. His children and grandchildren are as sternly Christian today as any person in America,—and more than most of us,—and so is the Chinese Generalissimo, Chiang, who is one of the outstanding men of the world in our generation, and whose heroic defense of his country against overwhelmingly superior force, through tremendous hardships and cruel trials, assures him a place as a world figure, not only for our time, but for all time. We did not have any conception of what the Chinese were facing until we went up against it ourselves.

OFTENTIMES we misunderstood what was happening in China in the years before the present war. We did not understand the Chinese very well, and we did not understand our own missionaries very well. The missionaries made many mistakes. Some of them were fanatics, and all of them were human. The Chinese were not easy to convert, and many, through the years, who claimed to be converted were not so at all. They came in because living was hard in China, and there was food in the missionaries house. The average visitor to China, and the average business man over here, could see much to criticize. But he could not see the whole picture. Those schools, those libraries, those hospitals, those churches,—all of them costing money, and all of them with their defects,—failed to convince many observers of their usefulness. I think many of the missionaries themselves failed to see the full significance of what they were accomplishing.

It is only now, since the war, that we begin to see the whole picture, that we can justly evaluate what those missionaries did, not only for China, but for us as well. Why it it that China stands up and fights the Japanese invader, while the rest of the millions in Asia,—with the single exception of the Philippines, take it lying down? That the Chinese are a proud

and ancient race helped them; but the first and greatest cause of China's great resistance to cruel conquest is that Christian missionaries taught the Christian doctrine of liberty in Christian schools to those young men who were destined to be China's leaders!

That comes right home to you. Every dollar that has been spent in Christian missions in China is going to pay a rich dividend, not in money, but in the blood of your sons, blood which will not have to be spent in battle because China fights with us, and not against us. If we had spent more money for Christian missions, the dividend would be even greater. By comparison with what we Americans spend for other things, the sums we have spent for Christian missions are wretchedly small. There is a very real sense in which this war is a judgment upon Christian people for their failure to spread the Gospel of Jesus Christ more effectively, both at home and abroad.

NOW, YOU WILL certainly say to me, "How about the missionary money we have spent in Japan?" Do not be too quick to write off our Christian work in Japan as a total loss! The results may not, at the moment, be as apparent there as they are in China, but the results are there. It is not the Christians in Japan who attacked us, but the pagans in Japan. If we had succeeded in Christianizing the leadership of Japan as fully as we have Christianized the leadership of China we might never have had to face the tragedy of Pearl Harbor. And China might not have had to face the tragedy of Nanking.

When you consider the cost of Christian missions which put China on our side in this battle for human freedom, as compared to the cost of the war which we must now wage against the pagan leadership of Japan, and against the pagan Hitler, and the atheistic Mussolini, you begin to see which kind of ammunition is the cheapest, and, in the long run the most effective, —the Christian missionary, with his churches in which men learn the doctrine of human brotherhood, and the worship of the true God, who is the loving Father of all mankind, with his schools, teaching the dignity and worth of the individual human person, and his right to freedom and to the pursuit of happiness as a child of God,—with his hospitals, putting into actual practice before men's eyes the Gospel of mercy set forth in his religion—I say, which is cheapest and most effectively in the long run, that kind of ammunition, or the ammunition of destruction which we are now forced to use against the pagan rulers of Japan, and Germany, and Italy, and against the poor millions they have taught to do their will?

We must use the guns now, and we must pay the price of their use, because we did not use enough of that other ammunition,—those schools, those churches, those hospitals,—in the time when we had the chance to use them.

We should have known all along that the Gospel is the fountain of freedom, and that the Bible is the textbook of freedom, for all of our liberties came out of these things. Our American liberties came out of the Gospel, and of the open Bible. British liberties came out of that same source, too. Wherever in the world there has been an open Bible, and an open proclamation of the Gospel, there has been an awakening of the spirit of liberty. God meant it so. Freedom has been His teaching since He called the Children of Israel out of the House of Bondage in ancient Egypt. It is in the third Book of Moses that we find the words of solemn commandment which have laid heavily upon the heart and conscience of the people of God, and of the Church of God, these thirty-five hundred years,— "Ye shall proclaim liberty throughout the land, unto all the inhabitants thereof!"

St. Paul echoed these words, and summed up the heart of the Divine Revelation from which they came, when he said, "Where the Spirit of the Lord is, there is Liberty!"

WHAT A MIGHTY truth that is! How it should be graven upon our hearts here in America, and spoken by every tongue! I pray to God that the terrible struggle and sacrifice of this war may reawaken in us all the knowledge that our liberty is grounded in the Gospel of Jesus, and that we will not be able to preserve any liberty worth the name here in America,—or anywhere else,—if we forget that Gospel. True liberty is of God!

"I will walk at liberty", says the Psalmist, "for I seek thy precepts. I will speak thy testimonies also before kings, and will not be ashamed".—Amen.

* * *

## OUR MINISTRY TO THE ARMED FORCES

(Continued from page 4)

chaplains have had no personal contact with church leaders since they entered the service.

MEANWHILE they face innumerable problems, having to do with their pastoral and preaching functions in which they desire and require help and counsel. This ministry to the chaplains is not completely neglected at present, for church leaders have given generously of their time to visit the camps and the chaplains. But this generosity has its limits, for the men who perform this service have other heavy responsibilities. The fact is that Protestantism, with more than twice as many chaplains as the Catholic Church, gives them only a fraction of the leadership and support which the Catholic Church accords its chaplains. Nor can this work be effectively performed merely by denominational contacts. The chaplains are engaged in an interdenominational ministry and require support by a united Protestantism.

The chaplains have, as far as we know, quite adequate resources in devotional literature. But they lack text books and discussion group guides, pamphlets and posters which would make the Christian faith a resource in forming the minds and consciences of the men on the deeper issues of the war, particularly the ultimate objective of creating a more adequate community of nations. The churches are seeking to crystallize Christian opinion upon this issue at home; and they dare not neglect the men in the armed forces in this matter. The task is the more important since the army and navy have not had adequate educational services and are not likely to deal with the more ultimate spiritual issues even when these educational services are expanded.

The churches have not left any important service completely undone. But they have certainly not been fully awake to the magnitude of the task or conscious of the vast extent of the military parish in which their ministry must be conducted.

REINHOLD NIEBUHR.

# EDITORIALS

## *Campaign Against Hate*

We do not always agree with the editorial policy of P. M. We admire its fearlessnes in handling controversial issues.

However we find ourselves in complete agreement with an editorial in the issue of October 31st. This editorial is a strong attack against the various hate campaigns, that are working more or less sub-rosa, in the country today. P. M. in this editorial says:

"Suppose that each of us signed a pledge that he would not give ear to those among us who bring words of racial hate.

Suppose each of us signed a pledge to protect ourselves against being swept away in the storm by rumors and reports of whatever nature about our brother men.

Suppose each of us signed a pledge not only to do this, but actively to raise our voices against those who spread the evil word.

Suppose we pledged to challenge, to talk back, to argue down, if you please, the man who raises his voice in a slur against the Jew; who slanders the Negro; who cracks coarse jokes at another man because he is a Catholic; who openly, or by inadvertence, gives service to the cause of hate.

Suppose each of us signed such a pledge and sent it to our priest, our clergyman, our rabbi, and asked his help and the help of all the churches to fight this thing and to take the leadership in getting all to enroll.

Suppose those who don't have a church should sign and send their pledge to a mayor or any civil leader, and bespeak his aid to lead the fight.

Suppose we all did this. Then, wouldn't we have given cohesion and movement and direction and a fighting aim to the counterfront so needed to fight the angry fascist storm of hate? Then, wouldn't we have tossed the pebble that might engulf the storm? Then, wouldn't we have taken on ourselves the part that we must play to stop these things?"

P. M. then has a pledge that interested persons may sign. This pledge reads as follows:

"Realizing that unity is indivisible—that the man who speaks against one American on the basis of race, religion, or color, speaks against all—I pledge these things:

That I will not give ear to words of racial or religious hate;

That I will not be misled by rumors or reports and will not spread either about my fellow Americans;

That I will use my voice for whatever value it may have to challenge openly and publicly and on the spot any man who speaks, in seriousness or in jest, along the lines of racial or religious hate."

While we are not convinced that signing pledges is always an effective means of bringing to pass desired changes, we do feel that P. M. should be congratulated on the movement against hate, that it is attempting, in this manner.

As Christians, we must be aware of the fact that there is no place for hate in the Christian religion. Surely race prejudice, and anti-Semitism can find no congenial atmosphere in the mental and spiritual approach of a really convinced Christian. Let us join forces with all secular agencies that are attempting to eradicate from our social life, the poisons of religious and racial hatreds.

## *Report to the Church*

Under the direction of the Presiding Bishop, teams are being sent into all the dioceses, giving a report of the state of the Church. We commend this program and wish for it much success.

It will not be successful unless the Diocesan Authorities, and the individual parish priest, interest themselves in it. The success of any cooperative effort depends in large measure upon the work of the individuals who go to make up that corporate body. We appeal to the Diocesan Authorities and to individual parish priests to support this program. If we are to start a real "Christian offensive," it must start from the ground up.

A clear report on what the Church is doing, will enable all of us to see more clearly what the Church must do, if it is to be an effective agency in the Post-War World.

# *Ecclesiastical Relations*

By RT. REV. JAMES DeWOLF PERRY

FOR A REPORT on relations with the Anglican Communion I shall confine myself to a few questions as to the nature of these relations and to their bearing upon those that we would have with other Communions. The time may not have come for answers to the questions. They have occurred to me in attempting to view clearly the place of our Church in the whole Ecumenical Movement. I suggest them hoping that they may help to clarify the way of approaches to unity in directions that are now, or in the future may be, under consideration.

Unity is a comprehensive word. In our quest of it have we given sufficient thought to the degrees in ecclesiastical relations? They would seem to range all the way from substantial identity, to uncertain attitudes of one Church to another. May I venture to suggest five such degrees of unity:

(1) Identity.
(2) Full Communion, with its consequences.
(3) Mutual recognition with its implications.
(4) Unity sought through reconciliation of differences.
(5) Cooperation between unrelated bodies.

TO BEGIN WITH the first of these, identity: May not relations between the American and other branches of the Anglican Communion be regarded as union within one spiritual and ecclesiastical family? May it be assumed that this relation is derived from a common origin, not from agreements reached through concordat or legislative action? Do the Christian faith, Orders of Ministry, liturgies and Sacraments, constitute a bond which, though permitting differences, holds the constituent bodies together in a corporate entity unbroken so long as the heritage persists? In what ways then will this union which we share help to determine the degrees of unity between ourselves and other Christian Communions? Will the nearest of these be full Communion between Churches whose origin is different but whose content of faith, Orders of ministry and interpretation of the Sacraments are substantially the same? Are we right in believing that union achieved between those of different race and language, but of the same conception of faith and worship, opens avenues to the realization of world-wide Christian fellowship?

Approximating inter-Communion and preparing for it, will not the next degree in unity, the third, be the mutual recognition by two Communions of their equally valid Orders of ministry and their essential agreement upon the Sacraments? Such recognition without full inter-Communion is the present relation of the Anglicant Communion with the Eastern Orthodox Church as represented by the Holy Synod of Constantinople.

Will the next, the fourth, degree in the relation between two Christian bodies be agreement between them based upon statements of faith, Orders of Ministry, forms of worship and administration of the Sacraments, expanding or modifying for mutual acceptance their former doctrines and usages? If this describes in brief the approaches to unity between the Presbyterian and Episcopal Communions; the question immediately rises, in what degree, and in what form, will that unity be sought? Will there be expected union in the fullest sense? If so, what will be the relation, if any, between the proposed united Church and the Anglican Communion on one hand or the Presbyterian Communion on the other? If such complete union is not contemplated, will the approaches result in more than bridges of convenience for explorations across well determined boundaries?

IS THERE NOT a necessary choice between a union so comprehensive, yet confusing, and the fifth degree of relationship found in more complete understanding and close cooperation between Churches who have no reason to consider union? In other words, is not wholesome adherence of a Church to its own vocation and tradition, and an equally wholesome attitude of respect for other Churches, a desirable objective of movements toward unity until ground shall have been prepared, as by the World Conference on Faith and Order and the World Council of Churches, for organic union?

Again, would not the proposed experiment of union with the Presbyterian Church prove to be an exception inconsistent with the policy of federation among all other Protestant bodies?

Arguments for and against proposals of unity on their several merits have no place in this report. Is not the essential question for us, how the present proposal for unity affects relations within the Anglican Communion? This is a blood relationship likened to that which our Lord describes between Himself and the members of the Church; a relationship of branches to the vine drawing their nourishment from the parent stock, finding therein union. Short of such union, shall not the several Churches strive to cultivate the spirit of unity in the bond of peace?

* * *

**FROM JESUS TO PAUL, by Joseph Klausner. Translated by W. F. Stinespring. New York. 1943. Macmillan.** Xvi and 624 pages. **$3.50.**

Joseph Klausner, the Jewish author of the widely read **Jesus of Nazareth**, has again turned his pen to the early history of Christianity. The original manuscript of the present work was lost in race riots in Palestine in 1929, but the completely re-worked material now appears under the title of **From Jesus to Paul.** The book is an attempt to sketch the history of Christianity from the death of Jesus to the death of Paul, with almost exclusive attention to Paul. The whole narrative reflects the author's thesis that without Jesus there would have been no Paul and no Christians, but that without Paul there would have been no world Christianity. Jesus merely over-emphasized certain of the teachings of Judaism, whereas Paul was the actual creator of a new Church of which Jesus had entertained no idea. Since in Klausner's opinion Jesus was simply in the line of the prophets, it is necessary for him to make of Paul the founder of Christian theology in order to account for the rise of Christianity in history. Paul's Jewish training is indeed recognized, but his religious views are largely colored by his contacts with Hellenistic culture. The Pauline emphasis upon grace as over against the Law is for the author the particular proof of Paul's apostasy.

Although they bear but slightly upon the central subject, the sections of the book which deal with the Judaism of the Diaspora, the Pagan World of the day, and Hellenistic Jewish thought are excellent sources of information. The author's knowledge of contemporary New Testament Criticism is also of interest. Klausner shows himself to be thoroughly familiar with Christian scholarship on the subject and on the whole adopts a conservative position with regard to the date, authorship, integrity, etc., of the Book of Acts and the Pauline Epistles. Moreover, he admits that the Gospels are reliable source materials for a knowledge of Christ.

Henry M. Shires.

# BOOK NOTES

By F. W. Warnecke

**WE WHO ARE AMERICA, Kenneth D. Miller. Friendship Press, New Yirk City. 181 pages. $1.**

**STRANGERS NO LONGER, Annie B. Kerr. Friendship Press, New York City. 181 pages. $1.**

**THE TRUMPET OF A PROPHECY, Richard Terrill Baker. Friendship Press, New York City. 165 pages. $1.**

The newer materials for presentation of the program of the Christian Church are so compelling in their interest that it is a shame that so many groups within the Church still use the casual approach, or remain totally uninformed. "We Who Are America" relates to the present interest in the Church in America. It tells the story of the melting pot, of the making of the nation, and of the varied groups who are America today. It is a fascinating story with deep implication for us. "Strangers No Longer" is thirteen delightful stories of the foreign-born in our cities. Their conflicts, their home-sickness and their longing to discover new friends is brought out. May the Church reach out to them a helping hand that they be "Strangers No Longer". "The Trumpet of a Prophecy!" tells in semi-fictional form how a group of young people set out to think of the remaking of the world. Through letters from their older brothers in the army and navy they are brought into contact with the Chinese cooperatives, public health work in India, Dr. Laubach's campaign for literacy and other great Christian enterprises in the world of today. It would be fine if all of us would read these volumes!

**THE CHIANGS OF CHINA, Elmer T. Clark. Abingdon-Cokesbury, Nashville, Tenn. 123 pages. $1.**

The story of the Soong family of China would scarcely have been believed if written as fiction. Our present interest in China, our Christian interest in our Christian work there and our personal interest in the Generalissimo and his wife all combine to make this a timely book. It could well be used for programs by Auxiliary and young people's groups. It brings the story right down to the recent visit of Madame Chiang to America.

**THE CASE FOR CHRISTIANITY, C. S. Lewis. Macmillan, New York City. 56 pages. $1.**

These are two series of English broadcasts given abroad under the titles "Right and Wrong" and "What Christians Believe". The first series argues that the human race has been "Haunted by the idea of a sort of behaviour they ought to practise." This is more than convention, or personal decision. It is a "real law which none of us made but which we find pressing upon us." Thus we are led into the Presence of God. The second series shows the barrenness of atheism as well as its lack of logic. It then goes on to a non-technical explanation of some of the basic Christian doctrines. This slim little volume is especially good because the author constantly reminds us that he is a layman. In his avoidance of the theological jargon he speaks to the layman on his own plane. This is an even better book that the author's "Screwtape Letters" which was rather a tour de force.

**A COMPEND OF LUTHER'S THEOLOGY, Hugh Thompson Kerr, Jr., editor. The Westminster Press, Philadelphia, Pa. 253 pages. $2.**

Modern interest in Church unity has made us realize also how deeply ignorant we are of the beliefs and background of our sister Churches. All of us have appreciated the importance of Martin Luther and of the Churches which owe their foundation directly to him. Yet few of us have read what he wrote. As the author writes in the preface to this volume "it is difficult to know what to read . . . (when confronted with) . . . eighty very large and ponderous volumes!" This selection of his writings will prove a boon to those who would like to know what the great Reformer wrote and believed. It is well arranged under logical topical headings. There is a good index. It makes surprisingly interesting reading. Luther even exhibits an unsuspected sense of humor on occasion, as when he answered the question of the man who asked what God was doing before the creation of the world. "He was," we are told, "making hell for over-curious people!" This volume deserves a place on the shelf of the parson who would like to understand his Lutheran brethren the better.

**A GUIDE FOR A MAN AND WOMAN LOOKING TOWARD MARRIAGE, Roy A. Burkhart. The Hearthside Press. Flushing, New York. 62 pages. Paper.**

This is an excellent pamphlet to be given to a young couple planning Christian marriage. It is too bad that there is printed as one of the chapters a rather sentimental "suggested ceremony". The instructions, however, are brief, Christian, and realistic.

**THE CHILD'S RELIGION IN WARTIME. Federal Council of the Churches of Christ in America. New York City. 24 pages. Paper, 10c.**

Many parents do not seem to realize that wartime definitely affects the life of even the youngest children. Certainly it brings to them as to grown-ups many puzzling questions in the religious sphere. This is a fine booklet to distribute among parents. Its low cost should insure wide-spread use.

**GETTING ACQUAINTED WITH GOD, Robbins W. Barstow. Federal Council of the Churches of Christ in America. New York City, Paper. 64 pages. 20c.**

A book of daily devotions for families with children. Based on the New Testament, it should help parents to conserve the spirit of reverence and the child's innate sense of God.

**HOW TO PUT YOUR SUNDAY SCHOOL ACROSS, Basil Miller. Zondervan Publishing House. Grand Rapids, Michigan. $1. 106 pages.**

Rather superficial hints to help make a Sunday School grow. One is impelled to repeat the famous reply of Horace Greeley, "Why not try religion?"

**INCREASING CHURCH ATTENDANCE, Albert H. Gage. Zondervan Publishing House. Grand Rapids, Michigan. $1.25. 153 pages.**

This was apparently written as a course or guide for a young people's group. Each chapter ends with discussion questions. As such it may have merit. But too much of it never gets beneath the surface reasons for lack of interest in Christian worship. Indeed there seems to be too little realization of exactly what Christian worship is.

**SUCCESSFUL CHURCH PUBLICITY, Carl F. Henry. Zondervan Publishing House. Grand Rapids, Michigan. $2.00. 226 pages.**

This is a repetition of many like books suggesting elementary publicity techniques for the Church. It opens with a survey of religious journalism in the United States. This does not inspire confidence when we find the few paragraphs relating to the Episcopal Church speaking of "The Spirit of Missions", and this amazing statement: "The Churchman" (i. e., of New York City), organ of the High-Church party, in its earlier years opposed every form of interdenominational cooperation and put an end to the possibility of Episcopal-Lutheran coalescence!"


**Richmond Valeteria, Inc.**

*Cleaning*

*Dyeing*

*Pressing*

**Catering to Richmond's Most Fastidious**

**2705 W. Broad St., Richmond, Va. Dial 5-2849**

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### I FOUND THE FLOWERS ALL BLOOMING

I found the flowers all blooming
In robes of loveliness,
And knew God's hand had clothed them
In all their wondrous dress.

Did you recall how Jesus
Had said 'twas surely true,
That God, who clothes His flowers,
Will clothe His children, too?

I heard the birds all singing
Their happy, carefree lays,
And knew God's hand had fed them
Through bright and stormy days.

Did you recall how Jesus
Had said 'twas surely true,
That God, who feeds His ravens
Will feed His children, too?

—Selected.

* * *

### "THE LIGHT WITHIN"

"I found my way to God through trial and trouble, but when I found Him I was filled with great peace and strength." So spoke Generalissimo Chiang Kai-shek to a missionary friend of mine recently.

I have read and heard a good deal about the Generalissimo's religious life, but never anything so revealing and intimate as this humble missionary poured out to me at a luncheon table a few weeks ago in Boston.

Madame Chiang was in Boston to address the student body at her old alma mater, Wellesley. My friend was among her retinue for that event, and thus I was privileged to meet him again.

"I know of one special incident, never told in America before," he said as we sat together in the University Club, "which illustrates a certain childlike simplicity in the Generalissimo's religious faith—a faith that is, to my way of thinking, at the very heart of his great strength and popularity as China's leader."

"I was privileged to live in his home for several months while I was on a special mission of service to China. One morning Madame Chiang arose and went to the Generalissimo's room to call him to the breakfast they usually ate together, consisting of fruit, rolls and milk."

"The Generalissimo usually arose at five o'clock, but Madame slept two hours later. However, the Generalissimo always waited breakfast for her."

"As she approached his room, she heard him pacing up and down, and apparently talking to himself. Because of that, she knocked before entering, a procedure she did not normally follow. Bidden to enter, she said, half in fun: 'Did I catch you talking to yourself'?"

" 'No,' replied the Generalissimo, 'I was just memorizing one of the Psalms'."

" 'But why were you spending time doing that? You will always have a Bible with you wherever you go'."

"The great leader of the Chinese hesitated a moment before replying, and then said, giving her one of his warming smiles, a smile which always wins everybody to him: 'Why I just want to have the Bible inside me, my dear! I want it inside me, so that when I am in an airplane, in a camp, up in the mountains, or on a tramp with my men and have no Bible available, I can repeat the Scriptures over and over to myself'."

"I have been in air-raid shelters with him dozens of times. Frequently, when the prospects are for a long raid, he takes state papers with him—but always, no matter what else he packs along, he carries a small Bible. And invariably, before the raid is over he will take the Bible out of his pocket and open it and read a chapter or two.

"Often he would call me over to where he was sitting and read me a few lines, usually some of what he calls 'the comfort verses', and then would add: 'This Bible seems to fit into our needs now as much as it did into the life of the Hebrews when they were in exile and sang the songs of their Lord in a captive land'."

I ventured an almost impertinent question:

"Do you think it might be that the Generalissimo has adopted religion, as so many leaders do, just as a sort of a wartime superstitious gesture toward God, or perhaps, as a practical gesture toward the Christian nations from whom he gets most of his help? Even our own leaders, you know, are sometimes accused of tacking on Christian climaxes to their addresses just to appease the people or to curry favor with Christian followers."

I didn't know that a missionary could develop so much righteous wrath in so brief a minute as that quiet, ordinarily calm man did at the insinuation behind my question.

The fact is, I confess, I posed the question just to see how my friend would react.

I have never myself doubted the sincerity of the Generalissimo. Here's his reply, spoken with a good deal of warmth:

"I'll say his religion isn't assumed! That man is real all through, and his religion is as real as the 'Good Earth' on which he was born. Every religious word, prayer and hymn Chiang Kai-shek utters is as sincere as sunlight. I have seen that man go through the very fires of hell for his faith. If any great statesman on earth has a religion that really is real, it is Chiang Kai-shek."—From an article by Dr. W. L. Stidger.

* * *

### WINGS

Very long ago—so the old legend runs—the birds could only hop about on the earth; for they had no wings to soar away into the ethereal blue.

Then, one day, a heavy load in the form of a cross was placed upon the back of the bird; and she knew it was placed there for her to lift. Struggle as she would, however, her frail strength seemed too small to move the heavy weight.

But she did not give up. She tried, and tried again, until at last she succeeded in lifting the load ever so little. One more supreme effort she made; and this time she lifted it quite above the earth.

And then, something happened that was strange indeed. The load grew lighter and lighter, and slowly but surely the bird rose above the earth. Swifter and ever swifter grew her ascent—until suddenly she realized that the load was no load at all!

For no longer was the little bird carrying the cross; the cross was carrying the little bird. Indeed, the cross itself had changed into the form of two beautiful wings, which were bearing the bird upward, into the very blue of heaven.

And that, says the old legend, is the way the bird came to have wings.—Ex.

---

### DEDICATION

"O Thou who dost the vision send,
And givest each his task,
And with the task sufficient strength,
Show us Thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do."

—Jay Stocking.

# A WEEKLY REVIEW OF THE NEWS

## *Things That Really Last*

**Altar Paintings Dedicated on a Distant Battlefront**

Boston, Masss.—Writing from some distant battlefront, Chaplain Lesley Wilder, former rector of Grace Church, San Jose, Florida, wrote the Army and Navy Commission about the dedication of a set of altar paintings in the garrison chapel.

"For a Chapel," writes the Chaplain, "we have built a large framework out of logs and covered it with tarps. For pews we have split logs in half and pegged smaller logs in each end for legs. At one end we have built a rostrum, in the center of which rests the altar and behind which a tarp closes off the entire end from the outside. We have an artist in our group who has painted a series of beautiful panels (really murals) to cover the entire end of the Chapel behind the altar. Sunday they were unveiled and the Commanding Officer was present to dedicate them. We made a Festival Service out of the occasion with special music by our soloists and quartet. We celebrated Communion, the place was packed, and most of the men received. Afterward, several men, including a Baptist, a Roman Catholic, and a Jew remarked that it was the most beautiful and impressive service they had ever attended and it was certainly one of the loftiest moments I have known. During the Communion the quartet sang the responses to the Ten Commandments, the Sanctus from the St. Cecilia Mass by Gounod, the Stainer Seven Fold Amen and others. As I looked at those paintings and listened to that music and realized where we were and the nature of our mission, the thing seemed a miracle before which one could only bow one's head and offer thanks. Those are the things that really last, those are the things which sit in judgment upon the uglines and horror of war and that ultimately triumph over it. Never before have I felt so conscious of the power and beauty of the Episcopal service and of the fertile seed which it contains for an eventual union in Christendom. Also I realized that it is a mistake to modify and dilute our Service—something I have been guilty of in the past for the sake of the large preponderance of other Protestant groups and since there were so few Episcopalians. They respect it more as it is and it certainly has more to offer. The traditional Service is quite capable of standing on its own and needs no apology or modification.

* * *

**A FUTURE FOR CHRISTIAN COLLEGES IN CHINA**

Dr. L. F. Chen, Minister of Education of the Chinese Government in Chungking, told President Francis C. M. Wei during last summer, that in his opinion there will certainly be a future for all Christian colleges in China which have been able to weather the storm during these years of difficulty. He said that formerly there were poeple who doubted the quality of training in Christian colleges, fearing that students had been denationalized, but he regards the war as a crucial test, showing clearly that not only the Chinese faculty and students of the Christian colleges, but also their British and American members of the faculty and staff, have shown as much patriotism for China and have stood as firmly for the nation in resistance to the Japanese and Axis powers, as students and faculty of any other colleges and universities in the country.

Further, Dr. Chen said that the national government and the Kuo Min Tang (Nationalist Party) had never been anti-Christian. Whatever anti-Christian movement there had been had come from the Communists.

Thirdly, Dr. Chen said that he feels it will be many years before China will be able to take care of all her educational problems, and therefore any individuals or groups of individuals willing to assist in education will be welcome.

---

"The influence of Christianity in China's social regeneration is unmistakable," declares Bishop Y. Y. Tsu of Kumming and Southwest China. "The young Church of China is acting upon the wise saying that Heaven helps those who help themselves. If we ask your help, if we ask for more missionary reinforcements, it is not that thereby we would shirk our own responsibility. We will carry our own load, but it is a task so great and the time is so urgent that we need you in the Lord's vineyard with us."

**WORLD COMMUNITY DAY—NOV. 11**

The Woman's Auxiliary is sharing with other groups of Churchwomen of various denominations in urging observance of World Community Day, November 11. Miss Margaret I. Marston, executive secretary of the W. A., points out that "World Community Day fits in with the observance of November 11 as a Church-wide Day of Prayer, which has been the custom of the women of our Church for several years, and also with plans for Forward in Service and the follow-up of the Triennial Meeting of the Auxiliary."

**CAUTION**

New York, N. Y.—From the National Council comes a caution to editors of parish, diocesan and general Church papers: It is noted that many such editors are printing from time to time, addresses of men in the armed services. Recently, too, articles have appeared, giving quite specific locations of military establishments.

Such publication is in violation of Government regulation, giving as it does, indication of location and movement of troops.

## *A United Church Canvass*

**Nov. 21-Dec. 13**

The fall date for a United Church Canvass, when 19 national Church bodies will make simultaneous financial campaigns, has been set for November 21-December 12.

While directed from the national office in the Federal Council Building, 297 Fourth Ave., New York, this interfaith movement will conduct the actual campaigns locally. Funds will be raised for the war relief program of the various denominations, which is not included in the National War Fund, and for the regular current expenses and missionary budgets of the local churches and synagogues.

* * *

**WOMAN'S AUXILIARY CONDUCT QUIET DAY**

Troy, N. Y.—Under the direction of the Committee on the Devotional Life, Mrs. C. W. Jones, chairman, the Woman's Auxiliary of the Diocese had a Quiet Day for church women at Trinity Church, on St. Michael and All Angels. The leader was the Rev. H. Boardman Jones and his subject was "Christ's Prescription for Happiness." The meditations continued from ten to three o'clock, and hymns were sung led by Mrs. Ernest V. Stires, a daughter of Mme. Louise Homer.

* * *

**CHURCH PLANS SUNDAY SCHOOL REVISIONS**

Richmond, Va.—Members of All Saints' Church School have started on a new routine. Departing entirely from the conventional Sunday school, the Rev. James L. Kennedy, rector of the church, has outlined a plan, which sets the hour of Sunday school for the younger children at 10:30 A. M. and for those 14 years and over the hour of meeting will be at 4:30 P. M.

This group will combine with the regular young people's service league for a meeting that will last until 7:30 P. M.

The older students will be divided into groups of five with an adult leader in charge, and will take the form of a discussion group rather than the usual Sunday school class.

Each group will study for an half hour, and then attend a worship service. Following the service, they will return to their groups for discussion which will be followed by the regular Young People's Service League supper and business session.

Mr. Kennedy said that he planned to use sound motion pictures with the program and that the group leaders would meet at various intervals to discuss the planned programs.

Adult Bible classes will meet at 10:30 A. M. each Sunday. The younger children will be kept in Sunday school until after the regular morning service is completed.

# *Rowdyism Against Jews*

**Governor of Mass. Apoints Excellent Committee to Deal with Problem**

Boston, Mass.—A flurry of rowdyism, mainly among boys in their early 'teens with animus directed against the Jews, caused a group of the younger clergy of the Massachusetts diocese to send out through the newspapers a plea that Christians and Jews go out of their way to form personal friendships with one another as the most effective way of cleansing hearts of prejudice and bridging the gap of ignorance that tends to form between groups. All religious groups are asked to co-operate with interfaith agencies in their communities; and churches, schools and the government are asked to begin education on the subject. The signers are Gardiner M. Day and Richard S. M. Emrich of Cambridge, Gibson Winter of Belmont, Howard P. Kellett of Boston and David R. Hunter of Mattapan.

The Governor of Massachusetts has appointed an excellent committee to deal with the problem and the Massachusetts Council of Churches has made its supporting pronouncement, while local editorials have lauded the efforts of the Roman Catholics, Protestants and Jews, in co-operation with the authorities, toward insuring that the petty disturbances remain no more than petty through interfaith action and enforcement of the law.

* * *

## SOUTHWESTERN VIRGINIA

**Two Missionaries Leave the Diocese**

Roanoke, Va.—In October, 1932, Miss Mary Louise Wood, of Washington, D. C., came to Southwestern Virginia as assistant to Miss Varyetta L. Davis, the missionary in charge at St. Peter's in the Mountains near Callaway in Franklin County. In 1937 Miss Davis retired after having served splendidly at the Mission for thirty years and Miss Wood succeeded her.

At that time Miss Alberta Booth came from Massachusetts to assist Miss Wood and these two have carried on the work together for the past six years.

At the end of August Miss Wood resigned at St. Peter's and accepted a position on the staff of Blue Ridge Industrial School at Bris, Greene County, in the Diocese of Virginia, of which the Rev. Dr. George P. Mayo is superintendent.

In September Miss Booth resigned to take a special course of study at Scarritt College and Vanderbilt University at Nashville, Tennessee.

**Lay Readers Carry On**

Martinsville, Va.—At Christ Church, whose rector, the Rev. Charles C. Fishburne, Jr., has for some time been a chpalain in the Navy, lay services are being ably conducted by Mr. John W. Shultz and Dr. Roland H. Walker. Mr. Shultz, who is General Manager of Radio Station WMVA at Martinsville, and is a fluent speaker on the radio, broadcasts his services locally, and a prominent professional man of another denomination in the town, after listening in on one of his services, said to a friend: "I have known John Shultz all his life and it never occurred to me that he could make up prayers like those he used today."

**A Vestryman Goes to Sea**

Buena Vista, Va.—Mr. Clayton Hammond, formerly a vestryman and lay reader at Christ Church, is now in training in the U. S. Maritime Service. Mr. Hammond is offering his assistance in religious services aboard ships or in other capacities in which he might be useful to his chaplain.

## HOW DOTH THE LITTLE BUSY "B"

Roanoke, Va.—At the Triennial of the Woman's Auxiliary at Cleveland there were five representatives from the Diocese of Southwestern Virginia: Mrs. Gordon H. Baker, of Roanoke; Mrs. Charles Barnitz, of Wytheville; Mrs. Bessie K. Bullard, of Radford; Mrs. W. W. S. Butler, of Roanoke, and Mrs. John S. Wellford, of Covington; also there is one visitor, Miss Nan Barksdale, of Roanoke.

* * *

## WOULD HOLD PALESTINE OPEN TO JEWISH REFUGEES

Washington—Expressing the hope that half of Europe's 60,000,000 Jews will survive the Nazi program, Rabbi A. H. Silver started a drive to hold open the doors of Palestine to Jewish refugees.

The move, sponsored by the American Zionist Emergency Council, is aimed at abrogating the British white paper of 1939 which would end next March 31 to Jewish emigration to Palestine.

Only in Palestine, said Dr. Silver, can the Jewish people who escape the Nazis find a refuge, since other countries will be pre-occupied with caring for returning soldiers and rebuilding the economic systems.

He said that the British mandate could absorb 100,000 Jewish refugees yearly beginning immediately after the war.

There are now 600,000 Jews there and 900,000 Arabs.

* * *

## ANTIOUA OBSERVES CENTENARY

Completing the centenary year of the Diocese of Antigua, British West Indies, Bishop George S. Hand reports that from the special centenary offerings of the extremely poor, who make up so large a proportion of his flock, 1,000 pounds have been received, toward the 10,000-pound diocesan endowment fund he had hoped, before the war started, might be raised this year.

In spite of extremely restricted travel conditions, which are never too easy in his scattered island diocese, he has been able to make his yearly visitation to every one of his missions: he also returned the visit of Bishop Charles B. Colmore, of Puerto Rico, who went to Antigua for the chief centenary observance. Puerto Rico was once part of the Antigua diocese, and during the war many American soldiers have been stationed in Antigua, ministered to, as far as possible, by Bishop Hand and his clergy.

John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendant spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentioned in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that monuments you buy are cut from genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for *FREE* descriptive literature.

**Winnsboro Granite Corp., Rion, S. C.**

## *Sends Gift For Church Debt*

**Corporal in Pacific Aids Campaign**

Roxbury, Mass.—To aid the campaign to discharge a Church debt, Corporal Joseph White, serving in the Southwest Pacific sent $25 to his home parish, St. Cyprian's, Roxbury.

Corporal White was confirmed shortly before the war, and he enlisted before the Pearl Harbor attack. He wrote to his rector, the Rev. David LeRoy Ferguson, expressing his pleasure at being able to help the debt campaign and saying, "If I knew where other church members were stationed, I'd inform them about doing their part. A prayer for us soldiers in the Southwest Pacific is always appreciated. There isn't anyone over here who can go without prayers, and we are all aware of it."

St. Cyprian's is one of the Church's large Negro congregations, with a communicant strength of over a thousand.

* * *

**REFUGEES POURING INTO SWITZERLAND**

New York—A total of 21,860 refugees from Europe's war-torn countries and 960 escaped prisoners of war arrived in Switzerland between Sept. 17 and Sept. 27, and the influx continues at the rate of 200 to 300 a day, a Swiss radio network broadcast reported.

The broadcast described a discussion in the Swiss National Council of the grave problems posed for the little mountain republic by tne increasing number of refugees as well as the 58,000 foreign soldiers now interned on Swiss soil.

* * *

**BISHOP TSU VISITS DETROIT**

**Known as the Bishop of the Burma Road**

Detroit, Mich.—The people of the Diocese of Michigan were honored to have a visit from the Rt. Rev. Andrew Y. Y. Tsu, known as the "Bishop of the Burma Road," during the week following General Convention.

October 15, Bishop Tsu, Anglican Bishop of Kunming and Southwest China, spoke at a mass meeting in St. Joseph's Church, attended by about 400 persons. He spoke of the forces at work in China today, and the difficulty under which they are laboring, and the fact that he has been in charge of the Chinese migration from the east coast of China and is the only Bishop in Free China at present made his address doubly interesting to the people. They were also intensely interested in the fact that he is the representative and close personal friend of Generalissimo Chiang Kai-shek, famous "Christian General" of China.

Bishop Tsu was introduced by the Rt. Rev. Frank W. Creighton, D. D., bishop of the Diocese of Michigan. Following the meeting, a reception was held at St. Joseph's rectory by the Rev. and Mrs. Wm. C. Hamm, for the clergy and the clergy wives, and vestrymen of St. Joseph's and their wives, to meet Bishop Tsu.

On Sunday, October 17, Bishop Tsu spoke in St. Andrew's, Ann Arbor, in the morning, and in St. Paul's, Lansing, in the evening.

Bishop Tsu is going on to England, where he will continue with leaders of the English Church in discussions of the Church's post-war program in China.

* * *

## Personal Notes Of Interest

**The Rev. Thomas H. Carson,** rector of Christ Church, Greensburg, Pa., has accepted a call to be rector and dean of St. Stephen's Cathedral, Harrisburg, Pa., effective November 25, 1943. His address will be 215 North Front Street, Harrisburg, Pa.

* * *

**The Rev. Blake B. Hammond,** formerly assistant rector of Trinity Church, Towson, Maryland, has accepted a call to be rector of St. Peter's Church, Niagara Falls, N. Y., effective November 1. Address, Rector's Office, Jefferson Ave. and Second Street, St. Peter's Church, Niagara Falls, N. Y.

* * *

**The Rev. Harry A. Barrett,** rector of Christ Church, Westport, Connecticut, has accepted a call to the rectorship of the Church of Our Saviour, Salem, and Trinity Church, Lisbon, Ohio, effective November 1, 1943.

**EPISCOPALIANS IN HARVARD SCHOOL**

Cambridge, Mass.—Thirteen clergymen of the Episcopal Church are in the Harvard Chaplain School this month (October). Upon graduation they will be placed in active service as Episcopal Chaplains.

The Episcopal clergy in the October class are:

**Alwyn E. Butcher,** Major—rector St. Paul's, Salt Lake City, Utah.

**Robert M. Crane,** First Lieutenant—on the staff of All Saints', San Diego, Calif.

**Frederick C. Joaquin,** First Lieutenant—on the staff of the N. Y. City Mission Society.

**Russell O. Kirsch,** First Lieutenant—Assistant St. Peter's, New York City.

**John S. Kromer,** First Lieutenant—Chaplain, Groton School.

**Thomas Mathers,** First Lieutenant—rector, Grace Church, Huron, S. D.

**Harry S. Musson,** First Lieutenant—on staff of Church of the Advent, Louisville, Ky.

**Frank R. Myers,** Major—rector,


**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**finished or by the yard.**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue (at 46th St), New York N. Y.**

# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK**

**COMPLIMENTS OF**

# Garrett & Company, Contractors

**Office and Yard**

**Davis Road at W. Broad Street**

**Richmond, Va.**

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**CLERGYMAN WANTS HOMESTEAD**

I have served in the ministry 44 years: 25 of which was in the domestic mission field. I have frequently paid the rent myself on the house in which I lived. When the church was unable to pay the assessments on the Pension Fund it was paid out of my salary. I am very near retirement age and am informed I will receive about thirteen dollars per week with which to keep a shelter over wife and me, and to live on. If I only had a little "homestead" or "old farm" where we could live, perhaps we could get along. Investigation as to the truth of these statements invited. Have you a place to sell me? Address: "S", Southern Churchman.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**SITUATION WANTED**

REFINED WIDOW DESIRES POSITION as companion. Room, board, small compensation. No children. Address "E," care Southern Churchman.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

WANTED, BY REFINED MIDDLE-AGED lady, position as companion-helper to lady or young person. Episcopalian, kind disposition. Address ":M", care of Southern Churchman.

**HELP WANTED**

WANTED, REFINED, SETTLED WOMAN to board in old country home with modern conveniences for winter. Address "X. Y. Z.," care Southern Churchman.

HELP WANTED: WORKING HOUSEkeeper, to cook and do light cleaning in family of three adults. No laundry work. Village 25 minutes by bus from Washington, D. C. For particulars address Miss S. L. Ball, McLean, Va. State salary required. References.

Christ Church, Douglas, Wyo.

**Cameron H. McCutcheon,** First Lieutenant—rector, St. Thomas', Oakmont, Pa.

**Ernest A. Phillips,** First Lieutenant—on staff of Trinity, Pottsville, Pa.

**Donald C. Stuart,** Lieutenant Colonel—rector, St. George's, Utica, N. Y.

**Samuel Tyler, Jr.,** First Lieutenant—canon, Christ Church Cathedral, St. Louis, Mo.

**John Williamson,** Lieutenant Colonel—rector, St. John's, Sodus, N. Y.

* * *

**A CLERGYMAN MARRIES**

The Rev. Alexander DuBose Juhan was married to Miss Alice Kent Bryan on Saturday, September 25, in the Falls Church at Falls Church, Virginia. Miss Bryan is the daughter of Mr. and Mrs. Corbin Braxton Bryan of Falls Church. Mr. Juhan is the son of the Rt. Rev. Frank A. Juhan, D. D., Bishop of the Diocese of Florida, and is the rector of All Saints' Church at Norton; St. Mark's at Dante, and several mission points in the Diocese of Southwestern Virginia. Mr. and Mrs. Juhan will reside in the rectory at Norton.

**ORDINATIONS**

The **Rev. John Lee Womack** was ordained priest in St. James' Church, Baton Rouge, La., by the Rt. Rev. John L. Jackson, D. D., Bishop of Louisiana, October 22, 1943. He was presented by the Rev. Philip P. Werlein. Sermon by the Rev. Joseph S. Ditchburn.

The Rev. C. Harry Tisdale said the Litany, the Rev. Alfred S. Christy read the Epistle, the Rt. Rev. James M. Maxon, D. D., read the Gospel, and the following clergymen were also present and took part in the laying on of hands:

The Revs. Howard S. Giere, Robert H. Manning, Theodore M. Burleson.

The Rev. Mr. Womack is curate of St. James' Church, Baton Rouge, and priest-in-charge of St. Andrew's Church, Clinton.

Address 208 N. Fourth St., Baton Rouge, La.

* * *

**The Rev. Edwin Leonard Conly** was ordained priest in St. Stephen's Church, Innis, La., on October 24, 1943, by the Rt. Rev. John L. Jackson, D. D., bishop of Louisiana. He was presented by the Rev. Lee G. E. Stevens. Sermon by the Rev. Lee G. E. Stevens.

The Rev. John L. Womack said the Litany, the Rev. Howard S. Giere read the Epistle, the Rev. John L. Womack read the Gospel.

The Rev. Mr. Conly is priest-in-charge of St. Stephen's Church, Innis, and connected missions.

Address: Innis, Louisiana.

**Deacon**

**Mr. Wayne Parker** was ordained deacon by Bishop Stevens of Los Angeles, in St. Mark's Church, Pasadena, Diocese of Los Angeles, Friday, October 22, 1943. He was presented by the rector, the Rev. Stephen C. Clark, and the sermon was preached by the Rev. T. Raymond Jones, rector of St. James Church, South Pasadena. Mr. Parker will become assistant at St. Paul's Church, San Diego, December 1.

**DEATHS**

**Rev. Carroll E. Harding**

The Rev. Carroll Everett Harding died on October 18, at the Church Home and Hospital, Baltimore. His funeral was held in the Church of the Epiphany, Govans, and was conducted by the Rt. Rev. Edward T. Helfenstein, D. D., the Rt. Rev. Noble C. Powell, D. D., and the Rev. George F. Packard. Burial was in the Govans Presbyterian Cemetery.

Mr. Harding was born in Machias, Maine, on August 23, 1860. He was ordained to the diaconate and priesthood in 1885 by Bishop Neeley, and served parishes in Maine, Ohio and Maryland. Most of his ministry was in Maryland. He was rector of the Church of the Epiphany from 1898 to 1918, and was elected Honorius Rector in 1939.


WE BUY

• WASTE •

• PAPER •

3-0269

Confidential Records Destroyed

MILL AGENTS

CHESAPEAKE

PAPER STOCK CO. Inc.

200 S. 6th

## BRUGLER HOUSE

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

**R. P. KENT, Secy.**
**281 Fourth Ave., New York, N. Y.**

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster** (after July 1, 1942). For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**
Samples and Measurement Charts sent on Request.
**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS

Removed to 71-79 W. 45th St.


### BURIAL OF THE SOLDIER BOY

By Wilmer Bryton Elwyn

Dedicated to Lieutenant William A. Daniel

Touch him caressingly,
Lift him with care,
Let your hand blessingly
Rest on his hair,
Looking so innocent, youthful and fair.

Think of him tearfully,
Lay him away,
Muse on death fearfully
Claiming its clay,
Fate sure to all of us coming some day.

Scarce we, beholding him,
Think of him dead,
Death's grasp as holding him,
And his life fled.
Flag furls enfolding him, pillow his head.

Cover him carefully
Over with earth,
Think of him prayerfully,
Counting his worth,
This that remains of him, covering with earth.

Though we have buried him
Under the sod,
Angels have carried him
Up to his God;
Here but the form of him under the sod.


## Church building specialists

Since 1922, building over 100 churches—all denominations, sizes and styles. Flexible financing. Write for information.

**Southeastern Construction Co.**
**CHARLOTTE, N. C.**

## Sarah Lee Kitchen

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

**When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SOLICIT YOUR ORDER:**

**Christian Nurture Series**
**Christian Living Series**
**Pastoral (Chalmers) Series**
**Cloister Press**
**Christian Education Units**
**Episcopal Church Series**
**New Sunday School Lesson Series**
**Church School Text Books**
**Work Books and Guides from Morehouse-Gorham Co.**
**Cloister Press & Jacobs**
**Cross & Crown System of Attendance Pins, etc.**
**Bibles, Testaments**
**Prayer Books and Hymnals**
**Write us for catalogue and Prices.**
**Episcopal Church Book Store.**

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
**Episcopal and U. S. Church Flags.**
**Send for Circular with prices.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March, 1942. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 146 Plainsfield, N. J.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
**Custom Tailoring for Clergymen**
1837 *Church Vestment Makers Over One Hundred Years* 1943
**COX SONS & VINING, INC.**
131 EAST 23rd STREET, NEW YORK, N. Y.

## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

SAMPLE FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

# CHINA: Our Greatest Opportunity

CHINA today offers the greatest opportunity for work the Christian Church has ever faced. . . . The whole course of Christian civilization may well be determined in China . . . We must not fail to share with the Chinese all that Christ has given us." These and other comments by men who know China indicate the Church's opportunity there today and in the years immediately ahead.

The sweeping changes which have taken place in China in recent years; the upheaval which has sent fifty million Chinese into the west and southwest of their nation and the resultant mushrooming of cities and towns with the coming of this new population are well known to all.

Perhaps it is not too clearly understood what an important part the Christian Church and more especially our Episcopal Church has played in these developments. The Episcopal Church has been in the vanguard and in the midst of all these changes since the earliest months of the war when our Chinese clergy from the Yangtze Valley shepherded their congregations on the long dangerous journey as refugees from the invasion. The Church, in other words, has been constantly with the Chinese, Christian and non-Christian alike, during their travail. And thereby has been written what is likely to be adjudged one of the most glorious chapters in our Church's long history.

In free China, embracing the western and southwestern portions of the country, our work now includes Hua Chung College at Hsichow near the Burma border; secondary schools at Tsingchen and Maolin; work among students at Kunming; evangelistic work in many places, notably in Chungking, China's war-time capital; clinics and health centers, especially at Hsi Hung, near Maolin, providing the only relief available for miles around.

This task is going forward against what seems to many insuperable obstacles. The cost of living has risen appallingly. The simplest fare in Kunming, for example, costs six dollars a day in U. S. currency, for one person. Teachers at Tsingchen have been working at night by the light of beef tallow candles to conserve expenditures. Clothing costs have risen as much as eight-fold in the past year.

In what is now occupied China, our missionaries are interned but the Chinese clergy and lay leaders are at work and most of the parishes and missions are active. St. John's University, Shanghai, under Chinese leadership, has its largest enrollment. After the war there will be great expansion in the three large districts, Shanghai, Anking and Hankow, which for so many years have been the special responsibility of the Episcopal Church. We must be prepared to meet tremendous needs and opportunities, both in material reconstruction and in personnel.

In spite of all the hardships which our China missionaries face, there is no complaining. Instead, one of them writes: "We cannot tell you the depth of gratitude that stirs us when we think of the way you at home are standing back of us."

Perhaps we should answer: "We have done so little, so late." But above all, we must say: "We are going to do more! More in money to help you meet the tremendous costs! More in personnel to help you keep on with your task!"

The Presiding Bishop puts China at the top of the list of opportunities in the Christian Offensive which he will call General Convention to undertake. China is truly our greatest missionary opportunity today!

THE TIME HAS COME WHEN THE CHURCH MUST LAUNCH A CHRISTIAN OFFENSIVE DESIGNED TO TAKE ADVANTAGE OF SOME OF THE TREMENDOUS OPPORUNITIES RESULTING FROM THE WAR.—The Presiding Bishop.

The National Council, 281 Fourth Ave., New York 10, N. Y.
Advertisement.

Vol. 109—No. 45

13 NOV. 1943

# The Southern Churchman

## FOR THEE, O SON, MY SOLDIER

For thee, O son, my soldier,
My heart its watch hour keeps
My every breath comes trembling
My soul cries from the deeps
Lest I no more forever
May hold thee in my arms
As I so oft did comfort
Thy childhood's quick alarms!

My only son, my soldier,
So full of tender grace,
How oft thy feet came running
To seek me in my place!
Now, now they've turned them from me,
When manhood's reached at last,
To bear upon thy bosom
The hatreds of the past!

My son, O dear, my soldier,
How strange it seems that thou
Who wept for a dead robin
Must change, be ruthless now!
And though, to save thy country,
Hell's shocks must be withstood—
The teaching of the Master
Is yet thy only good!

Son, wheresoe'er thou strivest
My heart strives with thee there,
Remember, I am living
For thee in constant prayer!
And when the bloody horror
Strikes in they mortal hour
Oh, rest thee on thy Saviour,
His love is all thy power!

*—Constance Brown in Religious Herald.*

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## LETTERS

### CAR NEEDED

**Worker Among Navajo Indians Appeals to Churchman**

November 1, 1943.

Mr. Editor:

Miss Virginia B. Gesner, after successful missionary work first at The Good Shepherd Mission, Fort Defiance, and latterly in the Diocese of Sacramento, is returning to her first love and goes into residence at a little settlement strategically placed, from which she will be able to do intensive work in a field which for years has been cared for from The Good Shepherd Mission itself. This field consists of the Central Indian Agency—the headquarters for all the work on the far-flung Navajo Reservation,—plus the Settlement at the Government Coal Mine several miles away and all the people in that general area. For this she needs a car as there is absolutely no public conveyance operating on the Reservation.

The Executive Board of the Woman's Auxiliary have ruled that their policy does not include the purchase of a car. The Good Shepherd Mission, nor the District of Arizona, has any such amount either.

I, therefore, appeal to some one, or some parish, or some diocese, to provide us with such a car. In this country used cars bring such outrageously high prices that it would be better all around if a new car could be provided. This offers a wonderful opportunity to be of great use to the development of the Church's work among the Navajo Indians and those who work with them.

Walter Mitchell,
Bishop of Arizona.

The Bishop's House, Roosevelt Street, Phoenix, Arizona.

### REGARDING FASTING

Mr. Editor:

Regarding fasting Communion, as reported in the special article in The Living Church, certainly that reporter used an unnecessary simile. Our trouble is that frequently people make "railing accusations" against large groups, without sufficient thought, or charity. This is exemplified on page three of the current Southern Churchman, where without exception or amplification we are told that "Italy and the other deluded nations disregard the precincts of the sacred in man." Whereas it is the sentence following in "Haven" which is of value, namely, that "it is how much we can forgive and rewin of their souls that will make the zeal for the house of freedom worth whatever has been consumed".

I do not believe that the majority of fasting partakers would agree with the simile used as quoted from The Living Church. Personally I believe that cleanliness within the body is about as important as washing the outside. However, I think that most women will take the report as the excited exclamation of a wrought-up woman; and perhaps she should be "more pitied that censured".

Thom Williamson.
Narragansett, R. I.

### NEWS ITEMS OF THE CHURCH

New York, N. Y.—English churches in Palermo and Taormina, Sicily's best-known towns, are intact and the latter is in use by Army chaplains, according to information received in the Gibraltar diocesan office in October.

British bishops in various parts of Africa continue to report numbers of men confirmed. In Algiers, Bishop Buxton of Gibraltar, recently confirmed 48 men on behalf of Bishop Morris of North Africa. In Tunis, the English Church which had been closed for six months, was opened with the arrival of the British Army, and although the church seats only 120, a bishop from New Zealand had a confirmation service in it for 190 candidates. In the diocese of Gambia on the West Coast, Bishop Daly confirmed 36 African soldiers at a military hospital near Bathurst, and nearly 60 Africans at another station.

### TO OUR FAMILY OF SUBSCRIBERS

**Dear Friends:**

**We all wish to cooperate with our Government in every way at this time. The Postmasters all over the country are asking us to add the zone number to the addresses of subscribers. We are asking you to supply us with this address in all communications with us. Also, please note: We no longer hold the P. O. Box 1274, as in former years. Our address is The Southern Churchman, 110 West Franklin St., Richmond (20), Va.**

Internment of two British bishops is reported through the Red Cross: Bishop F. S. Hollis of Borneo, with six of his clergy and three women missionaries, is in the Borneo Internment Camp, John Wellington, bishop of Shantung, the diocese next to Shanghai, is in one of half a dozen camps near Shanghai, where 20 or more of his staff, men and women are also interned.

* * *

### SCHOOLS FOR ADULT EDUCATION IN SESSION

Boston, Mass.—Diocesan Schools for adult education are now in session in all three of the Massachusetts arch deaconries. The central one, located in St. Paul's Cathedral on eight Thursday evenings through November 18, offers a choice of courses at three sessions, and gives specialized training to lay-readers on the Bible, Prayer Book, and Voice. Outstanding in appeal is Bishop Raymond A. Heron's series on an approach to the Bible through a study in personality; Dr. James Grier Miller's psychiatric course on understanding people; and a series of addresses under chairmanship of Archdeacon Arthur O. Phinney, on understanding modern youth, given by experts in religious, educational and welfare approaches. The schools are under auspices of the Diocesan Department of Religious Education.

* * *

### BISHOP OLDHAM PARTICIPATES IN TWO CORNERSTONE ANNIVERSARIES

Morris and Sidney, N. Y.—On the Eve of St. Luke's Day, Bishop Oldham happened to combine with his initial visitations in the Deanery of the Susquehanna the observance of two significant anniversaries.

The first was for one hundred and twenty-five years since the laying of the cornerstone of Zion Church, Morris, commemorated by a parish corporate Communion. At the same time St. Paul's Church, Sidney, had a parish Communion marking the fiftieth anniversary of laying its cornerstone. Bishop Oldham preached the sermon at the former service and confirmed a class and preached at Evening Prayer at St. Paul's. Zion Church, the Rev. L. Curtis Denney, rector, is a rural parish, including the surrounding countryside. The Rev. Robert H. Moore is rector of the Sidney parish which now serves a community created by a vast war industry.

# HAVEN . . .

By J. W. KENNEDY

LAST NIGHT I discussed the question "how to talk to someone about Christianity" with a group of young people. Earlier I sat in on a forum discussion centering around the meaning of Christ, who is the center of our universe; again with young people. Still earlier in the afternoon I sat with another group, this time of adults, to consider seriously how to pass along the fruits of our belief in Christ. The whole point of what I am recalling is that both young people and adults are busy at the supremely important task of "knowing Christ and making him known". In each group we found ourselves tacking every thought under one of three headings: 1. Keeping responsibility and opportunity always ahead. 2. Keeping Christ central. 3. Finding something of the eternal in everything temporal. As we pondered Jesus' life we learned some of the reasons why crowds came from far and wide because they had "heard of the things he was doing". Most of them came with some disease or sickness. (Matthew lists demon possession, epilepsy and paralysis.) For He cured so many people that all who had any ailments pressed up to Him to touch Him—"because power went forth from him and cured them all". Even in this period of conflict in Galilee, the record of which begins with Mark 3:7, the growth of Jesus' following was rapid. Those who came because of some physical suffering went away rejoicing in their forgiveness of sin also.

In the earlier pages of the gospels we do not find an analysis of the causes and the cures, but we gather from the results that a great many of the causes were conflicts within, not yet resolved, which had produced all manner of frustration and functional disorders, even blindness and paralysis. There is frequent reference to demons who were cast out and who picturesquely converse with Jesus, their arch enemy. The badness in man always screams "bloody murder" when the hand of goodness writes doom upon the wall of time.

Most of my work yesterday was the attempt to get people so close to Jesus that the touch of His hand upon theirs would result in a transformation of their desires and start such a complete following of Jesus' mindways and heartways nothing could ever win them away from Him again.

UNTIL WE COME CLOSE enough to Jesus, that is, delve minutely into the record of His life wherever it is written, to understand His viewpoint, the way He thinks and feels, we shall find it difficult to succumb to His influence. Mark, Matthew and Luke bear unanimous testimony that any contact with Christ did something to individuals and they were never quite the same again. If we have not yet experienced one of the life-uplifting moments in His presence, try this plan following "Haven" this morning:

Try to picture Christ as you imagine Him to be, as an actual flesh and blood person. Gazing at or remembering Sallman's Head of Christ will help materially.

Jot down all of the things you see written in His face. Such words as poise, vision, courage, stature, wisdom, faith will soon appear on the pages of your notebook.

Take one of these characteristics and with the picture of Jesus still in front of you pin it down and find where Jesus got it. Take poise, for example. His poise came from an inner assurance of a God on whom one could depend for strength and guidance. Therefore, Jesus was prepared to face and to choose. Faith in God was the center and circumference of His life. That is His secret.

We should then compare notes with the poise or lack of poise of our own yesterdays and this coming today. Have we placed our confidence in this God or in self? Have we been able to meet disturbing moments with calm assurance of His presence? Just looking at this imagined portrait of Jesus should arouse desires strong enough to hold our feet steady as they walk, our hands accurate and friendly as they work, our faces (eyes and mouth) happy and alive to every other creature as they reflect a bit of the glory of this moment of devotion at the crack of dawn.

# *This Week . . .*


THE COST OF LIBERTY—No. 2 in Series . . . . . 4
By the Rev. William Moody, D. D., rector of Christ Church, Baltimore

THE GLORIOUS CHRISTIAN MINISTRY . . 5, 6, 7, 8
By Lieutenant Commander C. Leslie Glenn, Chaplain, U. S. N. R.

FEATURES

Haven . . . . . 3
J. W. Kennedy.
Editorials . . . . . 9
News . . . . . 11


NOVEMBER

1. All Saints. (Monday.)
7. Twentieth Sunday after Trinity.
14. Twenty-first Sunday after Trinity.
21. Sunday next before Advent.
28. First Sunday in Advent.
30. S. Andrew. (Tuesday.)

* * *

COLLECT FOR TWENTY-FIRST SUNDAY AFTER TRINITY

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ Our Lord. Amen.

# *The Cost of Liberty*

*Second in the Series on Liberty*

By WILLIAM MOODY

Acts 22:28. "With a great sum obtained I this freedom."

THESE ARE THE WORDS of the Chief-Captain of the Roman garrison in Jerusalem, and they were spoken to St. Paul, whom he had rescued from mob violence in the Temple Area. The Chief-Captain, according to the custom of that day, had ordered the Apostle beaten with the cat-o-nine-tails to force some confession of wrong-doing from him.

The Apostle asked, "Have you the hardihood to flog a Roman citizen?" When the Chief-Captain heard that, he immediately countermanded his order for the flogging because he knew that Roman citizenship carried with it certain liberties which might not be lightly regarded. The Roman State protected its citizens in those days, and woe betide any person who caused a Roman citizen to be flogged uncondemned.

Not everyone under the jurisdiction of the Roman State was a Roman citizen. The high liberties of that position belonged to relatively few. In that day the privileges of Roman citizenship might be bought—but not cheaply. Citizenship was a valuable prize to be diligently sought with a life-time of hard work, for to become a citizen meant deliverance out of the hands of innumerable petty magistrates, local courts, and local regulations, into the wider justice of the Roman Courts and of the Roman law. It meant that some of the dignity and sanctity of the great Empire settled like a cloak upon the shoulders of the citizens of that Empire.

So it was that the Chief-Captain looked with surprise upon this quietly-dressed, seemingly undistinguished fellow whom he had rescued from the mob, who now claimed to be a Roman citizen. The Chief-Captain was also a citizen of the Empire. He had purchased his citizenship. As he looked at St. Paul the picture of what citizenship in the Empire was actually worth,—as illustrated by the scene before him,—flashed through his mind. And he remembered what a staggering price he, himself, had been forced to pay for it. So he said,—more to himself than to the Apostle,—"With a great sum obtained I this freedom!"

And St. Paul replied, "But I was born free!"

I HAVE CHOSEN this little story as a background for what I have to say, because I think it will help us to understand certain simple but very important things about the liberty which we have here in America, and which we are now called upon to defend in a great and cruel war.

The first of these things is,—obviously,—that liberty is costly, even for those who have been born free!

The moment you begin to talk about liberty here in America today a certain amount of unreality enters at once into the discussion, both for the speaker and for the hearer. Our talk about liberty is apt to be unreal because we have no real conception of what it means to have no liberty.

We read about the sufferings of the French people under the heel of the cruel conqueror,—two ounces of butter a month for a man working hard to make munitions for the armies of his conquerors, half a pound of meat a month, one egg a month if he is lucky, no fruit, few vegetables even in summer, a few quarts of clammy flour made more of potatoes than of wheat—we read about it, and then go and sit down to a good meal. And as we eat it we complain about how dreadfully we are being rationed. We have no idea, as yet, how deeply liberty can be cut!

We read,—over a good breakfast,—that fifty Norwegian hostages were shot by the German conquerors yesterday as a reprisal for British raids. We put the paper aside. But who were those hostages? Did they have anything to do with the raids because of which they were shot? No. They gave their lives because the conquerors could not catch those who helped the raiders.

Then who were those hostages? One of them was the school teacher. Another was the mayor of the town. Another was the president of the local bank. One was a fifteen-year-old boy whose mother had sent him to hold her place in the bread-line. They took him because they had orders to shoot fifty, and could only find forty-nine.

Do we have to wait until those names are home-town names before we realize how deeply liberty can be cut? Someone ought to tell us until we understand it thoroughly that in this war it is winner take all! We cannot lose this war and keep our liberty!

Like St. Paul, we have been born free; but unlike St. Paul we have never lived close enough to real tyranny to know it by experience for the dreadful thing it is; nor to know, by very contrast, the preciousness of liberty!

AMERICANS HAVE not always lived so far away from tyranny. American boys of an earlier day fought, and many of them died, to put tyranny away from us, and to keep it away. They knew what liberty is worth because they paid what it costs to get it. Like the Chief-Captain in Jerusalem nearly every generation of Americans has been able to say, "With a great price obtained I this freedom!" Now it is our turn to learn to say it.

Now, there is a downright practicalness in St. Paul's talk about liberty with that Chief-Captain in Jerusalem. I am going to put it into modern idiom. Here is a police officer,—for that, in effect, is what he was,—who has just called out the riot squad to pull a man away from a mob that was beating him to death. To cause a riot in the explosive city of Jerusalem is against the law.

"What did you do to cause this disturbance?" asked the Chief-Captain.

"I did nothing," replied the Apostle. "I was attacked without cause!"

"All right, boys," said the Chief-Captain, "take him into the back room and see what you can get out of him."

"Are you in the habit of flogging Roman citizens?"

"What did you say?"

"I said I am a Roman citizen!"

"Wait a minute, boys! I can't take a chance on this. Can you prove your citizenship?"

"I can."

"Take your hands off him! Didn't you hear what

(Continued on page 8)

# *The Glorious Christian Ministry*

*Address at the Virginia Seminary Commencement, Sept. 9, 1943*

By LT. CDR. LESLIE GLENN, CHAPLAIN, U. S. N. R.

TWENTY YEARS AGO, almost to the day, I arrived for the first time, on this Hill. By mistake I had come a day too soon for the opening of classes that fall. It was a pleasant mistake. I wish I had come two days early, or a week, or a year early. I could not have come too soon, or in the years that followed, too often. And the first thing I want to say today is thanks to the Virginia Seminary, to which I shall always be indebted.

Of the giants on the faculty in those days, no one is left but Dean Zabriskie. There is a rumor that he was teaching here in Civil War days, but that is untrue. It's a marginal gloss. I can testify that he was only a Seminarian when I entered. I shall give you no reminiscences, no history, nor shall I attempt to explore any of the possible differences between those days and now. I mention twenty years ago because since that day I have had an extremely happy life, and I believe that I owe this in no small measure to this place.

I came into the ministry the hard way. My home was religious, but not articulate, we had no family prayers or grace before meals. I always went to poor parishes and I don't mean financially poor. They were common-place, with dull sermons. I never saw the church in strength or great effectiveness. We were brought up to go faithfully, however. But there was naturally a great deal of uncertainty about taking a step so unusual for one of my acquaintance, as going into the ministry. After college, where I was trained to be an engineer, I spent a year of indecision and mental stress in business and another year teaching school; but from the day in September, 1923, when I walked into St. George's Hall in the Seminary and knelt beside that bed, I have never had a moment's doubt. I can subscribe to what Cardinal Mercier said near the end of his life,

"Like every other mortal, I have known joy and I have known pain; but I have never been unhappy."

ONE of my chief interests has been to get more men into the ministry. I constantly preach about it to Midshipmen now. My Commanding Officer says I am not the best preacher he has ever heard, but I am the most ingenious, because, no matter what text I give out, the subject always returns to the necessity of many of them going into the ministry as soon as the war is over. I tell them that the war gives them another chance to decide their life work. As it did to Jonah, the call of God may come to them a second time when they are demobilized.

This introduction is longer than I generally approve when criticizing in Homiletics, but I made it long and I hope emphatic, because my subject is the difficulties of the ministry, and I want you to consider them against the everlasting truth in the background, that there is no higher calling in the world. Roland Cotton Smith, who was born in a Rectory and became a clergyman, said, "If you are born on the top of a mountain, what is the use of going down?"

I divide the subject into three parts. That again, I learned here, and I have never been able to improve on it. The temptations of the ministry are physical, mental, and spiritual.

I

In their most elementary form they are **physical**, turning stones into bread. We are sometimes blind to the force of this metaphor, because we take it too literally. We think we are not tempted this way because we haven't the power to turn stones into bread. As a matter of fact, we have. It means partly the power to get bread easily. In the beginning it was said, "In the sweat of thy face shalt thou eat bread." That isn't true for us, and we have to make it true or we aren't turning stones into bread.

Bishop Lawrence often said that every clergyman could not preach a good sermon, but every clergyman could have a clean church. "I'd have the best lawn in Massachusetts," he said. "There is no excuse for crabgrass as long as you've got strong fingers and can bend over!"

BUSINESS MEN are indulgent about our failure to answer letters, but it's a shabby thing. Spiritual gifts are one thing, but writing letters on time is simply a matter of denying ourselves sleep.

St. Francis served His Lord at first by rebuilding a church with his own hands. Most of us are glad enough to work with our hands as occasions demand. The stories of clergy in floods and other emergencies, or the stories of chaplains serving in any way they can at the front, illustrate a kind of physical energy which is one of the glories of the ministry.

The heart of the temptation is really not here. It lies, I believe, in what Neibuhr calls a kind of un-Christian mysticism that tries to avoid the physical universe. It is almost like the ideal of the rapidly disappearing Chinese gentleman who disdained soldiers, farmers, and servants, and whose badge was the long finger nail.

We remember that we are to avoid serving tables and that's all right; but the tables must be served, and we are not better than the people who serve them; we just happen to be excused from this so we may give ourselves to the ministry of the Word. But the one who serves tables is feeding us. And if he stops doing it, we must do it, for if you don't eat you can't pray.

Our Lord said, "Man does not live by bread alone." He does live by bread, however, although not bread alone. Here I shall throw in a few examples tumultuously, as Kierkegaard said.

Clergy sometimes look down on Y. M. C. A. secretaries. All they do, we think, is provide gymnasiums, cheap rooms and pleasant surroundings for strangers, pool tables near Navy Yards. They are really doing what we talk about. Or we say we are not social workers with card indices and a case load. They don't like us any more than we like them, I am afraid, and this is one of the saddest things in our communities today, the estrangement between the one who talks and the one who does. It is three-quarters the talker's fault; he is supposed to be more appreciative and articulate.

Sometimes we say of a fellow clergyman, "he's a Rotarian," and that means he's on the school board, he raised funds for the Public Library, he is chairman of the hospital clinic. These things, and many like them in the community must be done. If someone else will do them and leave us to do other things, good; if not, we must find the physical energy to do them.

The Archbishop of Canterbury makes what he calls the quite outrageous statement that this world can be

saved from political chaos and collapse by one thing only, and that is worship. This is not an outrageous statement to us, we agree with it, and for that very reason, we must set it against the Archbishop's other statement that Christianity is the most materialistic of all religions.

IN THE DAYS AHEAD, building the peace will be a technical problem as well as a moral and spiritual problem. It's a matter of organization, of credits, of trade, of the use of power. We may be experts in the moral and spiritual, but we must not despise the technician, for without him, we are lost. Every moral problem has a technical side just as every technical problem has a moral side.

All of this failure to understand the physical springs from lack of courage about our ministry. In essence, our situation is like that of the peasants we read about on Polish trains shortly after the Germans overran that country. The people were transferred in cattle cars for hundreds of miles, sometimes without food or doctors. It was observed that in cars where someone could sing songs about Poland or read the Bible to them, or preach, the people survived the ordeal, and in cars where no one spoke they died even when they were not cold or hungry. "Like sheep not having a shepherd," our Lord said compassionately. The one in society who stands up and talks is the minister. Who tells him to speak? How does he know it will help? Those are the hard questions, and sometimes the strain of that uncertainty is so great, that if he seems, through God's grace, to be helping people, he may make the appalling error of supposing that he is sufficient, that the train does not need an engineer, or that doctors are superfluous, or that those who feed the people sandwiches are doing a menial task. We all need courage to proclaim that man does not live by bread alone, let us not try to bolster that courage by saying that man doesn't really need bread at all but only what we can supply.

II

THE SECOND PLACE where courage is required is in overcoming mental laziness. One day when I was a student here, my room-mate and I were washing his Ford over by the Post Office. Bishop Tucker came by and found us hard at work. The next day we were not well prepared in class. Probably it had no connection, but the Bishop remarked that mental laziness was more subtle than physical laziness, and one often tried to hide his mental sloth by a great bustle of physical work. After that we washed the car behind the barn! My room-mate has since become a distinguished Bishop, and when he received a D. D. Degree from this Seminary, Bishop Tucker mentioned that he remembered him in the Seminary swinging by his knees from the water tower. He was swinging from the water tower, it can now be told, because he was trying to distract the Bishop's attention from the fact that we were washing that car again.

Mental laziness can be covered by physical activity, and as Bishop Tucker further told us that day, spiritual laziness can be covered in turn by mental industry. It is what the psychologists call the substitution of a minor for a major loyalty.

Our mental task is more important to us than any physical task, even if it is only the mental exercise of appreciating the physical labor of the world. Of course, it is much more than this and to maintain it takes courage.

Courage to say No to distractions. To return to the Polish Refugee train, what is required is the courage to sit in the corner of the baggage room before the journey starts, praying and desperately trying to scribble something to say in case we have a chance later to speak. All around us people are gathering food, and medical supplies, and that is absolutely essential, but for us it is equally essential to have something to say when they look up to us later.

Our Lord's temptation on the mountain might be described as an intellectual one. In a sense it could happen only to an imaginative person who could see all the kingdoms of the world in a moment of time. The adversary argues by indirection which requires mental effort to see through. The unthinking are swayed by suggestion. "Tell them big lies, and repeat them" is Hitler's declared cynicism for dealing with the ignorant. The minor premise in the devil's argument is put almost casually, in an aside, "All this glory is mine, and to whomsoever I will, I give it." Our Lord did not reply that He did not want the kingdoms of the world. He very much wanted them. But His mind went straight to the catch in the argument. The kingdoms of the world do not belong to the devil; they aren't his to give away. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

OUR LORD REMARKED once on our ability to read the sky and understand the weather, and our inability to discern the signs of the times. Who really controls the world? How is God seen in history? These are fundamentally intellectual questions, answered by study and observation. One illustration is enough today, the general failure of the clergy to understand the war.

For twenty years we were saying that we were opposed to the last war (this did not come from reading our diaries, this is what we thought as we looked back). Though opposed to war, we saw ourselves as gradually pushed into the last war by the munitions makers and international bankers and militarists. Never again! In the first place another world war would never come, but if by some chance it did, some clergy of course might be untrue to their ideals and support it under pressure, but the rest would go to prison. The war has come, not many clergy are in prison, the one or two conscientious objectors I know are not saying anything. Is it because the pacifist clergy have lost their courage? No, it is because they have changed their minds. What certain newspaper writers and statesmen saw in 1938, they saw in 1941 (in December to be exact). We can't fault the clergy for lack of courage. We all know that men would go to prison cheerfully today if they did not believe in the war. But we can fault them for lack of thought. They are preaching now a war which they did not see coming, which they did not prepare for (to the loss of thousands of lives), and which they never understood until the honor roll in the church porch and bereaved widows and parents made them understand.

Or do you still have the uneasy feeling that it is a ghastly mistake which we got into in some utterly unpredictable way, in a world where God's judgments are no longer true and righteous altogether? That we have prayers, and refer to the defeat of tyranny in our sermons, only because our people are suffering, and there is a spirit abroad of fellowship and dedication which we cannot ignore, however mistaken it may be? Do you think, then, that it is enough if the clergy are simply sensitive reporters of the moods of their people? Is it embarrassing to American Christianity that the signs of the times were discerned by

Churchill and Roosevelt, by commentators like Dorothy Thompson and Walter Lippmann and not by the church papers or most of the sermons prior to 1942?

If these things are true, they are worth saying now, because they may rouse us to the more important task of understanding the coming peace. When we fail, the fault is almost entirely an intellectual one, and comes from a poor background in theology and a meagre acquaintance with contemporary affairs.

In building the peace, it will be good to change our minds, but we've got to do it faster. It won't be enough to be an echo of public opinion, part of the chorus. Everyone has his own radio; it is of no interest to repeat in Sunday's sermons what the commentators have said all week. We are called to be prophets, and prophecy is primarily intellectual courage, the nerve to trust what you see and read and what is given you in prayer.

It does no good to hide behind the thought that we are preaching the changeless gospel. The gospel is eternal because it has a contemporary application. And the very ones who grasp the gospel in its theological formulation have the most penetrating vision of things to come. An acquaintance with the classics is the key to the future.

### III

LASTLY, COURAGE is needed in the realm of spirit. Our Lord's last temptation was to throw Himself down from the Temple so that God's power could have an unmistakable physical demonstration. When the crowds later demanded a miracle, that cry awakened an echo in His own heart. The more religious you are, the more you want this miracle. But it is always asking for a certainty that is not permitted in this world. And that you and I also will always be looking for and must forever deny ourselves.

Take any rigid theory of Grace. The notion that the Holy Spirit is given in just such a way to a limited group, and is transmitted only by these means, (so that you can actually see on paper lists and dates, with the same eyes that could have seen the body fall off the pinnacle of the Temple and be caught by angels), is the materialization of the spiritual. This is not the same thing as belief in sacraments. A Sacrament is an outward and visible sign, never the only outward and visible sign. It is the claim of exclusiveness that is the sure mark of lack of faith. Exclusiveness bolsters courage. Exclusiveness so localizes the power of the spirit that no one presumably can deny it, and courage becomes less necessary. The men of every generation seek such a sign and no sign shall be given. Let us see this again by example.

I venture to think that some men throw themselves down from the pinnacle of the temple by making themselves unattractive. Let God send His angels so that there will be no question whose is the power! Now we know that human gifts can lead to vanity and be a barrier between a priest and his people. But to be unattractive on purpose, to be careless of our appearance, to try to make our reading and preaching monotonous, is a kind of desperate expedient which is not far from tempting God.

Professor Dodd, of Cambridge, begins one of his recent books by saying, "I want to remind my readers once again that the common people heard Him gladly". Our Lord was not an official minister, a mechanical mouthpiece for an exclusive avenue of grace. He was a carpenter, a fellow townsman, whose person and words held the promise of more life than had ever been seen. They wondered at the gracious words which proceeded out of His mouth. He taught them as one having authority and not as the scribes. It is what Dean Zabriskie used to call the difference between real and constituted authority.

I talked last week with a retired Chaplain Admiral, who is one of the priests working with the Military Ordinariate under Archbishop Spellman. He has been twice around the world visiting chaplains in all the fleets. I asked him what he told them. He grew vehement, "I tell these young fellows to stop trying to hide behind their office. They may get away with it in the outside world, but in the Navy if they don't like you, they'll freeze you out. I've seen devout Catholic Commanding Officers sidetrack a stuck-up priest so that all he's doing is minding a library and playing checkers with his yeoman."

Now playing checkers is not confined to the Navy; some people are playing checkers in the outside world. And it happens when the clergy, to bolster their courage, claim a mechanical system which supposedly controls the spirit. "I tell you, God is able of these stones to raise up children unto Abraham."

"The wind bloweth where it listeth."

Spiritual laziness may never be covered by a supposed physical system, nor can it be covered by mental activity. Charity is the greatest, not faith or hope. "The harlots and publicans go into the kingdom before you." I'm afraid that sometimes refers to us.

Agape is the norm, not gnosis.

"Christianity taught us to care," said the Roman Catholic theologian Von Hugel, "Caring is all that matters".

ONE GRAVE DANGER of the ministry is that it is possible to be proud of the achievement of orthodoxy, or to be sure of a mechanical system, and then it becomes your duty to eliminate those who will not agree with you, always for their own good. The Fascism which we are fighting in politics today was really learned from the thoroughly logical, completely consistent Catholicism of Rome. Roman Catholicism is not totalitarianism in the church; totalitarianism is Roman Catholicism in politics. When Franco won in Spain, he gave education back to the church; Petain did it in France. If you are tempted to admire this in history, watch the events of the next twenty-five years. Or look back for two hundred years at the history of Ireland, Spain, Mexico, South America and Italy. God is not mocked. To force people as Jesus never forced them in His life, is to go God one better. We may never have the power to persecute minorities, we may think we never would have the desire. Let us go further and give up all theories of exclusiveness that logically lead to persecution. Let us ask for the courage to trust in Christ's spirit without reducing it to mechanics or syllogisms. One of Cardinal Newman's mottoes was "Holiness not peace". Peace comes sometimes from what the psychologists call integration on a lower level. There's a lot of downright peace in scrubbing an automobile when you ought to be studying theology. And there's a lot of peace in rehearsing doctrines when you ought to be seeking holiness.

And, gentlemen, holiness is our goal.

Our Lord is alive today, so are His enemies, the very same enemies. We often think He came to supersede paganism; he said He came to supersede pharisaism. "The scribes sit in Moses' seat." That also may refer to us. We are the successors of the official ministers who were His enemies then. If there were Pharisees in His day there will be Pharisees today.

When a novelist or playwright tries to show clerical life this is what he hits on—the fight within the church

against compromise—the truth of Christ contending constantly against the truth as men see it. You and I know the novelist often does it badly because he represents the devil as the Bishop or the Senior Warden. Whereas the devil is ourselves, within us. The brave young curate wants to clean up the slums, but the rich vestryman, to whose daughter he is engaged, won't allow it. That's usually the threadbare plot. The real drama is the rebellion against the moral law which is in all of us. We are serving a God in whose sight no man living is justified.

As Niebuhr says, "The final enigma of history is, therefore, not how the righteous will gain the victory over the unrighteous, but how the evil in every good and the unrighteousness of the righteous is to be overcome." If you love the Church, this must be your constant concern.

I end as I began; there is nothing in all the world as glorious as the Christian Ministry. I am sorry for those who have to do other things in this life. And for the trials and tribulations which I have been gloomily rehearsing to you, as I wish you Godspeed, I give you what Walter Scott wrote about Quentin Durwood: "He rushed on danger because he loved it, and on difficulties because he despised them."

* * *

**THE COST OF LIBERTY**

(Continued from page 4)

he said? I would hate to tell you what it cost me to get this freedom for myself!"

"But I was born free!" said the Apostle.

There you have it! Both these men knew exactly what they were talking about! Had the police a right to take this man they had picked up into the back room to flog a confession out of him? No! He was a Roman citizen! Paul of Tarsus escaped that flogging because of certain liberties which were his by birth, liberties whose great value he knew not by theory but by experience, liberties which the Chief-Captain respected because he shared them.

But there had been a time when this question of liberty was just as much a theory to St. Paul as it is to many Americans today. As a young man St. Paul esteemed his Roman citizenship very lightly. But when he got out on the road as a Christian missionary, and began to take the hard knocks as they came, and began to see for himself what happens to you when your liberties have been taken away, he began to esteem his Roman citizenship more highly. And he began to see something else,—that the freedom which Rome granted to a few favored citizens, God, through the Gospel of Jesus Christ, really meant for all mankind. So St. Paul became one of the truly great champions of human freedom. He saw that all mankind, regardless of race or nationality, could be brothers in the higher freedom of the Christian Gospel.

St. Paul never expected this freedom to come easily. He knew, from experience, that true liberty costs a heavy price. He knew how easy it is to turn liberty into license. He warned the Corinthians to "take heed lest this liberty of yours become a stumbling-block to them that are weak." And St. Peter told his converts, just as directly, to live "as free, yet not using your liberty for a cloak of maliciousness." Both these great Apostles knew how easy it is to turn liberty into tyranny.

LIBERTY FOR ALL, means law for all. Equal liberty means equal justice. Tyranny is not a total lack of liberty,—it is liberty unbalanced,—too much liberty for some, not enough for others.

Liberty is costly. Even if you have been born free, you must learn to fight to keep yourself free. There is never a moment in your lifetime without a watcher, ready to take away your liberty when your lack of vigilance gives him his chance!

I took much time last week to tell you why I think the Bible is the text-book of freedom, and why I think the Gospel is the source of our liberty. I reassert what I said then, and add to it what I have said today,—that it is necessary even for those who are born free to realize how much liberty is worth,—that the way to realize what liberty is worth is to come out from behind that Maginot Line that you have built for yourself in your imagination, and to take the measure of the enemies of liberty in the field of battle. Fight the battle for human liberty, not only against our enemies abroad, but in your own country, in your own town. The battle you fight as a Christian is much bigger, and far more grim, than the battle against the Axis powers. When the Axis has been defeated, the grimmest enemies of human freedom will still be in the field: and when the soldiers who went out to fight Hitler and Hirohito return with victory, the soldiers who fight the Spirit of Evil, who made these two tyrants possible, will still be in the battle!

Learn what liberty is really worth by fighting for liberty, and by perseverance in that fight!

Learn that liberty is a community affair, and not an individual affair. Liberty for one at the expense of others is not liberty, but tyranny. True liberty means, not that I may do just as I please, but that I stand equal with every other citizen before the law. Liberty means equal opportunity to rise according to ability. Liberty means equal justice under law.

To keep your liberty means tremendous watchfulness. There are many who would like to take our liberty away. We, ourselves, are often ready to destroy our own liberty.

Liberty means a higher brotherhood, a brotherhood beyond the usual limited and circumscribed definition of the term. True liberty cannot stop short of the ultimate. When liberty stops short of what it can reach, it ceases by that much to be liberty, and by that much is tinged with bondage.

SO LIBERTY MUST go on until real brotherhood is reached,—not license for everyone to do as he chooses,—not a free handout for every loafer who thinks the world owes him a living,—not an artificial leveling which smothers individual initiative,—but equal opportunity to rise according to ability, and equal justice under law, for all earth's millions, without regard to where they live, nor to what language they speak, nor to what race they belong. That, after all, is the Christian ideal. We have not reached it yet. To reach it will be costly. We will not reach it without a fight. But there are many in America who are ready for that fight.

* * *

# *BOOK NOTES*

**Martin Niemoeller,** Hero of the Concentration Camp.
**Martin Luther,** God's Man of Destiny.
**John Wesley,** The World His Parish.
By Basil Miller, Zondervan Publishing Company, Grand Rapids, Michigan.

These are three popular brief biograhphies (each just more than a hundred pages) which would be good material for young people for use in their programs, for Sunday School libraries, and for general reading. They are written in graphic style.

F. J. Warnecke.

# EDITORIALS

*"A Fraternity of Pessimists."*

In the New York Times Magazine of November Seventh, there is a timely article by Arthur Koestler, entitled, "We Need a Fraternity of Pessimists." Arthor Koestler is a native of Hungary. He worked fifteen years for the Ullstein newspaper chain in Germany. He was imprisoned and sentenced to death in Spain, during the civil war. He was reprieved and sent to France, where he was again imprisoned at the outbreak of the present war. Eventually he escaped to England, where he at present is in residence.

The gist of Mr. Koestler's article is this: We need to realize what we are fighting for; and what stupendous tasks we face after military victory is achieved.

To quote his opening paragraphs: "In this war we are fighting against a total lie in the name of a half truth. This is a more modest formulation than those currently used, but if we tentatively accept it, the present will probably appear less confused and the future less depressing.

"We call Nazism's New Order a total lie because it denies the specific ethos of our species; because by proclaiming that might is right it reduces civil law to jungle law, and by proclaiming that race is all, reduces sociology to zoology . . ."

But as the writer goes on our skirts are not entirely clear. "We live in a climate of half-truths." Pure democracies have not attained perfection. Mr. Koestler contends that we are approaching an interregnum—a period of chaos which will follow a collapse of the traditional values of a civilization. This sounds pretty pessimistic, and Koestler's plea is for "a fraternity of short time pessimists."

We believe this to be an unfortunate approach. Perhaps it is in the choice of words. As Christians we are, or should be, the most hopeful people in the world. In the true Christian community there is no room for the pessimists. However dark the clouds, however high the minds, however strong the might of brute force, the Christian knows within the depths of his heart that they are not pictures of the eternal.

If Mr. Koestler means by his fraternity of pessimists—a brotherhood of realists, then as Christians we can join his group. For the very optimism of the convinced Christian makes him a realist. Jesus was not blinded by the degradation of man's sin. He saw the dirt, He saw the meanness of man to man. He saw the pitiableness of man's efforts. But He knew that these signs were not the badges of the eternal life that the fraternity of mankind was destined to gain.

As Christians we must bind our realism by the strong bonds of hopefulness. We must not be afraid to face up to the great issues that confront us. And some of them are extremely unpleasant. But face them we must.

Here are some of them:

(1) A divided Christendom.

(2) Racial misunderstanding.

(3) The treatment to be accorded the defeated enemy.

(4) Economic justice to small minority groups.

(5) Political freedom to all minority groups, as well as religious freedom.

These do not cover the whole range of vital issues. We believe them to be among the main ones.

As Christians we must discover the way to be a fraternity of optimists. Hopeful people who will see even in the midst of darkness the shining of the Eternal Light in the face of Jesus Christ.

We will become hopeful people only when we are willing to face life's vital issues fearlessly and courageously.

Not pessimists but hopeful Christian realists is the need.

*The Challenge of the Larger Budget.*

It is hoped that the very fine slogan which Bishop St. George Tucker has set for our efforts during the next three years, will burn itself deep into the heart of every communicant. Have you forgotten it—"Through World Evangelism to World Fellowship in Christ."

With this as a guide, we have made, or are making, our plans in our various dioceses and parishes, to put real teeth into the slogan. The real teeth are the pledges we make through the Every Member Canvass, to support world evangelism.

Why is the Budget larger this year? Because the opportunities are greater. We cannot afford to miss the challenging tasks that face us in a chaotic world.

So to every Parish and mission station comes the call to stretch every sinew to achieve a larger goal, than ever before. May we not forget that even this larger budget represents only minimum needs.

God through Christ and His Church calls us to give the maximum of our efforts. Only so will "World Fellowship through Christ" be established.

## *Watch Important Documents Burn*

**Debt on Two Detroit Parishes Wiped Out, Churches Consecrated**

Detroit, Mich.—The Rt. Rev. Frank W. Creighton, D. D., Bishop of Michigan, is a constructive individual who normally, if he saw an important document going up in smoke, would make every effort to save it. However, twice on Sunday, October 24, he stood calmly by without the flicker of an eyelash and watched important documents burn to a crisp, representing the last vestige of debt on two Detroit parishes,—St. Matthias' and Emmanuel Church.

Both churches were consecrated that day, St. Matthias' in the morning and Emmanuel in the evening. Emmanuel, although established in 1919, is one of the youngest parishes in the diocese, having acquired parish status within the past year, and having been admitted to union with the Convention of the diocese last January. It has cleared off its debt entirely since that time, a debt largely due to the purchase of the property and the erection of the new building. Mr. Albert Gregory, Secretary of the Vestry, read the sentence of consecration, and Mr. H. C. Snow, Senior Warden, presented the Instruments of Donation to the Bishop.

The situation in St. Matthias' was somewhat different. This congregation was established in 1897 and became a parish in 1906. In the days of enormous prosperity, a fine new church was erected at a cost of $200,000, and at the same time extensive changes and additions were made to the parish house. After the depression the debt with accrued interest reached $213,000, and in 1937 the present rector, the Rev. Ernest E. Piper, was asked by the late Bishop Herman Page to undertake the saving of the church property. Five years ago the task of removing the debt was undertaken after a substantial adjustment had been made by the Receiver of the former First National Bank, who held the mortgage. In these five years the people paid $53,000 in principal, interest and repairs, making a total of $159,475 paid over the whole period on the entire debt. It is interesting to note that in the past five years only $40,000 has been received from pledges for operating expenses, the vestry estimating that debt reduction has taken about 60 per cent of the total parish income, and parish operating budgets 40 per cent. In less than two years past, $30,900 was paid on the debt principal, with the result that the old mortgage has been taken up, clearing entirely the church edifice. The only debt remaining is a small new mortgage of $4,000 on the parish house portion of the plant.

The service of consecration of St. Matthias' was attended by approximately 600 persons, representing practically a roll call of the parish communicant list. Several men and women in service were able to return for the ceremony.

The Rev. Mr. Piper, in commenting on the clearing off of the debt, stated that he felt it should be most encouraging to other clergy and parishes struggling with debts to realize that St. Matthias' has accomplished its purpose in a parish of middle class working people, with no wealthy members, simply through a united, concerted and intensive effort.

* * *

### DIOCESE OF RHODE ISLAND

**Convocations—Woman's Auxiliary**

Providence, R. I.—The Woman's Auxiliary of the diocese met in All Saints' Church on Oct. 20. The speakers were the Rev. John Lyte, the rector; and, pinch-hitting for Dr. Franklin, came Mr. Whitney, who made a very fine presentation of our Missionary effort from the point of view of "281".

The General Convention and its work is being discussed at length in Rhode Island. Many are disappointed at the neutral results of the votes on marriage, re-union, and intinction; while others are thankful for the votes as taken.

The Convocations in Rhode Island will soon have the pleasure of hearing Bishop Strider of West Virginia. They will meet in Providence, Pawtucket, Newport and Westerly. The Dean of the Narragansett Convocation, at Westerly, the Very Rev. Thom Williamson, of Narragansett, has asked the Very Rev. Irving A. Evans, a delegate to the Convention, to speak on its work, being careful to give both sides of each matter discussed—and this Mr. Evans, who is dean of the Providence Convocation, is well able to do.

The Rev. John Evans, a son of the Very Rev. Irving A. Evans, rector of St. Andrew's School, at West Barrington, has just been ordained to the diaconate, at the Cathedral in Providence. Taking parts of the service were Dean Evans and the Rev. David Evans, another son, now rector at Ashton, R. I.

On All Saints' Day the Rhode Island Clericus met at the Cathedral, where Bishop Perry had a service of commemoration for members of the Clericus who have died in the last five years. Also, there were reports from the Clerical Deputies to General Convention.

* * *

### TEN REGIONAL MEETINGS HEAR REPORTS ON GENERAL CONVENTION

Albany, N. Y.—Under the direction of the Ven. A. Abbott Hastings, ten Post-Convention meetings were held at convenient centers, several of them in conjunction with the Rural Deanery, to hear reports and discussion of General Convention. Bishop Oldham, clerical and lay deputies, and Woman's Auxiliary delegates were assigned as speakers in groups of three at each meeting. An enthusiastic interest was shown in official matters as well as missionary and devotional highlights of Convention.

## *Bishop Sherrill's Plea*

**That "This Year, This Diocese . . Will Move Forward"**

Boston, Mass.—By vote of the Diocesan Council and in cooperation with the Diocesan Field Department, Bishop Sherrill asked Grace Church, Everett, to release its rector, the Rev. Herbert L. Johnson, for a campaign of explanation and education in connection with the Bishop's request that parishes now meeting their quota, will make their objective ten per cent more than the quota; and that parishes not meeting their quota hitherto, will meet their quota in full or, if that is beyond immediate acceptance, will make a very substantial increase. To this end, Mr. Johnson is meeting with rectors and their vestries and addressing as many canvassers' rallies as may be possible. The clergy are enthusiastic and cooperative with this project calling for a definite forward step in a day when a Church of spiritual vigor and missionary zeal is essential. It is hoped that an affirmative answer will be given to Bishop Sherrill's plea that "this year, this Diocese—in faith, in deeds, in sacrificial giving—will move FORWARD."

**Boys Cultivate Cathedral Farm With Success**

Boston, Mass.—Rosy-cheeked boys presiding over a stand of vegetables, apples and eggs, catch attention from those passing by, these autumn days, the entrance to the offices of St. Paul's Cathedral. The produce comes from the Cathedral Farm at Hubbardston, and the boys are from the group which diligently worked there this past summer, with such success that they won verbal accolades from the state agricultural authorities and four prizes in Boston's 4H Club. This Cathedral project is interdenominational in scope; it gave ten weeks' training to boys of high school age and also made a contribution to the solving of food problems.

**Church in Action Presented by Service League**

Boston, Mass.—Masterly presentation of the Episcopal Church in action was made on October 29 when four districts of the Women's Division of the Church Service League held a regional conference in the Cathedral Church of St. Paul. Deaconess Elsie W. Riebe of China held her audience spellbound as she described the succour of 3,000 refugees and wounded Chinese soldiers on the mission compound in Ichang, a thousand miles up the Yangste. J. E. Blanton, principal of the Voorhees Normal and Industrial School in Denmark, S. C., was no whit less forceful and interesting as he told of the school's sound training which has enabled 65 per cent of its students now in the army to achieve a rating within ninety days of enlistment.

The morning session of the all-day conference included five "Triennial Workshops" discussion groups on action taken in Cleveland. The findings were presidents of the Women's Division the start of the afternoon session. Vice-

presidents of the Women's Division who presided during the conference were Mrs. E. Willard Flint, Mrs. Guy B. Howe, Mrs. Walter G. Perry, and Mrs. Everett R. Wilkinson.

### MORE MORTGAGES PAID OFF

Boston, Mass.—Paying off the mortgage has been the proud achievement of several parishes and missions, including All Saints', East Lynn, where W. Leighton Burgess, an exceptionally able lay reader, is in charge; St. John's, Fall River, the Rev. Cuthbert Pratt; St. James', New Bedford, the Rev. Shirley B. Goodwin; and St. Andrew's, Edgartown, the Rev. Carlton N. Jones.

* * *

### G. F. S. ELECTS BOARD MEMBER

New York.—The National Board of Directors of The Girls' Friendly Society, at a meeting in New York, elected Mrs. Stephen K. Mahon of Toledo, Ohio, as its representative on the national Executive Board of the Woman's Auxiliary. Mrs. Mahon succeeds Mrs. Harold E. Woodward, who has served her full two terms on the Board. Mrs. Mahon led the panel on "The American Scene" at the Triennial meeting in Cleveland.

Realizing that one of the greatest problems of an organization working with girls is leadership, one full day of the Board meeting was given over to Leadership Training. Miss Bernice Hess of the Girl Scouts of Greater New York discussed the Fundamentals in Leadership Training and the afternoon and evening was given over to workshops on worship, publicity, dramatics and on how to use the study program unit, "United We Make America". This is an adaptation of The Church and America's Peoples for use in youth groups.

Mrs. Harold E. Woodward resigned as president in order to be free for a different kind of work within the Society, and Mrs. William Walter Smith of New York was elected as acting president to fill the unexpired term. Mrs. Smith is a well known figure in the work of the national Girls' Friendly Society.

* * *

### CZECHOSLOVAKIA COMMEMORATED

Washington, D. C.—Commemorating the founding of the Republic of Czechoslovakia twenty-five years ago a service was held in the Bethelehem Chapel of the Cathedral of St. Peter and St. Paul on October 28, 1943.

Appropriately, this service was held in the same chapel where the sarcophagus of Woodrow Wilson, the great friend of this new Republic, is situated and at which the peoples of this valiant Nation have placed from time to time memorial wreaths.

Official and diplomatic Washington was represented in the presence of Mrs. Woodrow Wilson—Mrs. Owen J. Roberts (wife of the Associate Justice of the U. S. Supreme Court), Mrs. Wilbur Carr, widow of a former U. S. Minister to Czechoslovakia), Mrs. Butler Wright (also a widow of a former U. S. Minister to Czechoslovakia), the Ambassadors from Belgium, Greece, Yugoslavia, Poland, Cuba, Honduras, Ministers from Switzerland, Ireland, Luxemburg, Chief of the French Mission, Charge d'Affaires of New Zealand, 1st Secretary U. S. S. R., Counselors of Canada, China, Urguay, Denmark, and representatives of the State Department and Foreign Liaison Officers of the War Department.

Officiating in the service was Canon T. O. Wedel, Ph. D., warden of the College of Preachers, Canon-Chancellor C. W. F. Smith and Canon-Preacher Wm. Curtis Draper. The address was made by the Rt. Rev. George W. Davenport, D. D., retired bishop of Easton, Md., who is carrying on Episcopal duties in the Diocese until an election is made of a successor to the late Bishop James E. Freeman.

Bishop Davenport, in speaking of the past history of Czechoslovakia, described briefly the lives of the first and second presidents of the Republic—Thomas Garrigue Masaryk and Edouard Benes, taking as his text "I have set before thee an open door, and no man can shut it". The Bishop stated that Czechoslovakia and other enslaved peoples, though deprived of their life as a free people and all those things that made independence possible, had nevertheless, in their spirit shown an entrance into that region of truth and independence of soul which was still open to them. "Regardless of deprivations and hardships, life in concentration camps, laboring in German factories the great soul of the Czech people still lives."

The service was most impressive with the singing of the service by the choir of the Cathedral, brought to a climax by the placing of a wreath on the tomb of the late President Woodrow Wilson by His Excellency Vladimir S. Hurban, Ambassador of Czechoslovakia, during the playing by the organist of the National Anthem of Czechoslovakia and the National Anthem of the United States, and the congregation and choir singing the Recessional Hymn—"Faith of Our Fathers! Living Still." The service was a memorable instant in the lives of the Czechoslovakian patriots sojourning in Washington.

* * *

### BISHOP AND MRS. HELFENSTEIN HONORED

Baltimore, Md.—In accordance with his statement to the General Convention that he would retire on November 1, 1943, the clergy and officials of the Diocese of Maryland, in token of their affection and appreciation, arranged a program to mark the date.

At 11:30 a. m., Bishop Helfenstein was the celebrant at the service of Holy Communion, in the Bishop's Chapel, at the Diocesan House, for the members of the Standing Committee, the Executive Council and the Diocesan Staff. After the service luncheon was served at which the Bishop and Mrs. Helfenstein were the honored guests.

In the afternoon, from four until six o'clock, they were honored at a tea, to which the clergy and their wives, the members of the Standing Committee and the Executive Council and their wives, and the heads of the diocesan organizations were invited. On this occasion a silver loving cup was presented to the Bishop and the following testimonial was read by the Rev. Lewis Beeman Browne, senior priest of the diocese:

To the Rt. Rev. Edward Trail Helfenstein, D. D.
Bishop of Maryland:
True Father in God:
Devoted Bishop and Shepherd of souls:
Able administrator:

Your resignation as Diocesan, after thirty-six years as a Priest and seventeen as a Bishop, is an occasion on which the Clergy and Laity of the Diocese wish to record their appreciation of your arduous labors for the Glory of God and for the good of His Church and people.

It is devoutly hoped that future years will be for you and your gracious wife a time of well-earned leisure in which you will find ample opportunity for the exercise of your pastoral office.

A bouquet of lovely red roses was presented to Mrs. Helfenstein as an expression of affection and esteem.

* * *

## EAST CAROLINA

### Bishop Darst Consecrates New Church Building

Wilmington, N. C.—The new church building at Jacksonville, N. C., was consecrated by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina diocese, by the name of St. Anne's Church, on Sunday afternoon, October 24.

Jacksonville is the nearest town to the New River Marine Base and our Church will serve the large number of new people who have moved to the community and many of those who are at the Marine Base.

The building was made possible by a gift of the Army and Navy Commission and many parishes and individuals in the diocese.

The consecration sermon was preached by the Rev. Charles E. Williams, rector of Christ Church, New Bern, and the music was furnished by the choir of that parish.

### Regional Conferences Prepare for Every Member Canvass

In preparation for the annual Every Member Canvass, five regional conferences have been held in the diocese, at Wilmington, Edenton, Washington, Kinston, and Fayetteville. Nearby parishes and missions were represented at these centers.

The program of the diocese was presented by the Rev. Mortimer Glover, rector of St. James', Wilmington, and member of the Finance Department of the diocese; the Every Member Canvass by laymen of the parishes where the conferences were held, and the General Church Program by Rt. Rev. John Long Jackson, D. D., bishop of Louisiana.

The conferences were held for all the parishes and missions of the diocese, both white and colored, and the attendance was unusually good.

* * *

## SOUTH FLORIDA

### Bishop Wing Conducts Annual Conference

Orlando, Fla.—Clergy of the diocese held their annual conference here on Oct. 26-28, with Bishop Wing in charge and the Rev. Rex Wilkes, rector of St. Stephen's Church, Coconut Grove, leading the discussions. Nearly all of the diocesan clergy attended, being a group of forty-two, for whom the Woman's Auxiliary of the Cathedral served three meals daily in the Chapterhouse. "The Church's responsibility to the community as a whole" was the general topic discussed, with special consideration of juvenile delinquency. Rev. Mr. Wilkes stated that "the entire approach to young people in the Episcopal Church

is to be reorganized. We will try to reach them with a sane sex program and a moral character program in the Church activities, the high schools and in the homes".

The clergy decided to adopt the new hymnal when possible, throughout this diocese.

---

A lot adjoining St. Mary's Chapel, Stuart, Fla., has recently been purchased through a generous gift,—this providing space for the desired Church, rectory, and parish house.

---

**Rev. E. G. Mullin Attends W. A. Meetings**

Rev. Edward G. Mullin, formerly of the Philippines and now rector of Trinity Church, Florence, Ala., comes to South Florida as the representative of the Presiding Bishop, and has arranged his visit to coincide with the district meetings of the Woman's Auxiliary. These are being held in Orlando on Nov. 10; in Tampa on Nov. 11; in Sarasota on Nov. 12; in West Palm Beach on Nov. 16, and at Daytona Beach on Nov. 17. Bishop Wing will accompany Rev. Mr. Mullins on these visits. On Nov. 14, Rev. Mr. Mullin will preach in All Souls' Church, Miami Beach.

---

**Four Postulants Admitted**

Recent action of the Standing Committee of South Florida admitted four postulants as candidates for Holy Orders, these being Messrs. John D. Wing, Jr., son of Bishop Wing, who will attend the General Theological Seminary; James McKeown of New Smyrna Beach and Robert G. Donaldson of Ft. Lauderdale, who will both attend the School of Theology, University of the South; and Benj. F. Axelroad, attending the Virginia Theological Seminary.

* * *

**EMMANUEL CHURCH PROJECT GETS UNDER WAY**

Richmond, Va.—To commemorate the 83rd anniversary of Emmanuel Church, the women of the church are endeavoring to raise the sum of $500.00 toward a diocesan chapel to be erected in Arlington County, Va. This chapel will meet the urgent needs of 800 new families who have recently come in as Defense Workers on Government projects. Hundreds of children have no Sunday School facilities. It is hoped that every member of Emmanuel will contribute $1.00 or more as a memorial to some one who has passed on. Their names will be inscribed on a scroll, placed in an endurable box, sealed and deposited in the cornerstone, thus perpetuating the memory of loved ones for generations to come and making it possible for their labors to continue down future centuries. Already $370.00 is in hand. Please send your checks to Mrs. J. A. Johnston, Treasurer.

* * *

**RICHMOND CONVOCATION**

Richmond, Va.—The Annual Day of the Woman's Auxiliary of the Richmond Convocation was held October 27, in St. Mark's Church, the Rev. F. J. Warnecke, rector.

It began with the service of Holy Communion, the Rev. Mr. Warnecke, celebrant. The address was made by the Rev. Mr. Kennedy, rector of All Saints' and dean of the Convocation.

The meeting was called to order by Mrs. Charles H. Lee, chairman of the Convocation. Reports from the various activities were heard until 12 noon, when noonday prayers were led by Mr. Warnecke.

The five delegates who attended Triennial gave reports of that meeting, presided over by Mrs. Guy, president of the Auxiliary.

During the afternoon Mrs. Wm. R. Taliaferro, newly elected provincial representative on the National Executive Board, spoke on The Advance Missionary Program of the Church.

Mrs. Taliaferro is from Pittsburgh and succeeds Mrs. John Hill, who has been elected president of the W. A. of the Third Province.

---

**THIRTY-TWO NAVAI CHAPLAINS GRADUATED**

Williamsburg, Va.—Class 19-43 of the Naval Training School (Chaplains) was graduated October 24 in Phi Beta Kappa Hall on the campus of The College of William and Mary.

Thirty-two Naval Chaplains and five specialists—(Welfare) were in the group graduated.

The program was under the direction of Chaplain C. A. Neyman, USN, Officer in Charge of the School. The invocation was delivered by Chaplain J. R. Dugan, USNR.

The Chaplains' School choir under the direction of D. C. Gilley, Sp(W)1c, USNR sang "Forever Free", a Dutch chorale arranged by Lefebre; and "Go To Dark Gesthemene", by Noble.

Commander John F. ROBINSON, ChC, USN, Executive Officer of Naval Training School (Chaplains), addressed the graduating class. Chaplain Robinson said:

"Navy Men live in a world far different from the world of civilians. It's a world not restricted by township, city, or state boundaries. It's a composite world of shipmates from every class and clime. You gentlemen have voluntarily entered that world from the civilian world and thereby must expand your horizons. Your assets must be in proportion to the world in which you live. The dividends to your men will be in proportion to the world in which you live. One of your greatest assets will be a sense of humor and that sense of humor, likewise, will, be in proportion to the world in which you live. A sense of humor means basically a sense of relative values. That balance of values will permit you to sympathize with the over-burdened heart and to smile at the ludicrous and well-taken word or deed. A killjoy has no place in the Navy; nor has a fool. The man with a sense of relative values is neither. Be that man and you'll be the Chaplain who will bring God to men and men to God—in the Navy way.

"A young chaplain recently returned from sea duty and disastrous enemy action against his vessel remembers the first humorous incident related to the experience. This was in spite of the fact that his ship had been blown from under him."

"He was loved by his shipmates because he had preached to them, prayed for and with them. The men who found need of a sense of humor in order to live in the inadequate barracks at the beginning of this school are the men who are making headlines today."

"Keep your sense of humor and it will stand you in a good lead in the work you are about to undertake."

Following the address certificates of graduation were presented. The first verse of the Navy hymn was sung, and the benediction was pronounced by Chaplain W. J. Murphy, U.S.N.R.

Class 19-43's graduates and their age, religious connection, and home town as shown by next-of-kin addresses, are as follows:

| | | |
|---|---|---|
| BERRY, Solomon Forest | 42 | Churches of God in North America, Findlay, Ohio |
| BENNETT, Wilson | 36 | Presbyterian, USA, New York, N. Y. |
| BODIE, Thomas Henry | 42 | Catholic, Brooklyn, N. Y. |
| BUGLER, Joseph Thomas | 37 | Catholic, St. Joseph, Mo. |
| CAHILL, Richard Aloysius | 30 | Catholic, New York, N. Y. |
| COLDREN, Charles Martin, Jr. | 34 | Episcopal, Lancaster, Pa. |
| COPPENGER, Raymond Arthur | 34 | Baptist, S., Auburn, Ala. |
| COSTELLO, John Aloysius | 32 | Catholic, Jersey City, N. J. |
| DOLLENMAYER, Raymond John | 41 | Presbyterian, USA, Maryville, Tenn. |
| DUGAN, John Russell | 46 | United Presbyterian, Greenville, Pa. |
| EULBERG, John Joseph | 38 | Catholic, Madison, Wis. |
| JACOBSON, Lloyd Erling | 32 | Lutheran, Madison, Wis. |
| KEATING, Robert George | 28 | Catholic, Bridgeport, Conn. |
| KELLY, Gerald Gregory | 35 | Catholic, Rochester, N. Y. |
| KOPP, John Winslow | 30 | Baptist, S., Yakima, Wash. |
| LAMPE, Willard Vincent | 29 | Presbyterian, USA, Ann Arbor, Mich. |
| McAULEY, James Joseph | 29 | Catholic, New York, N. Y. |
| McMAHON, Thomas Grant | 41 | Catholic, Erie, Pa. |
| MAIER, Joseph John | 42 | Catholic, Portland, Oregon |
| MARLIN, James Wilson | 40 | Methodist, Waterloo, Iowa |
| MARTINEAU, Paul Henry | 43 | Catholic, Pulaski, N. Y. |
| MURPHY, William Joseph | 45 | Catholic, Louisville, Ky. |
| O'DEA, James Francis | 29 | Catholic, Lynchfield, Conn. |
| OLBERDING, Evaristus Benedict | 32 | Catholic, Carthagena, Ohio |
| PRESTON, Andrew Campbell | 30 | Presbyterian, USA, Chillichothe, Mo. |
| RYAN, Joseph Paul | 31 | Catholic, Yonkers, N. Y. |
| SCHMITT, Peter Albert | 29 | Catholic, New York, N. Y. |
| SHEETS, David Ervin | 40 | Disciples of Christ, Huntington, Ind. |
| SISKIN, Edgar Elias | 35 | Jewish, New Haven, Conn. |
| STOVER, Nevin Bower | 28 | Lutheran, Shiloh, Ohio |
| WISSERT, John Peter | 43 | Catholic, Centerville, Iowa |

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**CLERGYMAN WANTS HOMESTEAD**

I have served in the ministry 44 years: 25 of which was in the domestic mission field. I have frequently paid the rent myself on the house in which I lived. When the church was unable to pay the assessments on the Pension Fund it was paid out of my salary. I am very near retirement age and am informed I will receive about thirteen dollars per week with which to keep a shelter over wife and me, and to live on. If I only had a little "homestead" or "old farm" where we could live, perhaps we could get along. Investigation as to the truth of these statements invited. Have you a place to sell me? Address: "S", Southern Churchman.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**SITUATION WANTED**

REFINED WIDOW DESIRES POSITION as companion. Room, board, small compensation. No children. Address "E," care Southern Churchman.

WANTED, BY REFINED MIDDLE-AGED lady, position as companion-helper to lady or young person. Episcopalian, kind disposition. Address ":M", care of Southern Churchman.

**HELP WANTED**

HELP WANTED: WORKING HOUSEkeeper, to cook and do light cleaning in family of three adults. No laundry work. Village 25 minutes by bus from Washington, D. C. For particulars address Miss S. L. Ball, McLean, Va. State salary required. References.

### REGIONAL VESTRY MEETING ATTENDED BY 96

New Orleans, La.—The Regional Vestry Meeting of the Churches in New Orleans and vicinity, was held at St. Paul's Church the night of November 3. In the absence of Mr. P. E. Winchester, chairman of City Arrangements, the meeting was presided over by Mr. Philip E. James, vice-chairman. There was an attendance of ninety-six, including two bishops and twelve clergymen. Addresses were delivered by the Rev. Girault M. Jones, rector of St. Andrew's Church, New Orleans, Mr. John B. Shober, chairman of Regional Meetings, the Rt. Rev. Clinton S. Quin, D. D., bishop of Texas, and the Rt. Rev. John L. Jackson, D. D., bishop of Louisiana, which were most inspiring. Following the meeting a special gathering was held in the Parish House, where light refreshments were served by the ladies of St. Paul's Church.

* * *

### REV. SAMUEL SHOEMAKER VISITS SOUTHWEST VIRGINIA

Roanoke, Va.—In October the Diocese of Southwestern Virginia was fortunate in having a series of addresses delivered by the Rev. Samuel M. Shoemaker, rector of Calvary Church, New York City. Coming to bring a message from the Presiding Bishop, Mr. Shoemaker spoke at St. John's Church, Bedford, R. E. Lee Memorial Church at Lexington, Emmanuel Church at Covington, and St. John's Church at Wytheville. He made a deep impression with his discussions of the challenge of the budget and the future of the Church in China and other mission fields, and touched on the relation of the Church to Japan after the war.

* * *

### "BEFORE THE ENDING OF THE DAY" REPRINTED

Boston, Mass.—"The Atlantic Monthly" article, "Before the Ending of the Day," which appeared in July, has received wide distribution in its reprint form by the Massachusetts Diocese's Department of Publicity. That the "Padre" of the beautifully written article on prayer was the late Rev Charles S. Hutchinson, associate priest, at the time of his death last November, of the Church of the Advent, Boston, has made a special appeal to those who learned of this circumstance which the article itself does not disclose.

* * *

### DEAN KENNEDY INSTALLED

Albany, N. Y.—The installation of the Very Rev. Howard S. Kennedy, as dean of the Cathedral of All Saints, on Sunday afternoon, September 26, was attended by a large congregation representing the various Episcopal Churches of the area and a number of other Christian brethren. Bishop Oldham inducted the Dean and also preached the sermon. Archdeacon Hastings, under whom Dean Kennedy began his ministry, accompanied the Bishop to the Dean's stall; and the Rev. Wm. Bradford T. Hastings, son of Arch-


# TEN-HOUR RECAPPING SERVICE

BY APPOINTMENT

FEATURING

## "THE FAMOUS HAWKINSON METHOD"

WITH THE

## KRAFT SYSTEM OF FACTORY CONTROL

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

**No Certificate Required for Passenger Car Tires**
**Write or Phone Us for Appointment**

## MARLOWE TIRE CO., INC.

Formerly Ruttenberg Tire Co., Inc.
2701 West Broad Street
TELEPHONE 5-9171 RICHMOND, VA.
"Serving Virginia Since 1914"

deacon Hastings, carried the crozier. This was his first public service in orders, as he had been ordered deacon on Sunday morning. Even song began with a processional in which members of the Cathedral Chapter, visiting clergy and Cathedral canons marched. Two of the guests were priests of the National Polish Catholic Church, and friends of Dean Kennedy from other communions were also present. The gathering was singularly indicative of the community interest in the Cathedral.

* * *

# Personal Notes Of Interest

**The Rt. Rev. Thomas C. Darst, D. D.,** bishop of the Diocese of East Carolina, who has been in the mountains of North Carolina for several months for his health has now returned to his Diocese of East Carolina and is making regular visitations to the parishes and missions. The Bishop has almost fully recovered from his recent illness.

**The Rev. Charles Van O. Covell,** rector of St. Thomas' Church, Orange, has resigned to accept a call to St. Peter's Church, Ashtabula, Ohio. He will take charge of his new work January 1.

**The Rev. Darby W. Betts,** rector of Whittle Parish, The Plains, Virginia, has resigned to accept an appointment as civilian chaplain in the new Park-fairfax-Fairlington development in the city of Alexandria. He will begin his new work November 15. His address will be: 1761 Preston Road, Alexandria, Virginia.

**The Rev. Frank R. Alvarez** has succeeded the **Rev. John E. Daley** as assistant minister at St. Stephen's Church, Coconut Grove, Fla., the latter having taken charge of congregations in Sebring, Avon Park and Lake Placid, Florida.

**The Rev. Harry L. Taylor,** rector of St. Barnabas Church, DeLand, Fla., for nearly twenty-five years, has tendered his resignation and will retire from active service. He and Mrs. Taylor expect to continue their residence in DeLand.

**Miss Emma Twiggs,** formerly in charge of the organization and administration of young people's work and the Church School at St. Paul's Church, Augusta, Ga., is now a missionary, doing the same kind of work at St. Paul's Church, Frederiksted, St. Croix, Virgin Islands. Miss Twiggs is St. Paul's first foreign missionary. She assumed her duties August 1, 1943.

**The Rev. Lee Belford,** rector of St. Mark's Church, Brunswick, Ga., is leaving to enter the Navy as a chaplain. **The Rev. W. Northey Jones, S. T. D.,** of Newtown, Conn., will be priest in charge of St. Mark's.


**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.
C. M. ALMY & SON, INC.,
562 Fifth Avenue (at 46th St), New York N. Y.

**STAR CLEANING CO., Inc.**
QUALITY CLEANING AND DYEING
Draperies—Curtains—Slip Covers
Expert Tailoring. Alterations
Prompt Delivery Service
Plant—524 South Harrison Street, Richmond, Va.
Dial 5-1785

Compliments of
**Richmond Waterfront Terminals**
WHARF & ELM STREETS
DEEPWATER TERMINALS, 9th STREET ROAD
DEEPWATER TERMINALS GATE, 9th STREET ROAD
ACME WAREHOUSE, NORFOLK, VIRGINIA

### Newly Appointed Missionaries Depart for Field

**The Rev. Albert Newton Jones** has sailed for Alaska, taking with him his bride. They were married last month, and left almost immediately for work at St. Matthew's Church, Fairbanks.

Mr. Jones is a member of St. John's Church, Hopewell, Va. He graduated from the Virginia Seminary this September and was ordained deacon the same month. Mr. Jones will relieve the Rev. Elsom Eldridge for furlough.

**The Rev. Charles H. Matlock, Jr.,** will leave in the very near future for work in Cape Mount, Liberia. It is expected that Bishop Kroll will assign him to work with the Rev. Packard Okie.

Mr. Matlock was born in Cleveland, Tenn., and his recent home was in South Pittsburg, Tenn. He is 25 years old, a graduate of the University of Chattanooga and of the Episcopal Theological School, Cambridge. He was ordained September 15.

## ORDINATIONS

### Priest

**The Rev. Robert M. Muir,** assistant minister in St. Andrew's Church, Ann Arbor, Mich., was ordained to the priesthood by the Rt. Rev. Frank W. Creighton, D. D., bishop of Michigan, on Monday, September 20. The Rev. Henry Lewis, D. D., rector of St. Andrew's, presented the candidate. The sermon was preached by the Rev. Charles D. Braidwood of Lapeer; the Epistle was read by the Rev. Gilbert Runkel, assistant minister in St. Paul's, Flint; the Gospel by the Rev. Robert DeWitt, assistant minister in Christ Church, Cranbrook, Bloomfield Hills; and the Litany by the Rev. Wendell Pasco of St. Philip's Church, Grand Rapids.

**The Rev. L. Maxwell Brown** was ordained by Bishop Creighton at the request of the Rt. Rev. Louis C. Sanford, D. D., bishop of San Joaquin, in Nativity Chapel of St. Paul's Cathedral, Detroit, on Tuesday, September 21. The sermon was preached by the Rev. A. E. DuPlan, rector of Grace Church, Port Huron, Mr. Brown's home parish. Mr. DuPlan also presented the candidate. The Gospel was read by the Very Rev. Kirk B. O'Ferrall, D. D., dean of St. Paul's Cathedral; the Epistle by the Rev. Frederick W. Dorst, assistant minister of the Cathedral; and the Litany by the Rev. Otey R. Berkeley, rector of St. Columba's, Detroit. Mr. Brown will become rector of St. Andrew's Church, Taft, California, upon his return to the District of San Joaquin.

### Deacon

**Mr. Charles O'Ferrall Thompson** was ordained to the deaconate, in St. Mary's Church, Bluefield, Virginia, by the Rt. Rev. Henry D. Phillips, D. D., bishop of the Diocese of Southwestern Virginia. The Rev. Devall L. Gwathmey, D. D., of Wytheville, preached the sermon. The Rev. Edward W. Hughes of Pocahontas presented the Candidate. The Rev. Jennings Wise Hobson of Bluefield, West Virginia, said the Litany. The Rev. Andrew B. Jones of Welch, West Virginia, read the Epistle and Mr. Thompson read the Gospel. Other clergymen present and participating in the laying on of hands were: the Rev. John F. W. Feild of Christ Church, Roanoke, and the Rev. G. William Beale of Rocky Mount.

Mr. Thompson is a native of Farmville, Virginia, a graduate of Hampden-Sydney College, and attended the Law School of Washington & Lee University. He taught for two years at Fishburne Military Academy at Waynesboro, Virginia, before entering the Theological Seminary of Virginia, where he graduated in two years. Upon the completion of his Seminary course in January, 1943, he was appointed by the Bishop as layman in charge of St. Mary's Church, Bluefield, Christ Church, Pearisburg and Christ Church, Pocahontas, and he now becomes rector of these same churches, with residence as heretofore at 101 Logan Street, Bluefield, Virginia. On August 19th, 1939, Mr. Thompson was married to Miss Mary Terry of Wytheville.

**Frank Scranton Doremus** was ordained deacon in St. Paul's Church, Augusta, Ga., by Bishop Barnwell on Sunday, August 19, 1943. He has assumed charge of St. Paul's Church, Jesup and St. Andrew's Church, Darien. H is residing in Jesup, Ga.


For those who use only a few checks each month, a Special Checking Account is most helpful. There are no service charges; no minimum balance requirements; your only cost is a dollar for 15 checks.

**FIRST AND MERCHANTS**
**National Bank of Richmond**

John M. Miller, Jr.
Chairman of the Board

H. Hiter Harris
President

Capital and Surplus Six Million Dollars

Member Federal Deposit Insurance Corporation.

**THE CHURCH PENSION FUND**

and its subsidiaries

administered for the benefit of the Church

**THE CHURCH HYMNAL CORPORATION**

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

**THE CHURCH LIFE INSURANCE CORPORATION**

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

**THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION**

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE NEW YORK

**The BEST for Your Sunday School**

Scriptural, Spiritual, Sound and Sane

**CHRISTIAN LIFE SERIES**
**of Sunday School Literature**

Premillennial, Practical, Pointed and Pure

★ FREE SAMPLE SENT ON APPLICATION

UNION GOSPEL PRESS Box 6059 Cleveland, Ohio

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

Terms—Board and Tuition, $500
Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B.**
**(Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph. D., Headmaster** (after July 1, 1943). For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

"The easy life is dangerous."

Most of the disasters that visit human society are due to the union of high intelligence and low desire.
—Macauley.

If the way to heaven be narrow, yet it is not long; and if the gate be straight, it opens into endless life.
—Bishop Beveridge.

When the Lord of Love was here,
Happy hearts to Him were dear,
Though His heart was sad;
Worn and lowly for our sake,
Yet He turned aside to make
All the weary glad.
—Stopford A. Brooke.

The Christian life is a race in which all may gain the prize, a warfare in which all may gain the victory.

I find it impossible to avoid offending guilty men, for there is no way of avoiding it but by our silence, or their patience, and silent we cannot be because of God's command; and patient they cannot be, because of their guilt.
—Martin Luther.

"Christ never asks of us such busy labour
As leaves no time for resting at His Feet;
The waiting attitude of expectation
He ofttimes counts a service most complete.
Then seek to please Him, whatsoe'er He bids thee,
Whether to do, to suffer, or, lie still;
'Twill matter little by what path He led us,
If in it all we sought to do His Will."

"We best deal with our own wounds when we bring ointment to heal the wounds of others."

This I resolve on, to-wit: To run, when I can, to go when I cannot run, and to creep when I cannot go.
—Bunyan.

"It took but a few days to get Israel out of Egypt, but it took forty years to get Egypt out of Israel."

The worries that encompass me
Because my wisdom could not see,
Are lost in joy; for now I know
That where He leads me I can go;
And what He bids me I can be.

Keep me from turning back!
My hand is on the plow, my faltering hand.
Behold, in front of me is untilled land,
The wilderness and solitary place,
The desert with its lonely interspace—
Keep me from turning back!

No man in the world today has such power as he who can make his fellowmen feel that Christ is a reality.

Jesus never argued about the life to come. He did not speak much about it, but when He did, He spoke calmly, as One who was on very familiar ground. He knew, as no other, that our term upon the earth is but a prelude. And when He bids us live as those who are journeying to another country, do not our clearest thoughts and noblest aspirations rise up in response to Him?
—Selected.


**PURE IRISH LINEN AVAILABLE**
Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.
MARY FAWCETT CO.
Box 146 Plainsfields, N. J.

**EPISCOPAL CHURCH HEADQUARTERS LYCETT, INC.,**
**317 N. Charles St.,**
**Baltimore (one), Maryland**
For Bibles, New Testaments, Prayer Books—from 40c up. Send for price list. Church and Religious Books.
Order now your

| | |
|---|---|
| Christian Year Kalendar | $1.00 |
| Ashby Calendar, 30c—4 for | 1.00 |
| Scripture Text, 30c—4 for | 1.00 |
| Philip Brooks Engagement | .50 |
| Church Devotional Calendar | .20 |
| Pocket Church Kalendar | .05 |
| Living Church Annual | 2.00 |
| Desk Kalendar, 30c—4 for | 1.00 |
| Xmas Annual of Literature and Art 10x14 | 1.00 |

Above and any book sent postpaid on receipt of price.
Folders—Christmas Designs for printing your message, Church Services, etc. Samples upon request.
Church Furnishings, Honor Rolls.
Church and U. S. Flags. Information upon request.

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
Episcopal and U. S. Church Flags.
Send for Circular with prices.

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Alter Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1943
COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK, N. Y.

## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.
SAMPLE FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**Cauthorne Paper Company**
**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
This paper is printed on paper supplied by the Cauthorne Paper Company.

Vol. 109—No. 46

20 NOV. 1943

# The Southern Churchman

## Thanksgiving and Prayer

Father, with thankful and humble hearts we appear before Thee.

We would thank Thee for all the benefits that we have received from Thy goodness.

It is to Thy blessing we owe what success we have found.

Every opportunity for doing good, every impulse in the right way, each victory we have gained over ourselves, every thought of Thy presence, O Father, every silent but loving glance on the example of our Pattern, Thy Son our Lord all are alike Thy gifts to us.

Give us strength and wisdom to walk faithfully and joyfully in the way of willing obedience to Thy laws, and cheerful trust in Thy love.

The best thanksgiving we can offer to Thee is to live according to Thy holy will; grant us every day to offer it more perfectly, and to grow in the knowledge of Thy will and the love thereof evermore; for the sake of Jesus Christ our Lord and Saviour. Amen.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

# LETTERS

### A Letter of Appreciation and Anticipation

New York, N. Y.—Bishop Ronald O. Hall, of Hongkong, has just sent from China to Church headquarters in New York a "Letter of Appreciation and Anticipation".

"Thank you, Pecusa," says the Bishop. "Thank you for what you have done in the last hundred years for China. Thank you and thank God."

Bishop Hall tells of Bishop Boone's arrival in Shanghai in 1844, and from his beginnings, the development of "a chain of churches and schools and two great universities" spreading up the Yangtze Valley to Chungking.

Now all the territory from Shanghai to Ichang lies in the hands of China's enemies. "As I write only one ordained missionary of your Church is functioning freely in China, and he is an Englishman whom you generously took into your fellowship in order that diocesan funds could be freed to support a Chinese bishop for the Burma Road. This, of course, is Bishop Andrew Y. Y. Tsu, who is now in the United States on behalf of the Chinese Government and of our Church in China. (Since Bishop Hall wrote, Bishop Gilman has arrived in China.)

"The picture of your work—'only one ordained missionary' is really unfair, for Chinese pastors and educators you have trained are spread far and wide in occupied and in free China.

"I am just back from Tali in Western Yunnan. There Boone University's most distinguished son, Dr. Francis Wei, is now president of Hua Chung College refugeeing from Hankow. Boone has become a constituent part of Hua Chung, and not by any means the least important constituent.

"Earlier in the year I was in Changsha. There you support the Rev. Newton Liu. Youthful in years and appearance and miniature in physique, Newton Liu is a giant in responsibility and leadership; chairman of the local Relief Committee, the Interchurch Council, leader of Rotary and active and devoted in his own Church ministry and in the leadership of the Church that is still free in that wide area of Hunan. My own first acquaintance with Newton Liu was when after the burning of Changsha he revived the Rev. Walworth Tyng's tradition of a monthly Eucharist in English with an open invitation to all other missionaries to come. Here was a Chinese priest providing out of the treasure house of our Anglican tradition, spiritual food to missionaries from many countries and churches, and the alms at the first Celebration went to the Dean of St. Paul's Cathedral for a burnt out church in London. Those who had been through fire knew what fire means.

"Chungking also has reason to thank God for the Episcopal Church of America, not only for the many laymen now active in Government who are graduates of your schools and colleges and have from you learned to know Christ Jesus, but also for the pastoral ministry of Grace Community Church. For in all Chungking this is the only church really able to meet the needs of China's wartime capital. The Rev. Stephen Tsang is pastor of Grace Church. The Methodists provide the buildings and many active members. Dr. Hollington Tong, who accompanied Madame Chiang to the United States, is chairman of the vestry."

Bishop Hall tells of the work on the Burma Road done by Bishop Tsu and Archdeacon Quentin Huang. Archdeacon Huang's work is based on the Brotherhood of St. Andrew, in which he got interested when in America, "though", says the Bishop, "he includes 'sisters' in his Brotherhood, on the analogy of 'Dearly beloved brethren' and because he knows that youth work must touch the lives of youth at the point of dominant interest and greatest need of help and guidance".

Of Bishop Tsu, Bishop Hall says, "His importance to us and to the whole Church in China as a leader and an administrator is well shown by his appointment by the House of Bishops of the Church in China at its last full meeting in 1941 as their executive plenipotentiary for Free China. His administrative leadership has planted the Church and developed it in five new centers on the Burma Road as well as developing and strengthening the work in Kunming and Kweiyang. He is the only authoritative representative of our Church now in Free China, and as he speaks to your General Convention he will speak as a symbol of the Church in China which in the last 100 years you have had so large a hand in making".

Expressing the hope that work in China may be developed rapidly and vigorously, Bishop Hall adds, "Perhaps fundamentally we hope most for a recognition of the Chinese Church as a brother in the great Anglican Fellowship and that as you generously sent aid to British Missions to the Archbishop of Canterbury for distribution, so your increased interest in prayers and gifts and personnel to us will be through the Presiding Bishop and the General Synod of our Church. At our first General Synod after the war we look for a large delegation from the United States, not only the Presiding Bishop and the executive secretary of the Overseas Department, but laymen and laywomen representing the Woman's Auxiliary, St. Andrew's Brotherhood, and, please, actual leaders of your Canterbury Clubs".

"With your help," Bishop Hall concludes, "Bishop Tsu's district in southwest China can become a new diocese with strong Christian middle schools in Kunming and Kweiyang. With your help the Standing Committee on Student Work of the whole Church can develop throughout China Archdeacon Huang's successful work at Kweiyang. With your help our Central Clergy Fund and Reconstruction and Rebuilding Fund can help the local churches and congregations to seize the opportunities of the peace to give men and women not only peace in this world, but the Peace of God which passeth all understanding."

* * *

### MORE PUPILS THAN EXPECTED AT VOORHEES

Denmark, S. C.—Voorhees School unit of the American Church Institute for Negroes, reports that the fall term opened with more pupils than anticipated, and with a full complement of teachers, in spite of the attraction of wartime wages in industry, and the armed services.

Voorhees boys are on the fighting fronts in all parts of the world, recent communications having been received from a dozen of the considerable number now under arms.

Voorhees is planning a financial drive for its endorsement, to start now, and to end in 1947. Mr. J. E. Blanton, Voorhees' principal, forecasts a successful effort on behalf of the endowment, as well as "a very successful school year".

* * *

"Verily, then, the earth is divine, because man did not make it . . . If God created the earth, so the earth is hallowed; and if it is hallowed, so must we deal with it devotedly and with care that we do not despoil it."

—Liberty Hyde Bailey, in "The Holy Earth".

# HAVEN . . .

By J. W. KENNEDY

"I believe in God the Father who hath made me and all the world."

SO BELIEVING I cannot help but look at life and the world in ways consistent with my belief. So believing I must relate my thoughts and actions to the fundamental truth of my belief. So believing I find the inconsistencies of life, the variations and complications that write large and black the word WHY? in no sense distrurbing or upsetting. When the temptation comes to think of incidents and happenings which hurt me and which make me tend to wonder about God's love for me as a father his child, I reassert my belief in the goodness and never failing love and care of God, my Father, to whom I am most precious. This forces me to look elsewhere for the answers to the enigmas that cause those who do not think beyond the first surface conclusion to make God a scapegoat. So often when things go wrong God gets the blame. When I look around at God's world, that which we call His creation, and see the havoc of flood and wind, the savagery of beasts and epidemics, the ruthlessness of earthquakes and drought, the whimsy of lightening and fog, I often begin to wonder about the friendliness of the universe and God's laws and the good ends toward which creation travaileth and groaneth. But so believeing in a God of Laws and Goodness I cannot saddle him with the apparent imperfections of His creation nor with the development of its resources contrary to His plan and the quite often unexplainable capriciousness and cruelty of it all. I must go beyond this condemnation of God for the flaws of His universe and seek other answers. Few of nature's tragedies, however, would affect us were we to use the wisdom and resources placed at our command by God. Perhaps one of the places of the testing of our worthiness to have the use of all the wondrous and divine, the richness, beauty and fruitfulness, the blessings and miracles of it all is by the occasional dropping of a problem in our laps to handle to keep from spoiling us by making us scratch for a few answers. At any rate, I believe God is running things in an orderly fashion for the highest wellbeing of man and that when things go wrong, the reason is usually in some mismanagement or disobedience or ignorance on the part of man.

THERE ARE SOME THINGS I cannot answer just yet about this mysterious world at once so vast and intricate and yet so simple and usable. But I can trust God with those answers, allowing the answers to come, as I believe they most surely will, in time or in eternity.

God has given me enough knowledge to live by, enough hope to live for, enough resources to live on. I believe He is the source of all life animate and inanimate and that His plan for all of it is good and that He has created me to play a specific part in that plan. I find this is enough to keep me going, happy and content, eagerly seeking daily to find and fulfil God's will and plan for me, which men refer to so often as their "destiny". I believe in God the Father —who wants for me and does all in His power for me the very best things any father desires for his child; who hath made me—who has given me my life which I am holding in trust for Him and using for His purposes; and all the world—providing the means for sustaining the life He gave through bodily nourishment, mental opportunity, spiritual satisfaction, soul expansion and the sufficient challenge and mystery to keep life from ever growing dull or monotonous or useless.

This belief moulds the day's living and produces a far higher yield of blessedness than any possible contrary belief. By the fruits of our belief we test its adequacy, the fruits that ripen between the dawns.

# *This Week . . .*


**THE SUPREMACY OF SPIRITUAL POWER** . . . . . 4
By the Ven. Frederick W. Neve, D. D., Archdeacon of the Blue Ridge, former Editor of the Southern Churchman

**THE JUDGMENT OF LIBERTY—No. III** . . . . . 5-6
By the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Md.

**THE STORY OF JUDITH** . . . . . 8
By the Rev. Robert O. Kevin, Professor of Old Testament at the Theological Seminary of Virginia

**THE FIRST THANKSGIVING PROCLAMATION —1789.** . . . . . 6
G. Washington


**FEATURES**


**Haven** . . . . . 3
J. W. Kennedy.

**Editorials** . . . . . 9

**News** . . . . . 11


**COLLECT FOR THE SUNDAY NEXT BEFORE ADVENT**

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

* * *

**COLLECT FOR THANKSGIVING DAY**

O Most Merciful Father, who hast blessed the labors of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase to Thy glory and our comfort; through Jesus Christ our Lord. Amen.

# *The Supremacy of Spiritual Power*

By FREDERICK W. NEVE

The most important work that lies ahead is to bring the spiritual forces into such a prominent place in human life as to give them the supreme place in human affairs. Unless they are made to counterbalance and control the physical forces there will be a necessary repetition of the calamities which have marked the history of civilization during the present century. Why is it that the Christian Church has so signally failed to guide and direct the course of human history that the only way left open for the nations to protect themselves from the ambition and resort to violence of the German rulers has been to realize the necessity of using the same means, namely, active warfare? And this has come to pass in spite of the fact that the principal nations of the world had entered into a definite agreement to outlaw war and bring it to an end.

**The All-Important Question**

How can the Christian Church succeed in accomplishing what the leading statesmen of the world, even those of so-called Christian nations, have failed to do? The important question is, how can spiritual power prove itself equal to the task of curbing and controlling the passions of men which, when aroused and let loose, only too often result in actual warfare? Spiritual power must make its influence felt in an entirely different way from the exercise of physical force, for God has given to man freedom of the will which implies the power to choose for himself how he will act under any given circumstances. If God were to use physical force in compelling man to do, at all times, what would be to his best and highest interest, then that would be taking away his freedom of action and making him a mere puppet without any power of choice at all. If, then, spiritual power is to be more effective in guiding and controlling the affairs of men, it must act, as already stated, in a different way from that which is employed by the use of physical force.

**Man's Spiritual Nature**

We must remember that man has been endowed by his Creator with a spiritual side to his nature as well as the one which we call physical. In other words, man has a soul as well as a body, and it is the soul which is the highest part of him, because there is in it something akin to the Divine Nature which enables him to know God, to hold communion with God, and to be a fellow worker with Him, and by the gift of redemption, through our Lord Jesus Christ, to attain Eternal Life. From this we can see that spiritual power is a necessary possession of the soul if it is to live its true life, for our Lord said, in reference to His people: "I am come that they might have life and that they might have it more abundantly." And the Christian life is the more abundant life because it comes from God by virtue of our union with Him, through our Lord Jesus Christ.

**The Body of Christ**

St. Paul several times refers to the Church as the "Body of Christ," and in writing to the Corinthians, he uses these words: "Ye are the Body of Christ, and members in particular." This implies that Christ works through His Body, the Church, and through us as its members. What is more, Christ dwells in us by His Spirit, and by the power of His Spirit He uses us to do that which we could not possibly do of ourselves. By His Divine Power He awakens in our souls a consciousness of the possibilities which He alone can make manifest to us and to the world, in those higher forms of service which can prove that we are the children of God. It is in this way that Christ works through us, as the channels of His power, and since all men are endowed by their Creator with a spiritual side to their nature, the soul, they are open to spiritual influences which may awaken in them a consciousness that, after all, goodness opens up before them a far more desirable life than that which they are actually living.

**The Manifestation of Christ Through His Church**

The merely nominal Christian life which has not the persuasive power which only Christ can give to it, is the reason why Christianity has lost its power of attracting men to it, and it can only regain this power, which it once possessed, by those who profess and call themselves Christians, allowing Christ to use them as channels of His power and influence and thus be able to draw men to Himself and make them, too, the means by which He can bless the world. St. Paul, in another passage, in speaking of the Church of Christ, refers to it as His Body, "The fullness of Him that filleth all in all." This implies that Christ's Will and Purpose is to so fill His Body, the Church, and every member of it, with His Spirit, that His Presence in the world will be so clearly manifested that all men will recognize that the Church is something more than a mere human institution, but that it is a manifestation of the Presence and Power of God in the world, through His Son, Jesus Christ our Lord. This is the ideal, but if it is to be realized we Christians must individually make up our minds to work with Christ to this end by giving to Him the opportunity to make us so completely His own as to be able to use us as He used the Body which He lived in here on earth, to the glory of God, and the redemption of mankind.

**The Service of Perfect Freedom**

Thou art the King, there is none else but Thee;
Thou art the King, and Thou hast set me free
With a complete and perfect liberty.

What can I do to show my love to Thee?
What can I do to set my brethren free,
That they may share Thine own sweet liberty?

My body shall be Thine to use each day;
My body shall be Thine, its lips to pray,
Its feet to follow in Thy narrow way.

Its hands shall be Thine own stretched out to bless;
Its hands shall be Thine own in tenderness
To heal the wounds of many in distress.

So shall I show my love to Thee, O Lord,
So hands and feet and lips with one accord,
In serving Thee, shall find their great reward.

F. W. Neve.

# *The Judgment of Liberty*

By WILLIAM MOODY

No. 3.

Jeremiah 34:17. "Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor; behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the nations of the earth".

THUS JEREMIAH, the great prophet of Israel, pronounced God's judgment upon those who, in his nation and in his country, misused the liberty which God had given them. The same judgment has fallen upon every nation that has misused liberty from that day to this.

In the time of Jeremiah human slavery was still practiced in Israel. But it was the declared will of God that no Israelite should permanently enslave a fellow Israelite and his family. This was plainly written in Holy Scripture: . . . "Every fiftieth year shall be holy unto the Lord: and ye shall proclaim liberty throughout all the land unto all the inhabitants thereof: for ye were in bondage in Egypt, and the Lord delivered you!"

That was the word of God, and that was the will of God, that no Israelite, whose fathers had been set free from slavery in Egypt by the intervention of the Almighty, should be brought into endless bondage again by his own people in the Promised Land. We know, today, that this purpose, which then was limited, God, through Christ Jesus, has extended to all mankind.

Jeremiah knew all about this law. Yet he also knew that there had been no freeing of the slaves in Israel beyond the memory of living men. Men read God's law with reverence in the synagogues, and paid no attention to it in the streets and in the markets, and in the fields.

Then danger threatened the nation. A powerful army of aliens entered the borders of the Jewish land, and everybody who could do so went into the fenced cities, and the gates were shut, and fear walked in the streets. People suddenly became very anxious to please God. And when they asked, "How can we please God better?", Jeremiah answered, "Free those slaves!" So the frightened rulers set the slaves free, and the alien army withdrew, and Jerusalem was saved.

But next year it began to be difficult to get men to work in the fields, and the king's council met again and repealed the decree of freedom. And every man went and found his bondservant, and took him back again, and put him to work again. When that happened Jeremiah went into the Temple Area and pronounced the solemn judgment which I have taken for our text, . . . the judgment of liberty!

NOW, LET US STUDY this bit of history from old time, for it has a lesson for us.

Here is a man who has a farm, and twenty slaves, and in obedience to the Divine decree he sets them free. Then spring-time comes, and he says to them, "Come and work on my farm, and I will pay you for it". And they answer, "We are not going to work this year, because we are now free!" And he says, "But my farm!" And they say, "But my freedom!" So the farmer, and others like him who have the same problem, and who control the legislature, get together, and the law for freedom is repealed, and the farmer goes out with the sheriff, and gets his twenty slaves.

Now look at this closely, and you will see that the judgment of liberty has fallen, first of all, upon the laborer. He was not a pure innocent! He richly deserved what he got! Having been granted his liberty, he has abused it. Having had to work all his life, he now refuses to work at all.

Or, that laborer discovers that liberty is power. So he says to his old master, "All right, I will work for you, but you are going to pay me, see? And you are going to pay through the nose! And you are going to pay all twenty of us, whether the farm makes anything or not! And you are not going to tell us what hours to work, or what work each one of us is to do,—we will decide that for ourselves! And if you try to hire anyone else to work for you at a less wage than we demand, we will all quit; and we won't let him work either!"

Or, he carries power to its logical conclusion. He simply says,—"You cannot work this farm by yourself. Now there are twenty of us here who are used to working this farm,—we are taking over!" But the owner says,—"You can't do that! This farm is the inheritance of my fathers! I have spent my life improving it, and building it up! It is my children's future!" "Oh, yes?" they answer, "'What is that to us?"

So, because they have misjudged the nature of liberty, and have turned it into license, the next thing these freedmen know they are slaves again. The judgment of liberty has fallen upon them. And if the landowners had not been the instruments of that judgment, then the laborers would soon have destroyed their own freedom, the strong among them eating up the weak.

DO NOT THINK that because this story is in the Bible it is out of date! It is as modern as your newspaper!

But how about those landowners? They are the instrument of God's judgment upon those freedmen who have abused their freedom—but are they thereby justified? They are not! Their purpose is not God's purpose!

They have put those freedmen back into slavery,—have they thereby solved their problem? No! They have merely put the lid on, and tied down the safety-valve! The tighter they tie the lid down, the more terrible and inevitable the explosion that will one day sweep them away, and all that they have tried to save with them!

Down there, in that seething boiler on which they have clamped the lid, is their own uneasy conscience, more stricken now, and troubled, than ever it was before this thing began.

Then the enemy legions appear once more upon the nation's borders, and those landowners raise the rallying cry of "liberty", and "justice"! They call upon themselves, and upon their friends, to fight for freedom! And there, like a mocking echo, comes the voice of their own conscience, imprisoned there with the men they have thrown into slavery,—"What do

you know about freedom? Look at what you have done!"

Then there are those slaves. You can't win the war unless you arm them. But if you arm them, will they fight? And if they do fight, and win, will they be content, after the victory, to turn their swords in, and accept the chains again?

IS THIS THE STORY of a little Judean nation twenty centuries ago, or is it the musings of No. 10, Downing St., in regard to India?

But let us take our investigations farther. Suppose the party in power is very smart, and also conscienceless. Suppose those Judean landlords say, "Now look here! We are far-sighted men! We see that we have got to do more than return these freedmen to slavery, we have got to make them like it! We will be scientific about it! We will use every new discovery about the human mind, and how it works!

"The first thing we must do is to get rid of conscience, and of the kind of religion which produces a conscience. For our purposes, conscience is an expression of weakness. Conscience is the voice of freedom. It must be suppressed.

"That fellow Jeremiah is the voice of conscience among us—there is a pit full of mud over there,—throw him into it;—or did I get his name right—is it Jeremiah? No matter! Silence him! Silence everybody like him! Break his spirit! Show him what happens to people who talk about rights and 'freedom' around here! Show him what happens to those who say that God is interested in freedom!

"Now we must get hold of the children. That is it—the children! Set up a leader for them! Teach them that to be the slave of 'the State' is the noblest thing on earth! Teach them to hate, and give them something to hate—and to beat, when the leader says they may, so that they may get blood on their hands, and the taste of it in their mouths! Drill them! Regiment them! Put lies in their books! Teach them lies in their schools! Make them think that the most glorious fate of man is to die upon the battlefield that their leader may rule!

"And when they are grown, arm them and prepare them for plunder! Turn them loose upon the nations round about them! Hardened and conditioned from childhood, how shall they ever discover that they are slaves?"

They shall discover it when their cities are ringed about with the aroused and angry forces of humanity! They shall discover it in the snows, in the mud, in the bitterness of battle! They shall find it in those they left at home, behind them. They shall read it in the smoking ruins of their homes, to which they return, on leave, from the front. And when they discover it, and know the full, bitter taste of it, then God help those whose measured lies have deceived them!

God is not mocked. Whatsoever men sow, that shall they also reap.

OUT OF THE PIT into which they have thrown him, a voice speaks,—the voice of Jeremiah,—the voice of conscience,—the voice of religion,—telling of the inevitable judgment of the liberty they have defiled, and forsaken:

"Therefore thus saith the Lord! Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the nations of the earth: and I will wipe your cities as a man wipes a dish, wiping it, and turning it upside down!"

Listen! Liberty is of God! Those who defy liberty, defy Him! Liberty is not license: it is equal justice under law; it is equal opportunity to rise according to ability.

Liberty is the just and due balance of right in a community. As the times change, that balance changes, so that what is liberty in one age may be less than liberty in another. Liberty is not a static body of Law,—it is the following of God toward that hidden goal which He is ever more and more unveiling. He who is ready goes forward with the Master. Upon him who is not ready, the judgment falls.

* * *

## EDITORIALS

(Continued from page 7)

misguided but we have never felt that the racial question, as applied to this country, was even particularly affected by our Southern neighbors. It is true that in parts of Texas, and lower California, the Mexican immigrant has caused some problems. In view of the recent Roman statement regarding the work of Protestant Missions in South and Central America, this statement in the "peace essentials," can but mean that the question of Roman-Protestant relations is referred to. Why not be frank and say so? The atmosphere would be cleared and we could at least begin to understand one another.

Post-war problems will be settled properly only when frankness is assured by the leaders of all interested groups.

We admire the statement of the Roman bishops. We regret the inclusion of these, to us, unfortunate inferences.

* * *

### THE FIRST THANKSGIVING PROCLAMATION—1789

WHEREAS, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and

Whereas, both Houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness";

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good govern-

(Continued on page 15)

# EDITORIALS

*Thanksgiving, 1943*

Thanksgiving Day is a distinctively American holiday. It is the only National Holiday with a definitely religious background. We boast that we are a Christian nation. Literally this is not true. The religious census reveals that less than fifty per cent of our population owes allegiance to some organized Christian group. But this is a case where the minority exercises a real influence. We can state fairly that the over-all approach of our Nation is Christian. For this we may be truly thankful.

We have not seen the Presidents' Thanksgiving Day proclamation. We cannot, therefore analyze its contents, or comment upon its statements. We conjecture that he, the President, will tell us that, as a Nation, we should be thankful for the success of our armed forces in battle; for the united spirit of the nation in facing the supreme task of the war; and for the fact that we are still the best clothed and best fed nation in the world. And last, but not least, in proportion our sacrifices to date, have been minor in comparison with our Allies. For all these benefits, we thank God.

It seems to us that there is a deeper significance to the day, for the thinking Christian. The convinced Christian is a person whose life is God-centered. Because of this the giving of thanks is not something abnormal, it is just as normal as breathing. For the convinced Christian lives in an atmosphere of continual thanksgiving to a gracious Heavenly Father, who, out of the abundance of His love, bestows good gifts upon His children.

It is that spirit of the normal atmosphere of thanksgiving that we as Christians are obligated to create. Chances come to us every day to make this spirit real to some one. We truly observe a day of Thanksgiving, when in humble penitence, we thank our God and Father, through Jesus Christ, for His inestimable gifts to us.

War clouds; separation from loved ones in danger; normal ways disrupted; sacrifices called for; all are here in 1943. But, thank God that, as His soldiers in Christ Jesus, we have the lively hope of ultimate victory because His way will one day triumph.

*Frankness Needed*

No one denies the fact that in spite of the outward unity exhibited by the United Nations there exist many different opinions as to post-war problems. The nations desire "a just and durable peace." But the fact is that there is division within the separate nations that compose the United Nations. Here in our own country one cannot be so naive as to be blind to the shifting currents of opinion and to the suspicions of various groups as to the sincerity of other groups. We are perhaps being guilty ourselves, but if we are, it is for the sole purpose of making a plea for utter frankness.

We believe that frankness is needed in dealing with post-war problems. We believe that true understanding cannot be attained between nations unless each nation within its own boundaries sees that its component parts deal with one another frankly.

Our brethren of the Roman Catholic hierarchy, at a meeting of the administrative board of the Catholic Welfare Conference in Washington, put forth a statement on "Peace Essentials." There is a great deal in this document with which we can agree whole-heartedly.

"The recognition of the sovereignty of God and the moral law as treasured in the Christian tradition is basic to the right ordering of international relations. In Creation, God gave to the human race its essential unity and bound all men together in a brotherhood as comprehensive as humanity itself. In the plan of Divine Providence the human family was divided into nations and races, but this division in no way impaired the essential unity of mankind." With that statement no Christian could disagree. We wish that the whole tenor of these "peace essentials," had been kept on that plane.

But very honestly we feel that two veiled references have been made that are upsetting to many of us. The first one occurs in the fourth paragraph: "The Declarations of the Moscow Conference do, indeed, open the way to necessary international cooperation for peace as well as for war. In this they represent a definite step in the right direction. **They do not however** dispel the fear **that compromises on the ideals of the Atlantic Charter are in prospect. Some things these documents imply by statement and more significantly still by omission leave an uneasiness in minds intent on peace with justice to all.**" We are not quite clear on what our Roman Catholic brethren have in mind. But the inference is religious freedom. If it is that, we ask them to reflect that the Moscow Conference was dealing largely with military problems, and only opening the way for later discussions on vital issues affecting the peace. We feel sure that our Russian Ally will be perfectly willing to discuss these issues openly and frankly when the proper time arrives. To say that the Atlantic Charter has been compromised because of the silence of the Moscow pact on religious issues, is to our mind a mis-statement of fact. This was never the intended purpose of the recent Moscow Conference. The Roman Church's leaders surely know this. They, too, are guilty of upsetting people by their influence as to a compromise of the Atlantic Charter. Frankness and not innuendo is the way out.

The second reference comes under the head, "Duty Amid Racial Tensions." The statement is made: And we plead as well for a generous interest in the welfare of our Spanish-speaking population. This refers, of course, to the Latin American countries. We may be

(Continued on page 6)

# *The Story of Judith*

*An Example of War-time Churchmanship*

By ROBERT O. KEVIN

AS THE TIME for the Every Member Canvass approaches, we will be greeted with a new flock of alibis in a good many parishes. These will come from people who wish the Church well but whose support seldom goes farther than a vague desire that "everything will turn out all right."

The alibis this year will be taxes, the Red Cross, U. S. O. appeals, the high cost of living, stationary incomes, the war, dislocation of business, uncertainty about the future.

The canvasser will turn away from these homes feeling at times crushed and defeated. It may be the excuses are just; perhaps people are doing more than they ought to be asked to bear. Should the Church retrench and wait for a better, fairer day after the war to go forward?

If the canvasser, however, is a staunch vestryman who has been working for the Church for a good many years, he will remember the excuses of a decade ago. The alibis are different but they have much the same ring. Frequently they come from the same people.

**What About the War?**

Is the war the time to quit on the Church, not devotionally but financially? Many local budgets for the coming year will be kept this fall at the same level as for 1943. Many a vestry will feel that it is acting with farseeing wisdom in asking no more than to retire indebtedness and to hold expenditures within severe limits. "No expansion, hold the fort!" will be the watchword. And it may ring in some local parish ears with a more impressive sound than the keynote struck at the General Convention by the Presiding Bishop, "Through world evangelism to world fellowship in Christ!"

Obviously both appeals cannot be responded to at one time by the same people. They point in opposite directions. A churchman cannot stand still and hold the line and at the same time move out into the world in fellowship for Christ. Which voice will he heed?

Back in a little used book of the Bible there is the story of how one believer found a gruelling war-period for Israel not a time to sit back holding anything, but the moment to go out and to risk all that she had for the God of her fathers and the faith of her fellow-countrymen. It is the story of Judith in the Apocrypha. Clement of Rome later called her the "blessed Judith." Her courage and faith were a blessing to the Jews.

**The Days Between the Testaments**

Largely because of ignorance and prejudice the Apocrypha has almost no place in the teaching of most of the churches of American Protestantism. And although it is a part of our version of the Scriptures, few churchmen are acquainted any longer with its stories and with the background of its history.

This is a great pity for by neglecting the Apocrypha we fail to appreciate a period in Hebrew history that in some respects seems almost contemporary to our own, we know nothing of many of the most dramatic events of Biblical days, and we forget a time when God was moving through the life of His people in extraordinary ways. To suppose one knows the story of the Hebrews without being acquainted with the background of the Apocryphal books is to try to understand the history of the United States and remain in total ignorance of the Revolutionary War.

It was in this time, roughly between 200 B. C. and the birth of Our Lord, that the Hebrews won their independence from a tyranny as ruthless and cruel as that which exists in Nazi Europe today. It was a time when a pagan monarch tried to stamp out the religion of the Jews and when the mere possession of a copy of the Scriptures from the Old Testament was an offense that could be visited with the penalty of death.

The military dictatorship, prior to the Jewish Revolution, was established by the Kingdom of Syria. Its megalomaniac tyrant was Antiochus Ephiphanes. His capital was in Antioch. The war against oppression started in 167 B. C., with the revolt of the Maccabean family and a handful of insurgents. And from then on until independence was finally secured in 143 B. C., Israel knew little more than the fighting of battles, the tramp of invading armies across her borders, burdensome taxes, hardship, suffering and loss.

**"Underground Newspapers"**

The spirit of conquered peoples in Europe today is largely kept alive by their faith that God will not forever let his people suffer nor let the cause of the wicked finally prevail. And they are led by faith to believe that the day of their redemption draws near.

In all this they are encouraged by the underground newspapers of Europe which generally disguise names and places lest the paper fall into enemy hands, but which tell the story nevertheless of the heroic resistance their fellow-countrymen are making. Thus from the Lowlands to the Balkans, in France, Poland, Czecho-Slovakia and Germany itself, the heroic war of revolt goes on.

So it was in ancient Palestine. Some of the Apocryphal books are the "underground newspapers" of their day. That is why they frequently read like fiction, with distorted historical references, with names drawn from an earlier time, but to the initiated, the faithful Jew and patriot they were readily understood.

The names for example in the story of Judith are patently disguised. Antiochus Ephiphanes is called Nebuchadnezzar, the Syrians are called Assyrians, the heathen capital of Antioch is referred to as Nineveh. The whole event is described as having taken place in the 6th century but no loyal Jew fighting the Syrians was in any doubt as to the enemy.

**The Heroine Judith**

The story, however, has to do with the Syrian siege

of the Israelite city of Shechem, called "Bethulia", until its inhabitants are reduced to desperate straits and the point of surrender. At that dark hour the beautiful Judith comes forward and offers her services to the elders of the city. She is a wealthy widow with much to risk, but if the city and then the Holy Nation of God goes down before the invader—everything is lost.

With her maid she planned to enter the Syrian camp at night and by the exercise of her charms to win the love of the Syrian commander, Holofernes. This she does and the story of her exploit is told in the most masterly prose. Finally becoming enamored of her, the Syrian in a drunken sleep places himself in her power. This is the moment Judith had waited. Quickly killing the commander, she leaves his tent, makes her way back to the Israelite lines, and when the battle is resumed the following morning the armies of the invader are decisively defeated.

Through the whole dangerous experience not once did Judith forget her religious responsibilities as a faithful Jewess. And that is the remarkable part of the story. How she managed with all the risks involved to perform the proper ablutions, to eat only the permitted foods, to remain pure before Holofernes, yet to hazard her life for the redemption of her people and the greater glory of God, is an inspiring and wonderful story.

**Her Day and Ours**

Before Judith set out on her heroic exploit, this was her prayer to God:

"Your strength is not in numbers nor your might in the strong, but you are the God of the lowly, the helper of the inferior, the champion of the weak, the protector of the neglected, the saviour of the despairing.

"Yes, God of my father, and God of the inheritance of Israel, Lord of the heavens and the earth, creator of the waters, king of all your creation, hear my prayer. . . . Make my words the wound and stripe of those who have planned such cruelty against your Covenant and your consecrated House, and Mount Zion and the house your sons possess. Make your nation and every tribe to know and to understand that you are God, the God of all power and might, and that the nation of Israel has no protector but you."

And Judith's prayer was granted. Because of her and of others like her who counted life of little worth if not lived generously for others' good, the oppressor was put down. And in the fulness of time the way was prepared for the coming of the Son of God, bearing salvation and healing for the nations.

The summons to us this hour is no whit different from that which came to Judith. We can retire if we will to some Bethulia of our own. But if all of us do that, everything we know and love and hold most dear may go down to defeat. Or we can make another kind of response and join hands and hearts with millions of others and "through world evangelism" find "world fellowship in Christ."

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

**FAREWELL TO SUMMER**

One by one the goldenrods
  Supplant the beauty of the rose;
And with her wares securely packed,
  The tired summer softly goes.

Bright harbingers, and yet a mute
  Reminder of the summer dead,
The goldenrod wears her bright crown
  With dignity upon her head.

A late wind moves the withered grass,
  And softly sobs a dirge-like hymn,
While goldenrods lift autumn's torch
  To burn for summer's requiem.

—William Arnette Wofford,
in Southern Christian
Advocate.

* * *

**TRIBUTE TO A SEA DOG**

"Gyp," an ordinary terrier in appearance, is called by the London Evening Standard the most remarkable dog in the British Navy. Every man on the ship commanded by his master is convinced that Gyp brings him luck. It isn't superstition; they have seen how amazingly capable the terrier is.

He is able to detect aircraft long before they are heard by the human ear. An important naval officer recently named his "the R. A. F. dog", explaining that "he cocks an ear to aircraft before we can hear them on the bridge".

The men claim that Gyp "smells" U-boats. "Why, it was only on our last trip," according to the ship's first lieutenant, "that he was so gloomy all one morning. It was as if he knew that something unpleasant was about. Then we picked up a U-boat and went after it. We chased it off, and afterwards Gyp was fit as a fiddle."

Appropriately enough, the black and white markings on Gypt's coat form a big and unmistakable "V" right in the middle of his back. He is the proud possessor of an "Able Seaman" diploma, presented to him by the crew. On three occasions Gyp has been left behind by the ship and each time "something, not disastrous, but quite unpleasant", has happened. That was more proof, if the crew needed it, that Gyp was their good-luck mascot and capable aide."—Alan A. Brown, in Our Dumb Animals.

* * *

**IN CHURCH**

We go to Church, and we enter into an atmosphere of calm. The wisdom of the ages is about us. The oldest narratives of human history are read in our hearing, and through all the familiarity of phrase, the sincerity of the narrator forces itself upon us. The sense that we are at one with the singers of countless generations is uplifting. St. Paul's exhortations stimulate our courage. In the teaching and the passion of the Gospels we follow the way of perfect life that leads to victory over death. All this may be possible in the closet, the sublimation of it may startle us as we walk along the streets. But the periodical withdrawal into these houses of service built with hands, helps us to dwell in houses not built with hands."—Ex.

* * *

**HE WHO MADE THE STARS**

He Who made the stars
  Made fireflies, too.
The stars were not enough
  He knew
There must be fireflies, too.

And so He made great deeds
  For us to do,
But there are not enough—
  So He made small tasks, too.

—Selected.

# A WEEKLY REVIEW OF THE NEWS

## *Outpouring of Manpower Expected*

**Indications Are That the Men's Advent Corporate Communion Will Be Largest Ever**

New York, N. Y.—The Men's Advent Corporate Communion will be attended by the largest number of Episcopal Churchmen ever sharing in a common service, according to present indications. The Rev. Wilburn C. Campbell, executive secretary of the Presiding Bishop's Committee on Laymen's Work, says that his opinion is based on orders for printed matter which are overwhelming the shipping facilities of the Church Missions House; correspondence with bishops and clergy and with lay key men in widely scattered areas throughout the Church. "The Advent Corporate Communion," Mr. Campbell says, "is becoming more and more the spiritual keynote of the Episcopal Church." Sponsored by the Brotherhood of St. Andrew for more than a quarter of a century, it represents today a nation-wide outpouring of the Church's manpower.

The Presiding Bishop's committee has asked the cooperation of all Church leaders, in parishes and dioceses, in the Men's Advent Corporate Communion on the First Sunday of Advent, November 28. Specific and detailed suggestions were distributed widely; methods of organization in parish and diocese; plans for making the most of the cooperation of men's organizations, such as the Brotherhood of St. Andrew, the Laymen's League, and Men's Clubs; plans for formation of special committees to work personally to assure the participation of all men of the Church in this great act of corporate worship.

Present estimates indicate that approximately half a million men and boys of the Episcopal Church will make their Communions November 28. This is based upon the opinion of diocesan key men who have been in constant contact with over 3,000 parish key men whose responsibility it is to promote the men's participation.

Requests for literature have exceeded the most optimistic forecasts. The reprint, "Before Breakfast", by Richardson Wright, editor of House and Garden, is being ordered in unprecedented quantities. Its distribution, Mr. Campbell says, seems certain to exceed 100,000.

The first diocese to report that arrangements have been made for a radio broadcast by the bishop is Newark. The Rt. Rev. Henry Washburn will speak to all the men of his diocese as they assemble for the Communion breakfast. Similar arrangements are under way in many other centers.

Most dioceses will receive a special Advent Corporate Gift. This money will be used for missionary work within the various dioceses. In many dioceses it will be used for work in war industry areas and for laymen's conferences.

A final suggestion offered by the Presiding Bishop's Committee points out that "this Corporate Communion comes in the midst of the Every Member Canvass period. Use this service to spiritualize the Canvass. The two efforts complement and supplement each other".

* * *

### "EPISCOPAL CHURCH IN WYOMING" IS FASCINATING RECORD

Laramie, Wyo.—The 1944 edition of "The Episcopal Church in Wyoming" is off press. This is the third volume of a fascinating record of a fast-developing missionary district. The book is published by the Wyoming Committee on the State of the Church, of which the Rev. Dudley B. McNeil is chairman, and the declared purpose is to provide a volume that "will give to you an up-to-date knowledge of the Church at work in this romantic but important western State; and that it will entertain and thrill you with its informal account of the adventures and experiences of the missionaries who worship and work among the cowboys, sheep-herders, oil men and coal miners, railroaders and ranchers, trappers and forest rangers, in this deep West, as well as in the towns and cities of solid foundation and aspiring destiny".

The 114-page book, bound in heavy paper and well illustrated, tells such facts as that seven years ago the District had 34 occupied and used, and 13 apparently dead churches, today there are 58 churches, all active, and in addition regular services are held in ten other places; church buildings are under construction in two places, and money is being raised in two other places, for church buildings.

In the five years, 1932 to 1937, the average number of persons baptized in a year was 297. In the last seven years the average is 270 per year. Confirmations rose from an average of 239 per year to an average of 405 per year in the last five years.

The book, "The Episcopal Church in Wyoming", gives a detailed historical sketch of the Church in that district; much information about Wyoming itself which is not known by most people; description of work in all Church centers throughout the district; information about the Indian work of the district; description of the institutional work done under district auspices.

* * *

### HONOLULU SCHOOLS WELL ATTENDED

Honolulu, T. H.—The Church's two secondary schools in Honolulu have a total enrolment of 819 this year; St. Andrew's Priory with 409 girls and Iolani going them one better with 410 boys. The Priory is short only two teachers; the staff at Iolani are on double duty awaiting teachers who are coming from the mainland as soon as transportation can be secured.

## *Believes Church Thoroughly Awake*

**Dr. Pepper Returns from Pacific and Series of Conferences**

New York, N. Y.—Upon completion of a trip which took him to the Pacific Coast for a series of conferences with diocesan officials in Christian Social Relations, the Rev. Dr. Almon R. Pepper, executive secretary of the National Council's Division of Christian Social Relations, believes that the Church is thoroughly awake to the many new opportunities and responsibilities growing out of the war.

Dr. Pepper's conferences included a session with the Rev. Walter Morley and the Rev. Benson Fisher concerning war industry and work in the Chicago area. Also participation in the Southern California Conference on Church Social Work under the auspices of the Southern California Council of Churches. Dr. Pepper spoke on Church and Community at a meeting of the Los Angeles Department of Christian Social Relations, Department of Christian Education and Forward in Service. He visited war industry area work in Westport Heights, and with Bishop W. Bertrand Stevens, visited the Hospital of the Good Samaritan, and with the Rev. Dr. George Davidson, its president, visited the Church Home for Children.

In San Francisco, Dr. Pepper met with the Diocesan Department of Christian Social Relations, and conferred with Bishop-elect Sumner Walters and the Rev. George Pratt, of Stockton, concerning war industry work.

At Alameda, Dr. Pepper was able to visit shipbuilding yards and study Church work among employees. He notes that in October the Richmond yards built 31 ships, and that within recent months there has been a population growth from 27,000 to 127,000.

At Vallejo, Calif., Dr. Pepper visited shipbuilding yards, with the Rev. Herndon Ray, and inspected housing projects and the Church program being carried on under the direction of Deaconess Florence I. Ormerod.

Turning eastward, Dr. Pepper met with the Christian Social Relations Department and the Army and Navy Commission of the Diocese of Colorado, conferring with Church leaders in these fields, in Denver, Colorado Springs and Pueblo. In the latter place the Church's program among war industry workers was discussed, and at Fort College, the needs of migrant agricultural workers.

Dr. Pepper visited the service men's Canteen in Denver, and studied the special activities of the Council of Churches for uniformed men. In Colorado Springs he had the opportunity of studying the activities of the Episcopal Church in the Camp Carson area.

"Under the leadership of our Presiding Bishop," Dr. Pepper said, "the Episcopal Church has been called upon

(Continued on page 15)

# *Admiral Cluverius Addresses Graduates*

**Exercises at Chaplain Training School, College of William and Mary**

Williamsburg, Va.—Rear-Admiral Wat Taylor Cluverius, U. S. N., Retired, President of Worcester Polytechnic Institute, of Worcester, Massachusetts, was the speaker at the graduation exercises of Class 20-43, Naval Training School (Chaplains) located at the College of William and Mary.

Admiral Cluverius said: "Men at sea come closer to God, probably more, than any others. They behold the hand of God in the sea. In tempest and turmoil they pray for the strength of the everlasting mercy. I challenge you to fan that spark into a living flame. 'Keep that which is committed to thy trust,' wrote St. Paul to Timothy.

We of the Navy have a saying in the fleet to the effect that 'a taut ship is a happy ship'. Most chaplains I have known have brought happiness wherever they went.

The Navy requires discipline; however, it is not the discipline of the old world which is blind obedience. Our idea of discipline springs from the same Greek root as the word used in the New Testament—disciple; meaning a willing follower of a leader. In this connection one cannot forget the words of Captain Gilmore, who though injured while in command of a submarine ordered, 'Take her down!'

Loyalty is a watchword of the service. Loyalty works both up and down; to those in authority over us and to those under our care.

Self-Control, a product of discipline is essential.

Tact. Where men live close together, as on a ship, tact is the lubricating oil among them.

Devotion still is a vital part of the Navy. A Chief Petty Officer aboard the U. S. S. Oklahoma at Pearl Harbor was told to 'abandon ship'. Knowing the importance of the compressors in time of battle he replied, 'Not as long as our guns are firing'.

Energy and perseverance are ever needful. Robert E. Peary, after having been defeated in four attempts to reach the North Pole, started out on the fifth adventure saying, 'I will find a way or make one'.

Enthusiasm needs to be present. The chaplain can assist in directing this 'fire within'.

Faith is most essential. Belief in our job is indispensable. Faith is made very real at sea.

Admiral Cluverius then told the story of a man lost at sea in a plane. The man's faith in his eqquipment and in his training brought him safely through.

The war is not won. Victory is not near, but it is sure to come. Now we must have faith in God, who must be on the side of man created in His image struggling to be free."

## CONFERENCE ON CHRISTIAN MISSION AND WORLD ORDER

Richmond, Va.—A Conference on the Christian Mission and World Order was held in Richmond, November 10, at Grace-Holy Trinity Church.

The purpose of the Conference was to awaken Christian peoples to their grave responsibilities in this tragic hour of history, and to prepare the leadership of the Church for a Campaign of Education to follow; "To clarify the mind of the Church regarding the moral, political, and economic foundations of an enduring peace". "There can be no just and enduring peace," they declared, "that is not built on the corner-stone of the law laid down by Christ—The Fatherhood of God, and the Brotherhood of man."

The basic principles of the Four Freedoms, and the Six Pillars of Peace were discussed and the Church's task clearly shown.

Dr. Herman Sweet, director of Youth Leadership of the International Council of Religious Education, opened the Conference and announced the theme: "A Time for Greatness—Great Leadership; Great Men; Great Women; Great Choices; Great Faith."

Dr. Ewart Turner, for many years pastor of the American Church in Berlin, stressed the confusion and the break-down of the old order, and said that we had nothing to look to but God's Order, the Kingdom of God. This was Jesus' answer to the World's ills.

Mrs. Erdman, a missionary from Syria, conducted a sectional Conference for women which brought out the Race Problem. "A barrier that must be removed to assure enduring peace," she said. "We must affirm our deep spiritual fellowship with all races, everywhere, and we must abstain from all hatreds."

Dr. Henry Crane, an outstanding leader in this new movement, likened us to a thermostat. He reminded us that we have the privilege to set our own temperature, of guiding and ruling our own lives. And he also emphasized, as did all the speakers, the importance of inner meditations to purify the soul, and acts that will exemplify the dynamic quality of our Faith. The day was valuable, enlightening, interesting, and inspiring.

## CHURCH OF THE AIR

**Bishop Keeler, of Minnesota, Next Speaker, Nov. 28**

New York, N. Y.—The next speaker on the Episcopal Church of the Air is to be the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, according to announcement by the National Council's Radio Division.

Bishop Keeler will speak on November 28, 10 to 10:30 A. M. Eastern War Time. The broadcast will originate at Columbia Broadcasting System Station WCCO, and will be carried by an extensive Columbia network.

Bishop Keeler is expected to speak on Stewardship, with particular reference to the Every Member Canvass and the United Church Canvass.

# *Rev. H. S. Wood Elected Dean*

**New Dean of Cathedral of the Incarnation to Be Installed in New Year**

Garden City, L. I.—The Rev. Hubert Stanley Wood, for the last twelve and a half years rector of St. George's Church, Flushing, Queens, has been elected as dean of the Cathedral of the Incarnation to succeed the Rev. George A. Robertshaw, who resigned on July 9. The election of Mr. Wood, who is 52 years old, was announced Nov. 3 at the Cathedral. He was nominated for the deanship by Bishop James P. DeWolfe.

Mr. Wood came to Flushing from the rectorship of Trinity Church, Syracuse, where he served four years. The previous five years he was rector of St. Paul's Church, Watertown, N. Y. Born in Quebec, Canada, he became a citizen of the United States in 1919, three years after his ordination.

The tentative plan is to have the installation of the new Dean on Jan. 1.

* * *

## HELPFUL CONFERENCES

**Sponsored by W. A. and Department of Promotion**

Detroit, Mich.—A series of unusually helpful and successful conferences was sponsored in the Diocese of Michigan during September by the Diocesan Department of Promotion and the Woman's Auxiliary.

The first of these was a conference of women held in St. Joseph's Church, Detroit, on Wednesday, September 15. More than 125 were present to hear Dr. Lewis B. Franklin's address on the program of the General Church, and an explanation by Mrs. Donald C. Stevenson, a member of the National Board of the Woman's Auxiliary and former Diocesan President of the organization, of the plans for the Triennial Meeting in Cleveland in October.

Dr. Franklin remained in Michigan for the next two days to attend the Clergy Conference, held on Thursday and Friday, September 16-17, in All Saints' Church, Pontiac. Eighty-five clergy, of the 100 active and living in the Diocese, were present,—an excellent representation.

The Laymen's Conference was held in St. Paul's Church, Flint, September 18-19, and was followed by an afternoon meeting of laymen interested in promoting a diocesan men's fellowship. About 100 were present.

The program at the Clergy and Laymen's Conferences was substantially the same. Departing from the plan of former years, the various addresses and discussions centered on the new work which needs to be done in the diocese, and not primarily on the money necessary to do it. Specific amounts and figures were mentioned, naturally, but only incidentally to the setting forth of the program itself.

Each conference opened with a brief address of welcome by the Rt. Rev. Frank W. Creighton, D. D., bishop of the diocese, followed by a keynote address, "Our Diocese in War Time", given by the Rev. G. Paul Musselman, rector

of St. Alban's Church, Highland Park. Dr. Franklin then spoke at the Clergy Conference.

At the Laymen's Conference, following Mr. Musselman's address, the United Church Canvass to be held in Detroit was explained by Mr. Harold Thompson, its chairman. On the second day of each conference, following a service of Holy Communion and breakfast, "The Parish in Action" was presented. The Rev. R. E. DuPlan, of Grace Church, Port Huron, led this section at the Clergy Conference, and the Rev. Otis G. Jackson, of the host parish, at the Laymen's Conference. A Symposium on "The Technique of the Canvass" was led by the Rev. David R. Covell, L. H. D., Superintendent of the Detroit City Mission. The final address at the Clergy Conference was made by Dr. Franklin.

* * *

### INCREASED ENROLLMENT AT NASHOTAH

Nashotah, Wis.—At a time when many institutions of higher and professional learning are showing a marked decrease in their number of students, Nashotah House is enjoying the interesting experience of having the largest enrollment in its more than a century of existence. For this academic year (the 102nd in the history of the seminary) there are fifty-two men enrolled in the seminary department. These men have come from 23 dioceses, representing all parts of the country. The diocese of Milwaukee is most largely represented, as usual, with 19 men. Chicago and Pennsylvania have four each. Harrisburg and Newark each have three. Northern Indiana has two. The following dioceses have one student each: Alaska, Albany, Atlanta, Fond du Lac, Iowa, Kentucky, Long Island, Los Angeles, Maryland, Montana, Nebraska, New Jersey, New York, Oregon, Rhode Island, Salina, and Wyoming. These men have had their college training in twenty colleges and universities, which have as wide a geographical distribution as the dioceses which they represent.

In addition to the fifty-two seminary students, there are 30 men living on the campus under the Nashotah-Carroll plan. This means that they are still in college. They live on the Nashotah campus and are under the Nashotah discipline, but they are taking their college work at Carroll College, some fifteen miles away, in the city of Waukesha. Each day of the school week they travel between the two campuses in the Nashotah House bus. Fifteen dioceses are represented in this collegiate department. Long Island is in the lead with six, Milwaukee second with five. New York and Northern Indiana have three each, Chicago and Pennsylvania two. The following have one: Colorado, Easton, Harrisburg, Louisiana, Maine, Montana, Quincy, Springfield, and Western Nebraska.

The members of the Nashotah House staff are devoting much of their time to relieve the situation caused by the man-power shortage among the clergy. The Dean of the seminary, the Very Rev. E. J. M. Nutter, D. D., is away many week-ends to assist by supplying. The same is true of the senior professor, the Rev. W. Freeman Whitman, S. T. D. The professor of Old Testament, the Rev. Frank H. Hallock, S. T. D., has been for several months in charge of a parish in the diocese of Chicago. The chaplain and instructor in music, the Rev. Lloyd E. Thatcher, is in charge of a parish in the diocese of Milwaukee. And the professor of New Testament, the Rev. Hewitt B. Vinnedge, Ph. D., is caring for a parish in the dioceses of Fond du Lac. Thus it may be said that five members of the staff have almost doubled their responsibilities, at a time when they have been obliged to attend to a larger number of students than has previously been under their charge.

## *Twelve Hours Continuous Prayer*

**Observed on Armistice Day at St. Stephen's Church**

Wilkinsburg, Penn.—Twelve hours of continuous prayer, 8:00 a. m. to 8:00 p. m., was maintained in St. Stephen's Church, on Armistice Day, thus emphasizing the Church-wide Day of Prayer. The rector, the Rev. Dr. William Porkess, arranged the time in fifteen-minute periods, each period being taken by individual parishioners. The Forward In Service 1943 leaflet was used as a basis for meditation and prayer.

### AMAZING! YES, BUT WHAT OF BRITISH MISSIONS?

The monthly report of payments on Expectations for October can truly be called "amazing" for three reasons—(1) 98.3 per cent of the amount due on Expectations has been paid; (2) 78 dioceses and missionary districts paid 100 per cent or more of the amount due; (3) 73.7 per cent of the total Expectation for the year has been paid. None of these items have been equalled in previous years.

But still there is our Aid to

BRITISH MISSIONS

Our help to the world-wide missionary work of the Church of England is still needed, and our giving to this cause in 1941 and 1942 was really generous. While some decrease in the amount of this giving in 1943 is to be expected the present outlook is very discouraging.

About one-half of the dioceses are including their 1943 giving for this purpose in their budget Expectations and from this source the sum of $47,868 will be raised. The other dioceses preferred to continue their special appeal for this fund but the amount received to November 1st from all of such dioceses is only $22,770.78.

The record stands:

| | |
|---|---|
| British Missions Gifts 1941 | $341,520.04 |
| British Missions Gifts 1942 | 172,026.33 |
| Budget Item and Specials received to Nov. 1st, 1943 | 70,638.78 |

There is still time to make the 1943 gift an adequate one.

Lewis B. Franklin,
Treasurer.

Nov. 9, 1943.

### BISHOPS WRITE BIDDLE

**Attorney General Discusses Racial Problems**

New York, N. Y.—Bishops of the Episcopal Church in charge of jurisdictions in which there are, or were prior to internment, Japanese people, wrote to Attorney General Francis Biddle prior to his speech last night before the Jewish Theological Seminary of America, asking him to emphasize dangers arising out of present relations with the Japanese people in the United States.

Attorney General Biddle spoke at the Waldorf Astoria on Armistice Day, discussing racial problems, with specific reference to Jewish, Negro and Japanese minorities in this country.

The bishops, including Presiding Bishop Henry St. George Tucker, and Bishop Charles S. Reifsnider, formerly of Tokyo, now in charge of Japanese Episcopalians in this country, assured the Attorney General of their "cordial and whole-hearted support in your defense of the rights of all American citizens, regardless of race or creed. In particular we wish to take advantage of the occasion of your Armistice Day address to thank you for your efforts on behalf of the rights, as Americans, of citizens of Japanese descent."

"In the midst of a war in which we are dedicated to the enlargement of the freedom of all men," the Bishops say, "and at the threshold of victory in that war, it would be a defeat greater than a lost battle, if Americans were to permit the persecution of our own countrymen. The loyalty to this nation and to our professed principles of the great majority of Japanese Americans assuredly outweighs the accident of their descent from a people who are now our enemies.

"The danger that our emotions in the midst of war may inflame us against the reabsorption of American citizens of Japanese descent into the normal community life is a danger to the well-being and freedom of every American. It is the duty not only of government but of the Churches and their members to vindicate the liberties and decencies for which we are at war, and to apply in practice the moral principles we teach."

Other Bishops who telegraphed their desire to sign the letter which was delivered to Attorney General Biddle early last evening, were the Rt. Rev. Karl M. Block, bishop of California; the Rt. Rev. Arthur W. Moulton, bishop of Utah; the Rt. Rev. George Allen Beecher, bishop of Western Nebraska; the Rt. Rev. S. Arthur Huston, bishop of Olympia; the Rt. Rev. Fred Ingley, bishop of Colorado; the Rt. Rev. R. Bland Mitchell, bishop of Arkansas; the Rt. Rev. William P. Remington, bishop of Eastern Oregon; the Rt. Rev. Louis C. Sanford, bishop of San Joaquin; the Rt. Rev. W. Bertrand Stevens, bishop of Los Angeles.

* * *

### BISHOP WASHBURN TO BROADCAST

Newark, N. J.—In the Diocese of Newark, immediately following the Advent Corporate Communion of Churchmen, Bishop Benjamin M. Washburn will speak to the entire group by radio.

The broadcast is arranged by station WOR, at 9:00 to 9:15 A. M., Eastern War Time, and Bishop Washburn will speak directly to the men of the diocese.

telling what the Corporate Communion may mean to them, and what should grow from it. The broadcast time is set so that the address may reach many parish groups at Communion breakfasts following the service.

* * *

### DIOCESE OF MICHIGAN

#### Picked Delegates Attend Youth Conference

Detroit—Getting as many people as possible out to conferences has been the rule for years and years in the Diocese of Michigan, and no doubt in other dioceses as well. However, the rule was reversed by the diocesan department of Young People's Work on October 15-16, when a Youth Leaders' Conference was held at the Girls' Friendly Society Holiday House, Pine Lake, attended by only 35 persons in addition to the speakers. The 35 were selected carefully, about three from each of the 11 Convocations in the dio- [illegible] and were chosen from names sub- [illegible] day morning.

On Saturday, following the service and breakfast, the conference divided into three group periods, on the following subjects: "Corporate Worship," led by the Rev. Robert DeWitt, assistant minister in Christ Church Cranbrook, Bloomfield Hills; "Personal Religion," Mr. Junker; and "Stewardship and Evangelism", the Rev. James McElroy, rector of St. James' Church, Grosse Ile.

The Rev. Sheldon T. Harbach, diocesan director of Young People's Work, spoke on "The Youth in Our Diocese"; the Rev. John L. Knapp, rector of Trinity Church, Oxford, told of plans for the "Rule of Life", of which he is diocesan counsellor, and Mr. Junker concluded the conference with an address on "Developing a Parish Youth Program".

#### Rector Elected "Commissioner"

Highland Park, Mich.—At a recent meeting of the City Council of Highland Park, the Rev. G. Paul Musselman, rector of St. Alban's Church in that city was unanimously elected as a member of the Fire and Police Commission, a five-man board. He says he is impressed no end, on his customary jaunts around the city, to be smartly saluted and addressed as "Commissioner" by so many uniformed men.

* * *

# FOREIGN

From the Spiritual Issues of the War

### CHRISTIAN ACTIVITIES IN PRISON CAMPS

London.—News has recently reached us concerning the vigorous religious life which is making itself felt in some of the camps in which British and French prisoners are held captive by the Germans.

The following passage (taken from the International Christian Press and Information Service) describes nothing less than a missionary exhibition organized by French Christians in a German prison camp:

"I have delayed writing you so that I could tell you at the same time about the French Empire exhibition for which you sent us many documents which have been very useful for our exhibit. Between the neighboring Catholic Mission booth and our booth for Protestant Missions we hung a sign stating how many people still remain in the world to be evangelized. A large Cross mounted on the globe stood in front of this sign.

"A large stained-glass window representing the victory of the Cross over pagan idols was in the center of our booth. At the right and left were panels decorated with maps and photographs briefly tracing the history of missions and giving statistics of the different Protestant missions in the French possessions, as well as French missions in non-French territory. The Gabon was used to illustrate the details of a mission field.

"In front of the window was an open Bible on a reading desk above a New Testament in the Malgache language and a book showing specimen of translations of the Bible in 710 languages and dialects. To the right of the reading desk: a model of a missionary compound with the church, the school and the missionary's house. To the left: a collection of books on missions, with the suggestion that they could be obtained at the Protestant library. New Testaments and the book, Jesus of Nazareth, were offered to visitors until none remained.

"The exhibition lasted from June 14-23 and was a great success. The Church prepared for it by a missionary week which began with a service emphasizing mission work. Four lectures were given during the week: The History of Missions; Their Spirit; A Missionary Pioneer—Francois Coillard; Missions Today. The Whit Sunday service, followed by Communion, closed the week."

The Methodist Recorder for August 19th included a short article on the work of Methodist chaplains in the prison camps by the Rev. Joseph Firth, M. C. We quote from the article:

"One of them writes that he feels he is one of the busiest persons in Methodism. He says: 'Recently I received my fourth team into membership of the Church, the number being thirteen. We are now starting a lecture mission, and I have trained a team of six for this purpose. We have already enrolled fifty candidates, and we hope to increase this number to one hundred and forty—twenty per lecturer. In this campaign we are including all denominations. Over five hundred took Communion on Easter Sunday. In addition, we have a new course of Bible study just beginning.' Such activity, besides all the social work necessitated by the abnormal way of living, suggests the chaplain is right when he says he is busy.

"A letter from another chaplain reads as follows: 'On Sunday I had five services, besides a Communion service. In this compound I had a Communion serv-

FREE

BIG HANDBOOK

For Sunday School Workers

118 Pages

Send today for "Victory" Catalog-Handbook of over 5000 items to make your Sunday School more effective. Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Gifts, Greeting Cards and Games. Also attendance building devices and scholarship incentive plans. New and abundant suggestions for every Department of your Sunday School.

*Rich in Plans and Ideas*

Opens a vision to greater growth, better teaching, richer results in winning children. Many thousands would not miss its amazing aid. Send for your copy TODAY. Write name and address below, clip and mail.

DAVID C. COOK PUBLISHING CO.
846 No. Grove Avenue, Elgin, Illinois

Name_____

Address_____

I am teacher of ☐ Begin., ☐ Pri., ☐ Jr., ☐ Intermed.-Sr.

☐ Y. P., ☐ Adult Class in_____ Church



RICHMOND DAIRY CO.

MILK - - - ICE CREAM

SERVING RICHMOND FOR OVER 50 YEARS

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**HELP WANTED**

HELP WANTED: WORKING HOUSEkeeper, to cook and do light cleaning in family of three adults. No laundry work. Village 25 minutes by bus from Washington, D. C. For particulars address Miss S. L. Ball, McLean, Va. State salary required. References.


ice for the officers at 8 A. M., when seventy officers were present, and another service at 10 A. M. At 10:45 A. M. I went to another compound and about three hundred and fifty attended the service. At 11:30 A. M. I went to still another compound and had a congregation of three hundred. At 6:30 A. M. I had a service for the noncommissioned officers, and about two hundred and fifty were present. In all, over a thousand officers and men entered heartily into the services during the day. The hunger for spiritual things is amazing. I am thankful to be here because of the glorious opportunities of helping these men.'

"From the same source there comes a story about the shortage of Bibles and New Testaments: 'At the request of the men we have now services every evening, and we are going through the Gospel of St. Mark. The man who reads the lesson keeps the Bible for one day! We have to loan out our very few Bibles and New Testaments. Hundreds of men are asking for them, and, unfortunately, we cannot get any. Having no hymn books, we have to write out all our hymns.' Need I say this shortage has been relieved through the good offices of the Book Room and our own Welfare Fund.

"Another chaplain, who is in an officers' prisoner-of-war camp, tells us that, in addition to his other religious activities, he is preparing several officers to become local preachers. He adds the request that, having lost everything, he would be glad to have the necessary books and literature to help him in this work. Again we were able to meet the need."

* * *

### THE DAY OF PRAYER

London—We shall not attempt to give a full account of the National Day of Prayer held on the fourth anniversary of the outbreak of war, Friday, September 3rd. The general course of the day, the striking broadcast services and the activities of churches throughout the country will be already familiar to our readers.

It may be of interest, however, to mention a few experiments which have come to our notice.

At a great munition factory where there are resident chaplains and a factory chapel, a very full programme of services was arranged. A large number of local clergy (Anglican, Free Church and Roman Catholic) were on duty at different times, so that no fewer than fourteen services were held throughout the day. The factory officials provided all the support and assistance which the church authorities could desire. In a hostel connected with this factory a special Anglican and Free Church combined service was held in the evening.

In a number of towns civic services were held (e. g., the Mayor of an East London borough invited the townspeople to join him in such a service in the Town Hall). In other towns shops were closed at a given hour (at the request of the Chamber of Trade) to allow all to attend services conducted by local clergy.

Perhaps the most striking single observance was the broadcast service conducted in Trafalgar Square at 11 A. M. (attended by 10,000 people), but it is now well known that the prayer and thanksgiving to which the King invited his people was widely observed in town and country, factories, offices, the Services, the homes and schools of the land. Services in hop-gardens and Kentish orchards were held during brief intervals between work.

The Newcastle Journal for September 3rd gives an account of an important meeting of prominent laymen held in the City Council Chamber of Newcastle on September 2nd to give active support to the "Manchester Movement." This has as its aim the bringing of Christian principles into business and economic life. The Lord Mayor (Alderman Walter Thompson), who was supported by many prominent laymen of the district, said, "No durable world settlement can be made unless it is inspired by the principles of Christianity. I have never felt it easier," he continued, "to talk of deep spiritual things than at this time and to try to practice the spirit of Christianity in our own lives".

Councillor Pugh said that in any planned society such as they were looking forward to, it was important that Christian principles should bind the people together.

After Lord Grey had added his support to the Lord Mayor's action, saying that the people of Northumberland would gladly accord him loyal assistance, Sir Cuthbert Headlam, M. P., said it was quite clear that the country was in a mood for some spiritual revival as a whole. At the same time he did not see how it was possible to start an evangelical campaign by laymen only; its success would largely depend upon the work and cooperation of the Churches.

It was agreed on the Lord Mayor's


**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**finished or by the yard.**

**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue (at 46th St), New York N. Y.**

# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK**

suggestion that those present should form themselves into a group of workers and arrange for a larger meeting.

* * *

# Personal Notes Of Interest

### DEATHS

#### Rev. Douglas Hobbs

The Rev. Douglas Irvine Hobbs died in a hospital in Roanoke, Virginia, October 25, at the age of eighty-three. Mr. Hobbs was born at Jonesville, Virginia, March 9, 1860, attended Kenyon College and Boxley Theological Seminary and the Philadelphia Divinity School. He was ordained priest in 1889 by Bishop Dudley.

During his long life in the ministry Mr. Hobbs served as assistant at St. Peter's, Germantown, Penn., rector of Trinity Church at Logansport, Ind.; dean of Trinity Cathedral at Little Rock, Ark.; rector of St. Mark's Church at Johnstown, Penn., and the Church of the Holy Cross at Paris, Tex.; archdeacon of the Diocese of Kansas; rector of Grace Church, Winfield, Kas.; St. Paul's Church at Henderson, Ky.; St. Barnabas at Tullahoma, Tenn.; St. Luke's at Church Hill, Md.; St. Luke's at Live Oak, Fla., and St. James' at Perry, Fla.

His last charge was in the Diocese of Southwestern Virginia, where he was rector of Trinity Church, Rocky Mount, and the two Franklin County Missions, St. Peter's at Callaway and St. John's at Ferrum, from 1923 to 1933. On his retirement from the active ministry in 1933 he and his wife built a home in Salem, Va., where he spent his declining years.

Funeral services were conducted at St. Paul's Church, Salem, by the Rt. Rev. Henry D. Phillips, D. D., bishop of the Diocese, assisted by the Rt. Rev. Robert Carter Jett, D. D., retired Bishop, and the Rev. Frederick Griffith, rector of St. Paul's. Interment was on Friday, the 29th, in the family plot in Warren, Ohio.

Mr. Hobbs is survived by his widow, who was Miss Jennie Dean Brown, of Warren, Ohio; one son, two brothers and two grandchildren.

### ORDINATION

#### Priest

**The Rev. John Ellis Daley** was ordained to the priesthood on Monday within the octave of All Saints' Day, November 8, by the Rt. Rev. John D. Wing, D. D., bishop of South Florida, in Trinity Church, Vero Beach. He was presented by the Rev. J. Mitchell Taylor, and the Rev. Rex Wilkes was the preacher. The Epistle was read by the Rev. William L. Hargrave; the Gospel by the Rev. G. Irvine Hiller, and the Litany by the Rev. Holmes A. Fay. He has been appointed vicar of the Church of the Redeemer, Avon Park, and priest-in-charge of St. Agnes' Church, Sebring.

* * *

### BELIEVES CHURCH AWAKE

(Continued from page 10)

to play its part in cooperation with other churches and welfare agencies to make America more Christian. While fighting for the Four Freedoms, we must establish them more securely at home. While working for a good neighbor policy with other nations, we must establish good neighbor policies in our local community life. This means that every parish Church must know its own community and understand its local problems. The local Church must be willing to cooperate with other Churches and with all men of good will in promoting justice and righteousness among the various racial, religious, economic and social groups in the home community. This knowledge of community and program of activities should be incorporated into the worship and prayers of the congregation so that it is obvious to everyone that religion has a dynamic relationship to life."

At the conclusion of his trip, which he confesses was strenuous, Dr. Pepper declared, "The Church is doing a grand job out there."

### THE FIRST THANKSGIVING PROCLAMATION

(Continued from page 6)

ments, peace and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us: and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the 3rd day of October, A. D. 1789.

G. Washington.


## What Will the Seminaries Do for the Peace?

Your theological faculties do not pretend to have a quick and simple formula for solving all the world's ills. Yet theological schools have much to do with the coming Peace.

They must train men who in the days to come will minister both to people bewildered and downcast by the war, and to those who must take on the heavy post-war responsibilities. Tomorrow's clergy have to furnish inspiration and hope to the laymen who make historic decisions, and to set forth the moral principles on which these decisions should be based. Such ministers need all the Theology, Bible, Church History and Practical Theology they can get. As enrollments drop, the faculties are "tooling up" and planning to make their curricula as effective as possible.

**WILL YOU HELP THEM?**

**This advertisement is provided in the interest of all our Church Seminaries by the following institutions:**

BERKELEY DIVINITY SCHOOL, NEW HAVEN
EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE
GENERAL THEOLOGICAL SEMINARY, NEW YORK
PHILADELPHIA DIVINITY SCHOOL
VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

Terms—Board and Tuition, $500
Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **Rev. Janney S. Hutton, Headmaster.** For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

"Christ of the Countryside is acquainted with the agriculture of His time and country; and He believes in the dignity and worth of an avocation which has more to do with creative processes than any other. He also knows Nature in her various moods and possibilities, and uses her at every turn. Thirty-two of His sixty-four parables take His listeners out into the open country, and thirty-seven of His forty-eight miracles have an outdoor background.

—Malcolm Dana, in "Christ of the Countryside".

"He does well: That serves the community rather than His own will."

—Thomas à Kempis, in "The Imitation of Christ", I:xv.

An Eleventh Commandment: "Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt protect thy fields from soil erosion and thy hills from overgrazing by thy herds, so that thy descendants may have abundance forever. If any shall fail in this stewardship of the land, his fertile fields shall become sterile stones and gullies, and his descendants shall decrease and live in poverty or vanish from the face of the earth."

—Walter Clay Lowdermilk.

"If the Church has any power in the world today it will speak out against the exploitation of soil resources. It will do so, not on the basis of what will pay nor of appeal to posterity, but on the basis of a religious motivation. It will teach men to have a reverence for the Creator of the land and, therefore, a respect for natural forces. Under such a religious view men may be led into an appreciation of the soil and farmers may be brought back to the pioneers' love of their own land. If everyone can come to recognize the hand of God in the land-economy of this continent, there is hope for our most vital natural resource."

—Thomas Alfred Tripp, in "Advance".

"I have often thought that children living in the country in communion with nature and animals, are in a very definite way prepared for anything that can happen to them during the course of their lives. Life's beginnings and life's endings almost burn themselves into their youthful, wondering eyes; and if you observe these children closely, year after year, you can see how they gradually prepare themselves for all they will ever encounter of good and evil, to savor the gladness of life fully and richly; to bear sorrow without becoming embittered and without breaking. Taking all together, these experiences will coalesce, form a body of understanding—of things, of happenings and of men. Something which, with their own abilities and goodness of heart, will become what I have called God's gift of understanding."

—Jaegermester Plov, Translated from the Danish.

"Let the farmer forevermore be honored in his calling."

—Thomas Jefferson.


**PURE IRISH LINEN AVAILABLE**

Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.

MARY FAWCETT CO.
Box 146 Plainsfields, N. J.

**EPISCOPAL CHURCH HEADQUARTERS LYCETT, INC.,**
**317 N. Charles St.,**
**Baltimore (one), Maryland**

For Bibles, New Testaments, Prayer Books—from 40c up. Send for price list. Church and Religious Books.
Order now your

| | |
|---|---|
| Christian Year Kalendar | $1.00 |
| Ashby Calendar, 30c—4 for | 1.00 |
| Scripture Text, 30c—4 for | 1.00 |
| Philip Brooks Engagement | .50 |
| Church Devotional Calendar | .20 |
| Pocket Church Kalendar | .05 |
| Living Church Annual | 2.00 |
| Desk Kalendar, 30c—4 for | 1.00 |
| Xmas Annual of Literature and Art 10x14 | 1.00 |

Above and any book sent postpaid on receipt of price.

Folders—Christmas Designs for printing your message, Church Services, etc. Samples upon request.

Church Furnishings, Honor Rolls.

Church and U. S. Flags. Information upon request.

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
Episcopal and U. S. Church Flags.
Send for Circular with prices.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1943
COX SONS & VINING, INC.
131 EAST 23rd STREET, NEW YORK, N. Y.

**EXCELLENT FOOD**
**Reasonable Prices.**

**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

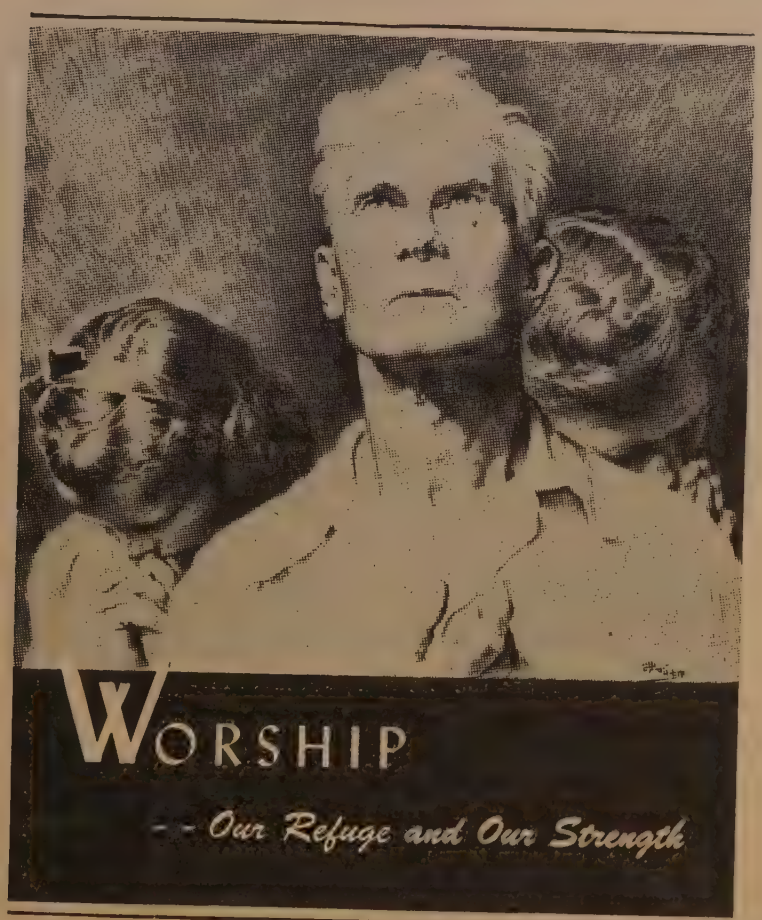
## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
This paper is printed on paper supplied by the Cauthorne Paper Company.

Vol. 109—No. 47

27 NOV. 1943

# The Southern Churchman




"Help us to do Thy work with good courage," from Bishop Westcott's famous prayer, may well be the prayer of all today, who labor for the coming of God's Kingdom. Shall the Church, after the war, make a slow and timid retreat, or a wholehearted and inspiring advance? This is the day of opportunity.

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

### A LETTER FROM A SOLDIER

U. S. Navy,
Fleet P. O.,
San Francisco, Calif.,

Nov. 4, 1943.

My dear Friend:

Thank you ever so much for my copy of "Forward" and the Church Bulletin. They do much for me when I read them over. I would have thanked you sooner for the little booklet, but it was so long in arriving, almost a month.

I wish that some of our Church members could attend one of our services here at the Sub Base. The Chapel is a small, wooden structure, with hard, straight-backed benches,—cold and uncomfortable—but the services are well attended and made up entirely of soldiers and sailors. We wear what we please, the general trend is to keep warm and no one cares about the mud on our boots.

The organ is about the size of a good sized suit-case, but the notes are true and strong. The singing is superb. The voices aren't good, in fact, they are seldom ever on pitch, but the little Chapel fairly rocks, because the hearts of the men are in their praising. Sometimes we have an alert, and it strikes me as being so funny to watch the men come straggling in, fully armed with gas masks, helmets, guns, etc., just as the early pilgrims did so many years ago (without the gas masks, of course).

I know that God is everywhere and that His Church is universal, but to me there is only one church like Monumental, and although I can't be there in person on Sundays, I am always "there in spirit". I make it a point to arise each Sunday morning at five A. M., it then being eleven o'clock and church time there. I do this because at that exact moment I know what all of the folks I think so much of back home are doing. The Service is so vivid in my mind, I can almost hear the organ and the choir, can almost look out over the congregation as I have done so many times before.

I have always tried, at times I have failed, but I have always tried to be at my place in my Church on Sunday morning, and now as I sit here in this lonely corner of the world, I know that I am being well repaid; for each pleasant memory and the little familiarities of each detail is so imbedded in my heart, that I find myself constantly looking forward to 5 A. M. Sunday morning and the feeling I possess for my home at Monumental and home.

With kindest regards to all,

Ever,

C.

* * *

### A MAN'S JOB

Mr. Editor:

Your issue of November 13th, I, for one, am finding unusually stimulating and stirring. Hence (reluctantly) this letter. Dr. Glenn's address is extremely suggestive and will be filed for reference. Also it is hoped that "Haven" will enlarge upon his problem (page 3), "How to talk to someone about Christianity" and Christ. The Fall Campaign is on and a Bishop has been heard here delegated by our great Presiding Bishop. His addresses were clear, cogent, interesting, human, "good." But what was the point? On page 10 you tell of a Bishop who sent one of his Rectors through the Diocese with this result, "10 per cent increase on the raised quota". In other words, money. Dr. Glenn says page 5, column 2, "Man does live by bread, however; although not by bread alone". The Church must have money, but not money alone. Yet every Fall when a Church-wide effort is made, skillfully advertised and enlisting hundreds of workers, the aim is money, more money, "increased quotas". Perhaps money is easier to get than personal service. But which is the greater need? Our Lord said, "I am come to seek and to save that which was lost," and He was called, "The Friend of Sinners". We are told that "lost" and "sinners" are outworn terms. But these thousands of unchurched, all around us, are lost to the Church in which most of them were baptized. And if they are living "without God", prayerless, ignoring the Bible (pagan?) are they not the counterpart of those who caused our Lord to be jeered at because He was openly interested in them? If He was like that, must not His Church be like that? Note His call and promise, "Follow Me and I will make you fishers of men". Fishing is hard work even as a sport. To catch trout, salmon, sailfish, is "a man's job". And to "win souls" calls for and calls out the best that is in us. (But some say, "Money is the acid test".) What a day it was when some fine layman founded the Brotherhood of St. Andrew! Our men were not and it seems are not equal to that task. We have seen groups of men "led to the water" of personal service but refusing to drink, though 20 times 20 voices cried the need. Dr. Glenn says (p. 7) ministers must not "hide behind their office", saying (I suppose), "it is my duty to preach; theirs to come and hear", and so avoid the drudgery of "seeking the lost". But equally the laymen may not hide behind their lack of office, saying, "That is the Parson's job". We have been told repeatedly that in the beginning, the Church did not depend on ordained officers, but spread from man to man by lay disciples whose love ("care", page 7) impelled them to share their find. That is the high privilege of all Christians. "He rushed on danger, because he loved it; and on difficulties because he despised them" (p. 8). Plenty of dangers and difficulties for those who would be "fishers of men"; dangers of making mistakes, danger of discovering one's own weakness, difficulty of effective approach, danger of mortifying failure. (Even our Lord did not succeed every time!) But "he that winneth souls is wise" (Proverbs 11:30). It takes courage. We shall have to overcome shyness, to shake off apathy, to endure ridicule, to be despised. Whatever is "Haven's" developed technique, he will probably agree that a good stand-by is the daily prayer which Dr. Glazebrook (a layman) loved to recommend in the Bishops' Crusade, "O God, give me an opportunity. O God, make me equal to the opportunity." See also Glenn, page 6, top of second column.

Quoque Peccavi.

P. F. Hall.

Alexandria, Va.

* * *

### HYMN ON COVER PAGE

Williamstown, Mass.

Mr. Editor:

Your readers should be told that Dr. Fullerton's hymn, appearing on cover, Nov. 6th issue, goes well to the tune, "Londonderry Air", and to that tune we used to sing the hymn in England and at the Keswick Convention. Words and tune, too, appear at 422 in the Keswick Hymn Book.

B. Frank Mountford.

# HAVEN . . .

By J. W. KENNEDY

MOTHERS ARE STILL anxious and upset when it is **their** boy who is sent over. It seems to be different somehow when it is one's own son. We can see what another mother ought to do and can understand the way she ought to feel when her boy is shipped and we attempt to console her and grow impatient if she will not be consoled. But when it comes our turn, that is a different story. I want all of us to think seriously and prayerfully of what God expects when this (whatever "this" is) happens to "me."

First we should be fairly certain by now (even if only a child) that the unexpected does come and one must be prepared to face it. This is even more obvious when the expected happens. The boy in the army of a nation at war where the theater of action is beyond its own shores will be sent there. The only uncertainty is time. We do not know when. But most mothers and others have had time to prepare. When the event comes it cannot be a shock if they have faced it before. Of course, if they refuse to believe he will ever go across and dismiss it from their minds (they never can from their often unwise but loving hearts) it will be a terrific shock. Many mothers feel their sons will escape, they do not know exactly how. A great many Christian mothers have been preparing for such moments all through the life-time of their sons, whom they have raised as their contributions to the world, be it much or little. In their times alone with God and His word, both written and spoken, they have stored up phrases and insights to strengthen them in time of need. It may be the 23rd Psalm memorized and repeated quietly at times of uncertainty or the words of an old hymn like "He Leadeth Me." It may have been a solid stone of belief found and held such as God is a loving Father, the universe is friendly. His laws are consistent and dependable. Unless we find and ponder and store these things when there is leisure, and do it day by day, we shall never be able to find readily the right word that acts as the key to comfort, faith and hope. There is always "So Little Time," but that little becomes much when we seize each now and tie them all together as a chain of remembrance.

SECOND, WE SHOULD see such things as a son sent to war being fought thousands of miles away in two ways. The first is in relation to similar happenings around us. We are not isolated as an island, but a part of the common-life of mankind. We should relate then our difficulty to the whole plight of man. One mother can feel very differently when she finds millions of other mothers in exactly the same situation or worse. Keep this larger view always in sight and it will help the lonely moments when we take the second sight, this time a view of our own condition through a microscope. No matter how different it is when it is "my" son, be assured that all our love and care and concern for him is not wasted as we relive the now-more-than-ever precious moments of his life. Our most difficult task is to see that now he is beyond our personal care and that we must entrust him to God. This is hard because mothers are selfish. But it is the only way to find release and adjustment to that which is beyond our control.

One last thing. Remember that the state of his mind is easily infected by ours and that the very mark of our pens in letters reveals something far beyond the words we write. We have a job to do for his sake as well as ours, as well as for the world's.

The light enkindled in our hearts by Jesus is the light of love's faith and will shine forth in our lives today as we commit our ways and our boys into the hands of God and hold to the way Jesus established as supremely good.

"The eye is the lamp of the body." Yes, the way we look at things brings darkness or dawn.

# *This Week . . .*


THE GOAL OF LIBERTY—No. 4 ..... 5-6
By the Rev. William Moody, D. D.

CHRISTIAN VOCATION THE CALL TO EVERY MAN TO BE HIMSELF ..... 4
By the Rev. C. Avery Mason, S. T. D. Chairman of Forward in Service

THE PADRE'S HOUR ..... 8
By T. E. Jessop in The Spectator (London) October 22, 1943

THE AMERICAN JUNIOR RED CROSS ..... 9


**FEATURES**


Haven ..... 3
J. W. Kennedy.

Editorials . . . ..... 7

Children's Page ..... 10
Mrs. C. H. Goodwin

News . . . ..... 11


**DECEMBER**

1. (Wednesday.)
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. S. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. S. Stephen. First Sunday after Christmas.
27. S. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

* * *

**COLLECT FOR THE FIRST SUNDAY IN ADVENT**

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may arise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

# *Christian Vocation the Call of Every Man*

By C. AVERY MASON, S. T. D.,
of Forward in Service.

THE PRESIDING BISHOP through Forward in Service urges all parishes to observe a Christian Vocation weekend, some time during the year, preferably December 3-5. In Christian Vocation God calls every man to use his talents and abilities for the Glory of God and in service to his fellow men. When a man has come to see and believe that God Almighty, Creator of Heaven and Earth, has called him to be a particular kind of person, and to do a particular kind of work, as part of God's eternal plan, he has dignity as one made in God's image. This man has Christian Vocation. The questions of human dignity and Christian Vocation are so closely bound together that they are almost inseparable.

For instance, to say that man has lost much of his dignity as a potential son of God because of the machine age is for us somewhat beside the point. To say that man has lost his vision of God and hence his dignity because of the machine age is to imply that the vision of God is less potent than the whirring of a motor. This we cannot accept, for saints of the modern age prove otherwise.

To say that the war situation has deprived man of his true dignity is again slightly beside the point, for who can equate the dignity of man made in the image of God with the manner, no matter how ghastly, in which men depart or cause others to depart this earthly realm. Some men have reached to heights of heroic self-sacrifice on battlefields, others sink to subhuman depths. It is not the war which deprives man of dignity though it does, as might any other catastrophic circumstance, reveal his personal character.

To say that totalitarianism under any form destroys the dignity of man is to contend that one's form of government can knock out the God-given character of humanity. With this we cannot agree, for though the nations make much ado, God reigns, and under all forms of government, even the most despotic, has produced His saints.

Important though these three and many other "reasons" may be, none of them is (nor are all of them together) the reason man has lost his dignity. We cannot lose that which we have eternally. We may abuse it, ignore and fail to use it, but we cannot lose it.

BUT CHRISTIAN VOCATION means more than the call of the Creator to His creature to be and do particular things for God. It is a call to work with the Creator in the world of nature which that Creator made. It is a call to cooperate with nature and with natural law. A vast portion of human misery has come about because men do not realize or have failed to act upon the fact that God calls men to work with and not against the nature He created. We are to gain our human dignity in proportion to our cooperation with, respect for, and Godly use of nature. The seed time and harvest upon which we depend should make this plain. Thermodynamics, gravity and the laws of germination tell us quite clearly that Bacon was right when he said, "We cannot command nature except by obeying her." But Bacon and other scientists of his age said that out of a long historical experience. For a thousand years Europe had been steeped in the Christian teaching of Church colleges and schools (there were no others) which had learned as the law of Christ His dictum, i. e., that in order to find our lives we must lose them. Hocking clearly points this out in his latest book, "What Man Can Do to Man." We have lost both the scientific basis of Bacon's work and the basis of a Christian life. Certainly our dignity has been impaired, for God calls us in our daily work to share with Him in creation. This gives dignity but when we reject the offer of the Almighty, our dignity is endangered.

Studdart-Kennedy is reported to have said that the sure way to go to Hell is to be content to let others go there. We might paraphrase that saying in this fashion—the sure way to lose our dignity and hence be in Hell is to refuse to hear God's call to us to work with and for other men. God does not call us in our daily work to live to ourselves. The same responsibility rests upon groups within society. Societies, organizations or unions which claim that their work can go on in disregard of mankind, generally become despicable; members of such groups "lose" their human dignity. The Summary of the Law contains two injunctions which are eternal. Both of these are essential to fullness of life. Love of God and love of man are not as far apart as may sometimes appear. How can we love God, whom we have not seen, if we fail to love the men we do see? Christian Vocation is God's call to every man to work and live in such a way that society is lifted and helped by each man's labor.

TO THINE OWN SELF be true, thou canst not then be false to any man." Shakespeare's words are aptly applied here provided we keep in mind our sonship to the Living God. Christian Vocation is the call of every man to be himself. Pressure groups, social patterns, and sometimes the mistaken guidance of our friends, ought never to be accepted as the dominant factors in determining our vocation. God has given to each man and each woman peculiar gifts which must be rightly used. There is something glorious in the stand made by the saints, discoverers, scientists and great men generally when they face the world and say quite simply, "This is my work; this I must do." It is just as glorious for carpenters, housewives, clerks, etc., when they have the same conviction. In an age of regimentation, Christian Vocation means, among other things, that each man is called before the bar of God's judgment to render a personal account of his life and work.

* * *

**GOD WILL HELP YOU, James Gordon Gilkey. Macmillan, New York City. 114 pages. $1.50.**

Dr. Gilkey, minister of the South Congregational Church of Springfield, Massachusetts, writes here for the layman who is touched by the deep problems a time of crisis brings to our living. In well illustrated chapters, in clear and direct style, Dr. Gilkey leads men and women to the resources of the Christian faith. We like especially that chapter entitled, "God Knows Your Name". It is a book worth giving the puzzled and distrait person. F. J. W.

# *The Goal of Liberty*

By WILLIAM MOODY

No. 4.

ON A CERTAIN Sabbath Day, in the old town of Nazareth, in Palestine, many centuries ago, the people were gathered together for the Service. The leader of the Synagogue took the Holy Books out of the place of honor where they were kept, and sent them down to a young teacher who had come back to His home town just that week, fresh from triumphs as a preacher and as a healer in the Province of Judea, to the southward. Everybody in town was at the synagogue that morning to hear what that young man would say, for they all knew Him, and they had heard of His mighty work, which was then in the full power of its beginning.

He rose in His place, received the Book, opened it at the words of that great Prophet of the Jewish Exile, and began to read:

> "The Spirit of the Lord is upon me; because the Lord hath appointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint to them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord. **Then** shall they build up the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

When He had finished reading, He closed the Book, and went and sat down in the teacher's seat. And He said to them, "This day is this Scripture fulfilled in your ears."

Thus the goal of the new liberty which God appoints for mankind through Christ was proclaimed. Thus the old wounds of the judgment of liberty we have not proclaimed are to be healed. Thus the task of the Church, and of all those who love true liberty, is defined.

We say that we are fighting a great war to preserve our liberty. Yet the majority of the people who must do that fighting would be hard put to it to tell you what liberty means, or why we should fight for it.

ARE WE FIGHTING simply because we have been attacked? Are we fighting out of revenge? Are we fighting because we are afraid of what might happen to us if we did not fight,—because we fear we might lose our property,—because we are afraid of the concentration camp? Are we fighting for the freedom of religion? Are we fighting for the Bill of Rights?

All these things are mixed up in it,—that is true. But, behind it all, we are fighting for something that is bigger than any of these things. We call it "liberty"; and we have been working out a definition of it here on this continent since the first settlers built their cabins on these shores.

Just think over our history and you will realize how many have come here, in the centuries since the first settlement, because they could not abide some tyranny at home! The United States has the richest heritage of any nation on earth of men and women determined to escape tyranny, and to find freedom. The desire for liberty is born in our blood, and bred in the bone of us. If that is not so, then America has lost its reason for being.

You cannot bring together so many people who have run away from tyranny, and who, with their children, have tasted a new and unaccustomed lack of restraint, without generating tremendous problems,—personal problems, social problems, and problems of government. We have had those problems. We still have some of them today, unsolved. But we have always worked those problems out, here in America,—sometimes at high cost,—but never losing the broad vision of that thing which has been our genius,—liberty!

We, here in these United States, have been building a definition of "liberty," not in theory, but in fact,—not a dictionary definition, but a definition in actual human living,—for these three hundred years.

It is a matter of ascertainable fact that not a single war we have fought in that time has been unconnected with the writing of that definition. And the battles we have fought in our internal affairs,—social struggles, struggles in government—have been on that same issue.

NOR ARE WE to suppose that what has happened here has had small effect upon the rest of the world. These things were not done in a corner! It is the witness of history that the American Revolution had as deep and as determining effect upon the development of democracy in England as it had in America. We have been writing a new definition of liberty, not only for ourselves, but for mankind,—and with mankind,—and as that definition takes form, slowly, and at great pain, in the actual life of our people, we are startled to see how closely it conforms to the broad principles of the Gospel of Jesus, laid down centuries ago! As we look, we get the feeling that modern man, today, is building, in pain and travail, a highway through a wilderness, along a route which the great Pioneer of Nazareth marked out, long ago!

That is why I said, just now, that this nation is not fighting for any small, partial aims in this great, world-filling conflict today. We are battling for a greater thing, for a thing as much a part of our life as breathing, and which to deny would be to deny ourselves.

We are not fighting just to "remember Pearl Harbor," nor to avenge Bataan,—not just to make the sea-lanes safe for our ships, nor just to defeat Hitler,—not just to protect our property, nor to preserve the Bill of Rights:—we are fighting to fulfil our destiny under God, that destiny to "proclaim liberty throughout the land unto all the inhabitants thereof."

God help us if we set our sights lower than that!

We, here in America, have not finished writing our definition of liberty. We know that. There are many short-comings. But we are far enough along with that definition to say some very clear things about it.

We know where the kind of liberty we are trying to build comes from. It comes from God.

We know, out of our own history, that the kind of liberty we are trying to build is a costly thing.

We know that liberty is a matter of balance in a

community, rather than a matter of law. It is equal justice under law: it is equal opportunity to rise according to merit and ability.

We know that tyranny is not the total lack of liberty, but liberty unbalanced: too much liberty for some, too little for others.

We know that liberty is a community affair. There is no such thing as liberty for me, without regard for the people who live about me.

And we know that liberty is not a static thing. It grows as man's understanding grows. It changes as society changes, and as the needs of society change, so that what is liberty in one age may be less than liberty in another. We know that true liberty is the following of God toward that high goal which He has set for all mankind.

THE FINAL GOAL of liberty, like a great mountain seen from a distance, is farther away from us than we realize. Yet we see it. And in general outline we know what we aim for.

Suppose we should tell our own people,—and make them believe it to the depths of their hearts,—that we are not fighting just to protect ourselves, but to accomplish a high and noble mission for mankind, to which God has called us, and which we, only, can accomplish—would that make a difference?

Suppose every executive in America, every worker in the mills, every soldier bearing arms, should say to himself with deep conviction every morning when he opens his eyes, every day when he goes to his work, every night when he returns to his bed,—"The Spirit of the Lord is upon me; because the Lord hath appointed me to bring good tidings to the oppressed; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God!" Would that make a difference?

Suppose we would make the voice of that united resolve of our nation penetrate Europe. Suppose the people of France—poor, broken France—could know that to this high purpose the people of the United States of America had dedicated their lives, their fortunes, and their sacred honor, "to proclaim liberty to the captives, and the opening of prison to them that are bound!" Would it not make a difference in Norway, in Holland, and in Poland, in Greece, in the Philippines, and in China?

Suppose we could penetrate that iron ring of hatred and cruelty which the pagan leaders of Germany, and Italy, and Japan have built around their own people. Suppose we could make those common people in Germany, whose sons poured out their blood upon the bitter fields of Russia, those common people in Italy, whose sons died in Libya, and in Abyssinia, those common people in Japan, who get their sons back in an ever increasing stream from all over east Asia, a hand-full of ashes in a little polished box—suppose we could make those common people hear our voice, **and believe it,** that we fight not for hate, and not for greed, but because of the vision from the Holy God that is upon us, to build that world in which all mankind may have "beauty for ashes, and the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord!" Would that make a difference? The time is coming when it would!

WE ARE SPEAKING now in the time of tumult, and in the day of vengeance. We are speaking now out of that terrible valley of destruction in which the judgment of God falls upon the disobedient. We live under the curse of liberty unproclaimed. Let us not, in this place of bitterness, forget that great and noble vision which it has been given us to see! If we lose that vision, it is lost indeed!

Think back to that scene which I pictured for you as we began,—to that young man in the synagogue in Nazareth. He finished reading the splendid, burning words of the ancient prophet. He took those words upon Himself. They were the goal of His life. He was the incarnation of them. With those words still in the ears of His hearers, He went and sat down in the teacher's seat.

He sits there today.

Out of the valley of judgment and humiliation, out of the welter of hate and shed blood and tears, the world may look to Him and see the way,—the only way,—to restitution and redemption.

Let no clouds of this mortal life hide Him from our eyes! Amen.

* * *

# *BOOK NOTES*

By F. J. Warnecke

**DAILY LIFE IN BIBLE TIMES, Albert E. Bailey. Sribner's, New York. 360 pages. $3.**

This is a fascinating book! It answers and explains so many of the things we have always wanted to know about life in Biblical times. Dr. Bailey was eminently qualified to write this book. He tells us that apart from his own study he has conducted nineteen tours of Palestine! His interest in archaeology and history do not mean, however, that this is a dry-as-dust volume, or a mere catalogue of ancient customs. He tells us about Solomon's Tempie, for example, by letting us listen in as Ahijah, a royal scribe, escorts the visiting Crown Prince of Tyre on a sightseeing tour. Many illustrations, a Biblical index and a general index increase the usefulness of the book. It is a "must" for your Sunday School library.

---

**WHEN CHRIST CONTROLS, John M. Versteeg. Abingdon-Cokesbury, Nashville, Tenn. 148 pages. $1.50.**

This book is well timed for the Every Member Canvas of our Church this fall. It is a book on stewardship. It is the best presentation of the spiritual necessity for giving that we have seen. So often the Church asks for support somewhat apologetically. This volume reminds us that such sharing is imperative and fundamental in the Faith, and implicit in our way of life. "We live our lives in a money economy. There is no other way of living. If we are to let our lights shine so people will glorify God, they will have to be economic . . . When Christianity concretes itself, the result is stewardship." There is a wealth of illustration and sermon material in this book of "economic evangelism".

---

**THE RELIGION OF THE PRAYER BOOK, Walden Pell and P. M. Dawley. Morehouse-Gorham Co., New York City. 218 pages. $1.50 paper, $2.50 cloth.**

We are glad that this book has been written! As its authors state there have been many books written in respect to the historical development of the Prayer Book and in regard to its proper liturgical use. "But the Prayer Book is more than a treasury of the Church's ancient devotions or a vehicle for the Church's corporate worship. It is a guide to the Christian Faith."

Though the book is planned to be used as a course of study—and is an excellent course for the older young people—it is so pleasantly written that it may be read with profit by anyone. It's use might be supplemented by Dr. Griswold's "The Teaching of the Prayer Book," wherein the Prayer Book passages relating to the various doctrines of the Church are codified and printed together.

We would like to see all our young people firmly grounded in the essential material in this book.

# EDITORIALS

## *Church Training Counts*

We publish this week, in the "Letters to Editor" column, a communication which should be of interest to all readers. It is a letter from a soldier to his rector. Of course there are thousands of such letters being written every day. The significant thing about this letter is that it shows the value of regular church attendance. The Rector of Monumental Church in sending the letter to us, stated that this young man was not the "pollyanna type." He is a normal boy, who grew up in the Church School, in a perfectly natural way. He loved the Church; he was regular in his attendance.

This letter manifests a loyalty that is more than encouraging. It expresses in plain language that which the pulpit often obscures—a simple faith in spiritual ties. This soldier feels his fellowship with his Christian family, though he is thousands of miles away. His Church has become a real spiritual home to him.

We are prone to say that Church training does not matter. The curriculum of our Church Schools often overlooks this important fact. We hope that many Church School Superintendents and Directors of Religious Education will read this letter. We hope that from it they will receive inspiration to tie the Church School program more definitely into the main services of the Parish Church.

Church training does count.

## *Advent*

A new Church Year begins. What promise does it hold? For the next four Sundays we will stand on the very threshold of that year. The four Sundays in Advent are preparatory Sundays. The first Sunday sets the keynote for the season. It asks us to acknowledge our guilt, confess our weakness in penitence and thus prepare ourselves to receive the full significance of God's coming to us, in the birth of our Lord and Saviour.

The second Sunday shows us that there is an instrument that God has placed in our hands—His Holy Word,—that will be a "lantern unto our feet," to guide our footsteps into the way of peace.

The third Sunday, teaches us that in addition to God's Holy Word, He has given us ministers and stewards to help us prepare our lives, to be true repositories of His love.

The fourth Sunday, portrays for us the fact, that because of our weakness, we may not always understand His word, and accept the prophetic ministry of His stewards, He can by His Power, succor and save us.

We need to learn these lessons today. In the global chaos of a world at war, we need to see clearly that we, as individuals, are a part of the corporate guilt of the world. We need to sense this feeling, because the plans that are being made and will be made to bring order out of chaos, as Christians, we must hold them up to the searchlight of Christian teaching. We cannot do this unless we are truly penitent. We cannot interpret God's Word rightly unless we have cast off all pride. We surely, as ministers, cannot be true prophets and acceptable stewards "of the mysteries of God," unless we are humble in heart. As ministers and people we cannot recognize God's power, if we continue to boast in our own strength.

We are listening to many voices today from many quarters that are telling us about the building of a new world. Because of our sinfulness, we are destroying a world today. The new world that we will build cannot be built upon the ruins of the old world, unless we lay the foundation perfect, which is Jesus Christ.

As Christians we are committed to the task of building the Kingdom of God. Advent is the season of the Church year, that brings home clearly to us the responsibility of that task. We should be interested in all of the plans that men are making. We should study them very carefully. But above all we should seek God's guidance realistically when we are humble and truly penitent.

Advent means "coming"—but it means also on our part, a coming to God in lowliness and meekness, that He may give us the strength we need to build His Kingdom in this world.

* * *

# *The Padre's Hour*

By T. E. JESSOP

PADRES WHO, like the bulk of our people civilian at heart, have joined the Army for the "duration," have often been disappointed in their new sphere. The eager hopes that prompted them to volunteer have very commonly been found to outrun the feasibilities of the camps. True, when they have crossed the seas and gone into action with their untender flocks, the sense of worthwhileness has been born and fed to the full—with many of them for a short time only, for the casualties in the Chaplains' Department have been higher, proportionally, than in any other branch of the Army. But at home a sense of frustration has been frequent. One reason is the fewness of their numbers in relation to the men they have to serve. Partly because of the needs, or supposed needs, of the civilian churches, their increase has not kept pace with the phenomenal increase of the units. What this has meant in practice is best indicated by an illustration: to work through a single padre's area I once had to give two to three addresses a day for five days, the area being more than sixty miles long. This was two years ago, and the many chaplains since sent abroad have not all been replaced.

The chief reason of the sense of frustration, however, has been the difference between the work that the chaplains had hopd to do and the work that they discovered they had to do. Apart from the parade-services their time was largely taken up with the odds and ends of welfare work—arranging entertainments, begging books and wireless sets and sports tackle, showing men how to fill in forms, helping them with problems of pay, discharge, separation proceedings and so on. All this was necessary and excellent work, of course, and no chaplain wanted to be rid of it entirely; it was the engrossment in it, the tyranny of it, that irked. After all, it was not the sort of thing for which they had undergone their priestly or ministerial training. They were specialists, and it was to do a specialist's job that they had joined up. They were there to keep or make men religious, so far as the men would let them, and the platform of the weekly parade-service was not big enough for so big a task. They wanted larger mid-week opportunities for getting at the men who did not come to them spontaneously.

The Padre's Hour has met their need. It was started in a division well over a year ago, and has since spread widely. It is not universal, and is not in the strict sense imposed on the units, though it is on the men; it is a regular hour, at best weekly, but inevitably subject to training and operational requirements, which, at the instigation of the Chaplain-General, certain G. O. C.'s have strongly recommended commanding officers to allot within training hours to the padre, to be used by him as he pleases. I know some padres who are conducting twenty a week, and a few thirty, which amounts almost to heroism. Usually officers are not present, so that an informal atmosphere is possible.

BUT IT WAS to meet the men's needs, not the chaplains', that the Hour was introduced. Not only the recent magnificent sweeps across North Africa, through Sicily, and into Italy, and the earlier conquest of all Italian East Africa, but also the testing retreats they had to make in our days of weakness, prove that the men are as fine a body of soldiers as the British Army ever had. But outside their military concerns there is a mental trouble; they are not as happy as men ought to be, even in an imperfect world. Many of them are bothered, some are apathetic, and a minority are bitter. They feel themselves to be the victim of baleful forces beyond their understanding and control—except some of the bitter, who know by inspiration of Marx, without the labor of study, that every evil is due to an economic system called capitalism. That is, of course, natural, since the world is topsy-turvy; but the world is certainly not altogether unintelligible, and in order both to bring the fun back into the lives of the men and to fit them to help in the righting of things when they return home, a concerted effort is required to make plain to them whatever can be made plain about the causes and conditions of human stability and instability. Their education, in the wide sense of both schooling and social conditioning, has not prepared them for this historic crisis—which is one of the reasons why the crisis has come.

Their education has given them neither a knowledge of the affairs of the world nor a philosophy of life. The first of these wants has been met since 1940 by the Army Education Corps, the Army Directorate of Education, the Army Bureau of Current Affairs, and the Universities (every one of which is daily sending speakers to the camps). The cumulative result of this educational venture will be less an amassing of information, since the conditions are not favorable for study, than an awareness that more knowledge is required for democratic citizenship than the daily newspaper provides, and higher standards of thinking in political discussion than bars and drawing-rooms have so far exemplified. The follow-up of this spade-work after demobilization will be the duty and opportunity of the various bodies concerned with Adult Education.

THE CHALLENGE to seek, and the help to find, a philosophy of life comes appropriately from the chaplains. Their preaching, however, as they are painfully aware, is not adequate, for at least two reasons: firstly, the distinctive language and ideas of religion have no meaning for the now large body of men who have grown up without contact with the churches, and, secondly, in the pulpit the preacher can neither be asked questions nor be answered back. The Padre's Hour supplies the needed complement. Here the chaplain is facing the men on their own level, struggling with their problems, inviting their questions and criticisms, and speaking with a concreteness and bluntness which the sermon, being part of a service of worship, scarcely allows. There is the knock-about of argument, a frank exchange of rebukes, a mutuality of contribution, a straight confrontation of men with men. If ever there was a time for plain speaking, for the destruction on all sides of the humbug with which modern propaganda has fouled public controversy, it is now, and in the Padre's Hour the destruction has begun.

The effect on the men now accustomed to the Hour has been encouraging. Their essential decency and fairness have been brought out. After initial hesitation and suspicion and the trotting out of the silliest of the objections to religion, they have dropped mere heckling and got down to the business of serious discussion.

Many of them have come to see that, whatever may be the difficulties of the Christian creed and however imperfect the churches and their members may be, Christianity is a meeting of very real problems which this age has done its best to overlook, the problems of the moral and spiritual advancement that can alone prevent the collapse of the elaborate, interlocking, world-wide institutions now required to sustain our lives. Christianity is more than that, but it is a step forward to see it as at least that. As for the chaplains, they feel that the Padre's Hour has put them on their mettle, re-evoked forgotten scholarship, and brought them into a virile fellowship which they hope to introduce eventually into their own churches.

# *The American Red Cross*

*Boys and Girls, Seventeen Million Strong Labor for the Armed Forces*

A civilian army of American school boys and girls, more than seventeen million strong, labors valiantly for the American armed forces.

You will find them busy in school carpentry shops, machine shops, sewing rooms, packing rooms; collecting scrap; planning ways and means of raising money. Their work is nonetheless valuable because it is accomplished without flourish.

They are the American Junior Red Cross, organized under the auspices of President Woodrow Wilson in the last war. In that conflict they rendered a sizeable service of production. In the ensuing interval of peace they have been fulfilling one of their original reasons for existence—namely aiding needy children of foreign lands. In the present war, the Junior Red Cross has assumed a new importance in that it is continuing to carry out that obligation and, in addition, has taken on an enlarged job of production for our armed forces; creating and supplying an impressive variety of articles greatly in demand in Army and Navy hospitals and elsewhere.

Sixty-five per cent of America's public, private and parochial schools have Junior Red Cross groups. All but five per cent of the American Red Cross far-flung 3,757 chapters have them.

In the last fiscal year these energetic youngsters have produced and sent to the armed forces more than nine million articles of wearing apparel, for comfort and recreation. These articles include such things as afghans, bed jackets, bedroom slippers, card table covers, cushion covers, lap robes, bedside tables, canes, floor lamps, folding tables that may be easily placed on a patient's lap, and table lamps. The list goes on and on! It even includes such items as gay little decorations, menu covers and cards which lighten the tedium of men on duty or in hospitals.

And every one of them ordered in advance, made according to specifications, and rigidly tested before being sent to the areas where they are needed.

Here is one way the Junior Red Cross operates. A request comes in to a Red Cross chapter—possibly from a nearby military hospital. A dozen pairs of chintz curtains are needed for sick rooms; or a number of flower boxes are sought to brighten the lives of the bedridden. The chapter's Volunteer Camp and Hospital Service does not have the supplies immediately at hand. But the Junior Red Cross is busy over at the local school. The order goes to them. Work begins with enthusiasm. Soon the items are completed and delivered.

When wounded men were being brought into a Pacific port from the desolate battlefields of Attu in the Aleutians, an insistent cry went up for bedroom slippers, far many more than the Pacific area volunteers could supply. But Junior Red Cross members at the port's local high school had been working on these very articles and had more than were needed on hand. "The Junior Red Cross did it!" heralded the local press.

A request came in for a lot of ping-pong tables for able-bodied men at the Air Force Classification Center at Nashville, Tenn. In jig time forty tables—all that were asked for—were made and sent in by a Nashville high school.

The Benson High School Junior Red Cross at Portland, Oregon, made 100 cribbage boards. The Wichita, Kansas, Junior group made sixty writing tables, 40 book cases, 30 magazines racks, 40 end-tables, 10 lamps—all of which had been requested and all from their school workshop.

For materials from which to make these needed articles, the Junior Red Cross often goes out and roots it up by salvage campaign. The scrap thus raised is sold and the money used to purchase what they must have. Again they take scraps and left-overs and put them to good use. For example, slightly defective pieces of khaki cloth discarded by uniform makers were seized upon by the Junior Red Cross to make army kit bags; these were filled with the small necessities and luxuries which soldiers prize so highly. Worn turkish towels make the finest kind of wash cloths—homely and essential items!—for military and naval hospitals. Ask the Junior Red Cross, who made 'em by the thousand!

The Kansas City Chapter, American Red Cross, had on hand one old trailer chassis—minus body. The local Junior Group gathered the necessary material and constructed a mobile canteen unit out of it, putting in floors, shelves, sink, stove and coffee boiler. When last heard from, the chapter canteen had taken over the unit and were servicing the nearby camps, handing out cups of coffee to the soldiers.

One could go on indefinitely, telling how these school boys and girls put one old mule and one old dump cart together down in North Carolina, and with this "mulemobile" gathered many tons of scrap in the neighborhood; now bicycle corps, organized in Pennsylvania communities and other places, are efficient messengers for the adult Red Cross, thus saving precious gasoline; how another group "gleaned after" the adult salvage crew, and gathered together 400 tons or more of it; how another group went to where a building project was being wrecked and got 400 pounds of nails.

"The amount of initiative these young people display is heartening," says James T. Nicholson, Vice Chairman in charge of the Junior Red Cross. "They are not only rendering a vital service to the armed forces, they are putting into actual practice some of the things they have been studying at school. They are learning the value of doing a good and workmanlike job—whether it be making stout canes on which convalescents can walk about, or sewing articles of wearing apparel, or making bright greeting cards and other cheerful things."

And between times it should be noted the Junior Red Cross sends to refugee children overseas 100,000 gift boxes a year purchased with the funds they have raised.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### SONG SERVICE

The birds are busy people,
As busy as can be.
They've homes to build and food to find,
The same as you and me.

But this one thing I've noticed
(And I should like to say,
If it were only really true,
That it is just our way.)

Although they hurry-scurry
And work like everything,
They never have too much to do
To lift their heads and sing.

They do it very often—
A thousand times a day.
How nice if we could understand
The lovely words they say!

Could we but learn their secret,
And fill each flying minute
With work and play and happy song
With all our heart's love in it.

We would not give our fortune
For any millionaire's;
For gold could never buy delight
As pure and sweet as theirs.

—Selected.

* * *

### ROD AND REEL

"Johnnie," Daddy called as he parked the car in the drive, "come in the house. I've something to show you."

Johnnie dropped his bat and ball on the porch and ran into the house. Daddy was opening a big package on the library table.

"O Daddy," gasped Johnnie, "new fishing tackle!"

"Yes, Son. We'll go fishing this summer, so I thought some new tackle would be good. Now there's one thing I want you to remember. You are not to use this new tackle unless I am with you. I know you'll always be sure to think of that."

"I will, Daddy," Johnnie answered.

But the new tackle was very tempting. All next day Johnnie kept stealing looks in its direction.

On Saturday they went fishing, after Daddy finished day shift in the defense plant. And using the new tackle made Johnnie want to use it often.

The next week Mother had to go to help Aunt Jane take care of Cousin Betty who was sick; so Johnnie was alone much of the time. Oh, how he longed to use the tackle now! Only something kept saying, "Don't do it, Johnnie! It would be wrong!"

Johnnie sighed. Bravely he tried to resist the temptation; but at last he gave in. Down to the lake he went, with the new rod and reel.

How he enjoyed casting far out into the water! Maybe he'd get a muskie or a trout. And wouldn't it taste good, fried a beautiful brown? But then, that little voice kept saying, "You oughtn't to be doing this, Johnnie."

And he grew more miserable every minute. Angrily he shook the new rod, and then cast again into the still blue waters of the lake.

Suddenly something went wrong. The hook, instead of touching the water, had caught in Johnnie's sun-browned leg.

Painfully, Johnnie hobbled home; but there was no one there. Mrs. Barclay, the next-door lady, fixed his bleeding leg for him.

Then he went back home and put the rod and reel away. Sadly he looked at it. Daddy would see that the line was broken and rod bent slightly. What would he say?

"It's your own fault," conscience whispered. "You know you shouldn't have done it."

Later, when Daddy came home from work, he patted Johnnie on the shoulder and said, "Would you like to go fishing, Son? I promised Mr. Jensen I'd go."

Johnnie made no reply for a moment. Then he said slowly, "I'm tired. I'd rather stay at home."

"Well, all right," Daddy said, looking keenly at Johnnie. "If you're tired, you'd better go to bed as soon as you eat your supper."

When Daddy had gone with Mr. Jensen, Johnnie sat down on the porch step. He could almost see Daddy's face when he discovered that new tackle had been used—and broken.

The time until Daddy came home again seemed endless to conscience-troubled Johnnie. When at last he walked into the comfortable living room, Johnnie was lying on the couch, fast asleep. "Old thing broke!" he muttered.

"Johnnie!" Daddy called. "Not in bed yet?"

Johnnie woke up, blinked his eyes and yawned.

"We'll have prayers—then you can go upstairs to bed right away."

Wearily, Johnnie nodded.

Then Daddy read solemnly from the big family Bible, "Children, obey your parents". Johnnie kept his eyes on the floor. At last he was safe in bed.

"All right, Son?" Daddy asked, his brown eyes meeting Johnnie's blue ones, as he reached to turn off the light.

"Yes, sir," said Johnnie, dropping his eyes.

"Sure?" Daddy questioned, bending down to look at him more closely.

"Yes," Johnnie repeated. And when the little voice of conscience whispered, "Tell Daddy now," he said to himself, "I won't".

Morning came. Outside the rain was pouring, and inside Johnnie's leg ached, where the hook had caught in it. He sighed, as he sat down to breakfast.

"What's the matter?" Daddy asked quietly.

"Not much," Johnnie replied, still trying to fight down the little voice inside. But the pain grew worse, and Johnnie couldn't eat. Then, when Daddy looked at him kindly, he suddenly broke down.

"Daddy," he choked ever so slightly. "I'm awful bad."

"Yes, Son?" Daddy said gently.

"I used the rod and things, and I got hooked in the leg. The line broke, and I got awful mad. Everything went wrong. I thought you'd see it when you went fishing, but—"

"I did see it. I was waiting for you to tell me. I knew my boy wouldn't try to keep things from Daddy very long."

"I tried to keep from telling you, but I felt so bad inside. I'm awful sorry, Daddy."

"I know you are, Son; but being sorry doesn't repair the tackle. No more fishing for a while. Don't you think next time you'd better listen to that little voice?"

"Yes, Daddy," said Johnnie in a very small voice. "It'll be the best way, I know."—Marjorie Jury, in Burning Bush.

* * *

### IF IN DOUBT

If in doubt, don't say it—
If it's something which could harm
If you think that there is someone
It might worry or alarm.

If it's something that tomorrow
You may wish you could recall,
There's a simple rule to follow—
Don't say it at all!

If in doubt, say it—
If it's something kind and true,
(Never mind how unimportant
It may appear to you.)

If there's one chance in a thousand
It might make some sad heart gay,
Then don't hesitate a moment—
Say it right away!

—Canadian Churchman.

# A WEEKLY REVIEW OF THE NEWS

## *More Confirmations Reported*

**Clergy Compelled by War to Leave Are Returning to Mediterranean Area**

London—More confirmations are reported from the Mediterranean war zone by Harold Buxton, Bishop of Gibraltar, who now writes of forty-eight confirmed at Holy Trinity Church, Algiers, where he was acting for his neighbor bishop of North Africa, who is detained in England. At St. Paul's, Malta, part of the extensive Diocese of Gibraltar, Bishop Buxton confirmed ninety-two, all service men but four or five.

While at Malta he visited a Greek ship in the harbor and was most cordially received by the captain, who asked him to have a requiem on shore next morning, in memory of Greek shipmates who had been killed a year ago. This the bishop did, reading parts of the service in Greek.

Although the war compelled many clergy of this war-ridden diocese to return to England, the diocesan office in London now reports, "There are many signs that the territory of the diocese is beginning to emerge from its long night. The chaplain who ministers to the British community in Athens has his bag packed for an early return to that city. Another has his eye cocked for the resurgence of Florence, and there are others whose hopes are similarly attuned to the possibilities of the early future."

Meanwhile work has steadily continued in at least nineteen of the diocesan chaplaincies, and in some of them has been greatly increased by the war. Besides Gibraltar and two places in Malta, clergy are active in Lisbon, Oporto, and Estoril, Portugal, in Beaulieu, France, in six places in Spain and six in Turkey. Letters come through showing that the Church's work continues even in places where the diocesan clergy cannot as yet return. A Churchwoman now in London, who has a house in Taormina, Sicily, has heard from an army chaplain that he is quartered in her house, is holding services in St. George's Church, which has not been harmed, and is using her books as a much appreciated lending library for the troops.

* * *

**CONVENTION TO ELECT SUCCESSOR TO BISHOP THOMAS TO MEET IN JANUARY**

Florence, S. C.—The vestry of St. John's Church has invited the Diocese of South Carolina to come to Florence for the special diocesan convention scheduled for next January to elect a successor to Bishop Albert S. Thomas, of Charleston.

Bishop Thomas submitted his resignation in September to take effect December 31, and his resignation was accepted at a recent convention of the church. He was elected bishop of the diocese in Florence in 1929, at a regular diocesan convention held at St. John's Church. The election was held by candlelight. A heavy rain and windstorm had cut off all electric power and flooded the church yard with water ankle deep. Candles were secured and the election, the closing feature of the convention program, proceeded by candlelight.

The special convention will be composed of clergymen residing in the diocese and four lay delegates from each church. A committee of five clergymen and five laymen will recommend a new bishop. Clergy members of the committee are Rev. F. W. Ambler, Summerville, chairman; Rev. W. S. Poynor, Florence; Dr. William Way, Charleston; Rev. H. D. Bull, Georgetown, and Rev. Harold Thomas, Charleston. Lay members are Judge R. W. Sharkey, Florence; General C. P. Summerall, J. Ross Hannahan and B. Alston Moore, Charleston, and E. Walker Duvall, Cheraw.

* * *

**BRITISH BROADCASTING CORP. MARKS 21ST ANN.**

London, England—On the occasion of the 21st anniversary of the British Broadcasting Corporation on November 14, the Archbishop of York spoke on religious broadcasting in England.

Describing how churches were at first doubtful as to the suitability of radio for broadcasting religious services, the Archbishop told how these doubts were overcome, and how a joint committee, including representatives of the various churches, had been set up to advise the B. B. C. on religious questions.

The Archbishop said that religious broadcasting enabled the Christian message to reach large numbers of people who do not habitually go to Church. It has also enabled listeners to hear well-conducted services in churches of different denominations, thus helping to break down prejudice and misunderstanding among the various denominations.

The Archbishop said that during the war there has been a considerable increase in religious broadcasting.

* * *

**BISHOP BURTON ROYALLY WELCOMED**

Nassau—When the Rt. Rev. Spence Burton, Bishop of Nassau, visited Grand Bahama and Abaco for the first time, he was greeted by a crowd of people, and a small girl delivered an address of welcome. The whole company proceeded to the church, singing "Onward, Christian Soldiers". When the Bishop left the next day the whole congregation came down to the shore singing "God Be With You Till We Meet Again" as he went aboard his ketch, the "St. Mary of Stafford".

The same kind of thing happened at each landing, and in one place the bishop was carried ashore and up to the church in the arms of a tall man from Turks Island, with a stout matron waving the Stars and Stripes.

## *Moscow Declarations Analyzed*

**Characterized "a Notable Step" by Federal Council of Churches Chairman**

New York, Nov. 16—The Moscow Declarations were characterized by John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, as "a notable step toward realizing international order as envisaged by our Six Pillars of Peace" and "a great development from the Atlantic Charter."

"The Christian forces of this country can be grateful that their government has cooperated with the governments of Great Britain, Russia and China to make a sound beginning for world order," said Mr. Dulles.

"We can legitimately feel that we have done much to create here a public opinion that has made this possible. We must NOT, however, be complacent or relax our efforts. The Moscow Declarations go only part of the way. Even then they are still words. To move words into functioning institutions infused with the spirit of Christian fellowship remains a political and spiritual task of immense proportions."

Mr. Dulles' analysis of the Moscow Declarations in the light of the Six Pillars was approved by the Executive Committee of the Federal Council of Churches. He said the Moscow Declarations marked a great development from the Atlantic Charter, which proposed no international institutions and made no references to religious and intellectual freedom.

The Moscow statement, he said, omits dealing with colonial and economic matters as advocated by the Six Pillars and contains some ambiguities, but asserted "that the positive aspects of the Moscow declaration are sound, rejecting as they do any attempt to base world order merely on the military alliance of a few". "But," as said in our 'Long-Range Peace Objectives' (Sept. 18, 1941), 'the end of the present war will find an overwhelming concentration of power in one or two nations. That power will be a reality the implications of which we cannot avoid. Our task will be to make it a beneficent reality. That requires that we use our power, not to perpetuate itself, but to create and support and eventually give way to international institutions drawing their vitality from the whole family of nations'. That appears to be the spirit and objective of the Moscow Decisions."

The first and basic proposition of the Commission's Six Pillars is that there should be established "the political framework for a continuing collaboration of the United Nations" and that "such collaboration should as quickly as possible be universal".

The Moscow Declaration pledges that "united action . . . will be continued for the organization and maintenance

(Continued on page 15)

# *World-Wide Broadcast*

**Presiding Bishop Radios Thanksgiving Day Message**

New York, N. Y.—A Thanksgiving Day message by the Rt. Rev. Henry St. George Tucker, Presiding Bishop, went to all parts of the British Empire, the South Seas ,and some parts of South America and the West Indies Thanksgiving Day. Bishop Tucker's message was sent by short wave radio under the auspices of the World-Wide Broadcasting Foundation, a non-profit organization interested in educational and inspirational broadcasts over short-wave channels.

Bishop Tucker pointed out that, through all the stresses of war, there is yet "common ground for expressing gratitude to God".

"Let us thank God for the coming Victory," the Bishop said, "because through it the way will be cleared for positive advance towards the attainment of the goal which God Himself has set before us. Then our gratitude will not degenerate into complacency. It will not be a feeling of relief because our task is accomplished. Rather it will be a renewed dedication of ourselves, in deep humility and in recognition of our dependence upon God, to press forward towards the mark of our high calling."

Bishop Tucker declared that the immediate goals of the Allied Natinos are world freedom and world unity, two qualities which, he said, may at times seem incompatible. "One aim of countries like Germany and Japan is unity. The way by which they seek to reach it is the destruction of freedom. Freedom, they say, results in diversity, and diversity inevitably leads to chaos. In order to obtain the unity which is essential for peace and well being, they claim the irresponsible many must be brought under the control of the superior few. By taking away the freedom which produces diversity, by enforced regimentation, they aim to mold mankind after one pattern.

The only hope of eradicating such principles from human society is to find a better solution of the problem caused by the apparent incompatibility of freedom and unity. Bishop Tucker proceeded to make the point that answers to such problems are impossible with man, but possible with God. "Whatever else we do in our effort to attain world freedom and world unity will be inadequate unless at the same time we bring men into contact with Christ. I suggest, therefore, to the Christian Church, this formula for making its contribution to the cause of freedom and unity: 'Through World Evangelism to World Unity in Christ.'"

The Bishop's address was shortwaved from station WRUL in Boston, headquarters of the Foundation. It was sent at 5 P. M. Eastern Wartime, which was 10 P. M. in England. The Foundation is providing transcriptions of the address for the use of other radio stations in this country.

The World-Wide Broadcasting Foundation announces that it puts on the air over shortwave, educational, inspirational or religious programs each

(Continued on page 15)

**BISHOP ZIEGLER'S SON REPORTED MISSING**

Laramie, Wyo.—Lieutenant George H. Ziegler, son of the Rt. Rev. Winfred H. Ziegler, bishop of Wyoming, and Mrs. Ziegler, is reported missing in action in the European war theater. No further details are as yet available.

Lieutenant Ziegler is an air force bombardier stationed in England and has participated in a number of spectacular raids on German targets. It was announced only last October 5 that he had been awarded the Air Medal for meritorious participation in five bombing attacks on enemy occupied Europe by the eighth air force.

Lieutenant Ziegler is reported missing as of about October 10. On that date American Flying Fortresses shot down 102 enemy planes as the big bombers tore through stubborn defenses to blast the important German transportation centers of Muenster and Coesfeld. Thirty bombers and two fighters were lost by the American formation, which also hit an enemy air field near Enschede, Holland. A German communique of the same day, broadcast from Berlin, said that 51 Allied planes, nearly all of them four-engined bombers, were shot down in attacks over western Germany.

Before entering the air force Lieutenant Ziegler was a student at the University of Wyoming.

Last August national press associations carried a report from fellow

(Continued on page 15)

**NO WORD OF IDENTIFICATION**

Honolulu, T. H.—A sailor came into the office at St. Andrew's Cathedral in the absence of the rector, the Rev. Ardys T. Dean. The office worker who saw him reported, "He seemed to be a very fine boy. Said he was an Episcopalian, that he didn't know you, and just came in to make an offering. Said it was the first time he had been in town since he got back from some action in the Pacific. Was just thankful to be alive. Said the Cathedral meant so much to him this morning. He left this envelope for you."

The envelope contained a $20 bill, and no word of identification.

# *Albany Observes 75th Annsversary*

**Festal Evensong in Cathedral Addressed by Bishop Oldham**

Albany, N. Y.—At a service of Festal Evensong in the Cathedral of All Saints, November 14, the Diocese of Albany celebrated the seventy-fifth anniversary of its setting apart from the original Diocese of New York. Two hundred choristers from the capital district choirs led the procession, in which marched also one hundred wardens and vestrymen of neighboring Churches, thirty of the clergy and representatives of the diocesan schools and hospitals. The choir of St. Peter's Church sang the anthem, "How Lovely Is Thy Dwelling Place," as the primary convention of the diocese was held in St. Peter's Church and its rector, the Rev. Wm. Croswell Doane, was elected the first Bishop of Albany.

An effective feature of the service was the singing of "We gather together to ask the Lord's blessing," heartily rendered by the huge congregation that taxed the seating capacity of the Cathedral.

Bishop Oldham made an address in which he reviewed the important incidents in the formation of the Diocese of Albany and briefly visualized its development through three-quarters of a century. He paid tribute to his predecessor, the Rt. Rev. Richard H. Nelson, second bishop of Albany, and to the Rt .Rev. Wm. Croswell Doane, the first bishop and founder of the Cathedral and other important diocesan institutions. Bishop Oldham, however, mainly dealt with fundamentals and emphasized "what we are as a Religious Body".

"We do not," said Bishop Oldham, "realize the full value of our heritage or the strength and unique opportunity it gives us in our own time. Catholicity, pure and primitive, is what Christendom is longing for today. Leading Protestant thinkers are almost at one in frankly acknowledging this. One of their number recently characterized the last century as one of missionary effort while this, he said, will be known as 'the Century of the Church'. Individualism has run its course and everywhere, in Church and State, men's minds are turning toward something more of discipline, authority and order. In the Church the trend is unmistakably toward catholicism. Protestants, however, will never accept it in either the Roman or Eastern form, but may be willing to receive it at our hands." Bishop Oldham then warned that for this reason we must never misrepresent or let our catholicity go. Neither, he said, should we hoard it or allow it to engender within us "that pharisaic pride which makes us feel that we are not as other men". "Rather must we be ever ready," he said, "to share its blessings with those who have it not. And the best way, my brethren, perhaps the only way, to commend it to them is to show forth in our lives fruits worthy of such a heritage and so demonstrate its necessity and value."

Bishop Oldham read a greeting graciously sent by Bishop Manning on behalf of New York, the parent diocese from which Albany sprang.

The anniversary was observed by parishes and missions throughout the diocese and a thankoffering made for the benefit of the Cathedral of All Saints.

* * *

### BISHOPS HOBSON AND SCARLETT APPOINTED LIAISON OFFICERS

Washington, D. C.—Two Bishops of the Episcopal Church, the Rt. Rev. Henry W. Hobson, and the Rt. Rev. William Scarlett, are among the nine religious leaders appointed by the General Commission on Army and Navy Chaplains to serve as liaison officers with the nine service commands. The Commission, in announcing the appointments, said that plans are laid for a closer tie-up of the work of home churches and on non-Roman Chaplains in domestic posts of the armed services, through a program of visitations by civilian Church leaders.

The purpose of the plan, it is stated, is to carry to the chaplains assurances of the interest of home churches in their work, and to bring back to the various denominational committees on chaplains, reports on the aid that churches can render to their representatives among soldiers and sailors.

The other appointees are: Bishop G. Bromley Oxnam, Methodist; Dr. Frederick L. Fagley, Congregational; Dr. Daniel A. Poling, Baptist; Dr. Benjamin R. Lacey, Southern Presbyterian; Dr. Jesse Halsey, Presbyterian; Dr. M. E. Sadler, Christian; Rev. M. E. Bratcher, Northern Baptist.

* * *

### MEMORIALS AT VIRGINIA EPISCOPAL SCHOOL

Lynchburg, Va.—On Sunday, November 4, the Rt. Rev. Henry D. Phillips, bishop of Southwestern Virginia, dedicated a pair of handsome brass eucharistic candlesticks and a dossall at Langhorne Chapel, Virginia Episcopal School.

The candlesticks had been given by three recent alumni, John Owen Higorne Thweatt Smith, of Rocky Mount, N. C., and Robert Alexander Magill, Jr., of Lynchburg, Va., in memory of the following former students of V. E. S. who have made the supreme sacrifice in this second World War:

Churchill Chalkley, Big Stone Gap, Virginia.

Don Franklin Cox, Raleigh, N. C.

James Geiger Coxetter, Jr., Fort Bragg, N. C.

Walter Taylor Green, Cooleemee, N. C.

William Devereux Langhorne, Jr., Chatham, Va.

Malcolm McLean Lasher, Have de Grace, Maryland.

James Russell Shaw, Richmond, Va.

Jack Walter Weston, Roanoke, Va.

The dossal was a gift to Langhorne Chapel from St. Paul's Church at Lynchburg.

* * *

### GOVERNOR DEWEY ACCEPTS ELECTION TO CHURCH VESTRY

Albany, N. Y.—The Hon. Thomas E. Dewey, Governor of New York, at a recent meeting of the wardens and vestrymen of St. Peter's Church, was elected to membership on the vestry and has agreed to serve. Governor Dewey made St. Peter's his parish Church when he took up residence at the Mansion in Albany. The rector is the Rev. Erville B. Maynard.

## *Nothing a Burden That Helps*

### Every Member Chairman Proves Case by Arithmetic

Birmingham, Ala.—E. T. Beatty, Every Member Canvass chairman for St. Andrew's Parish, proves his case by arithmetic. He points out in a letter to people of the parish, that the Diocese of Alabama "wants to raise $50,200 next year from the red side of the envelope," and that there are 12,000 Church members in the diocese. Says Mr. Beatty, "Get your pencil and paper and see something! If every single member would give 10 cents a week to the red side, we would have $62,400, and the diocese is asking for only $50,200!"

The same amount, 10 cents a week, the letter continues, would bring $1,560 from St. Andrew's parish, which is asked for only $1,200.

Continuing, Mr. Beatty says, 'Before the war lots of us thought the cost of living was so high we could hardly make ends meet. Lots of us thought the State's 2% sales tax was terrible and we doubted if we could stand it. The Government has raised taxes and they are not through raising yet, and it looks as though we might have a 10% Federal Sales Tax in addition to what we now have. Yet we still live and pay taxes and like it. And when they are raised still more we will pay them and still like it. Why? Because our heart is in winning the war and nothing is a burden that helps to win it.

"I want to pass along to you the thought that if we get our hearts into the Church's business, realize its responsibilities and its importance, familiarize ourselves with its needs, and last but not least, think of what a place this would be to live in if we did not have the Church . . . we will all contribute to the limit of our ability, and LIKE IT. It will not be a burden but a pleasure."

St. Andrew's has been making steady strides forward for the past several years. The Rev. J. W. Brettman is rector.

* * *

### BISHOP GILMAN BACK IN FREE CHINA

New York, N. Y.—"It would be hard indeed for anyone to have more satisfaction than I feel in being able to write the Hsichow address at the top of this letter," writes A. A. Gilman, Bishop of Hankow, who recently arrived in free China, eager to resume work among the scattered units of his diocese now refugeeing in that southwestern area. Ever since Hua Chung College fled from Wuchang in 1938, Bishop Gilman has been eager to visit it, but felt obliged to stay at his post in occupied China as long as possible, and on leaving there he had to return to the United States before getting into free China.

"By a wonderful combination of circumstances, I almost made the trip from Kunming to Hsichow in one day," he continues. "Although everyone is having a very hard time of it because of the inflation, they put on a brave face. Our mission is spending enormous funds to keep our clergy and their families alive and to educate a small number of children. Of course, the sum is infinitesimal in comparison with what is being expended upon armaments. However necessary these may be at present, the life of the Chinese Church is far more important for the future. I urge upon the Church the necessity of meeting this charge under this period of special emergency."

**THE KEYNOTE OF THE CANVASS** will be sounded by the Rt. Rev. Stephen E. Keeler, D. D., Bishop of Minnesota, over the Columbia Broadcasting System on Sunday, November 28, from 10-10:30 A. M. Eastern War Time. Urge your people to hear a timely word for trying times.

* * *

### HUNDREDS OF BIBLES FOR LIFE-RAFTS

Mare Island, Calif.—A navy chaplain recently amazed a visitor at his office by handing him a copy of a New Testament with the remark, "Here is a Bible which we literally hope will never be read".

"Do you mean," the visitor asked, "that you really give away Bibles which you do not want people to read? Why, then, do you give away?"

The chaplain explained that the book was one of the thousands of New Testaments which are enclosed in waterproof containers for use on life-rafts.

"After the Rickenbacker party's experience on the life-rafts," said the chaplain, "the American Bible Society offered to supply these Testaments to Navy ships. Hundreds have been sent to this office to be placed on vessels. We sincerely hope that this Bible will never be used, but we do want it there in case some one in the future is forced to climb onto a life-raft.

Then the chaplain added, "A newspaper reporter cabled that there were no atheists in fox-holes, I would like to add that there are no atheists on life-rafts out on the vast expanses of the Pacific."

* * *

### CANON PAUL ATKINS HONORED ON 25TH ANN.

York, Pa.—A large congregation gathered in St. John's Church Sunday, November 7, in honor of the twenty-fifth Anniversary of the rector, the Rev. Canon Paul S. Adkins, D. D., whose ministry is the longest in this 188 years' old parish. At a reception following, the Canon was presented with several gifts, including a purse of $720 by Warden Herbert B. Gillespie. During his ministry a debt of $20,000 was paid off and a new rectory costing $18,000 purchased. The rectory mortgage was burned on October 24.

Canon Atkins has served as president of the York school board, is now president of the York Recreation Commission, and has been active in many civic welfare organizations, including 17 years' service as instructor in Public Speaking at the York Y. M. C. A.

In the Diocese of Harrisburg, the Canon has served as a member and president of the Standing Committee for

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

17 years, as Archdeacon of Harrisburg, chairman of the Department of Social Service, and of the Central Committee of the five Pennsylvania dioceses on Social Welfare, and has represented the diocese in seven General Conventions.

* * *

**DIOCESE OF GEORGIA**

Savannah, Ga.—The Rev. Bravid W. Harris, secretary of the work among Negroes for the United States, addressed a large congregation at a recent joint meeting of the members of St. Augustine's Church and St. Stephen's Church Sunday evening at St. Stephen's Church. The Rev. Guy Elliott is priest in charge of St. Stephen's.

**Error Corrected**

Albany, Ga.—Through error it was announced that the Rev. Harry S. Cobey, former rector of St. Paul's Church, Albany, would take charge of Christ Church and Christ Church Community House, Augusta.

The Rev. Mr. Cobey assumed the rectorship of St. Paul's Church, Louisburg, N. C., the second Sunday in October. He will also contact students in the Louisburg Junior College and in Wake Forest College who are Churchmen.

* * *

**HELPED IN THE GRAPE PICKING**

Selma, Cal.—Olive Meacham, of Selma, district of San Joaquin, one of the National Council's "domestic" missionaries, has added a new item to her varied activity by directing a camp, run by the Girls' Friendly Society and Home Missions Council for a hundred girls, ages 14-19, picking grapes for a month in Fresno County vineyards.

Provided with a disused church building, Miss Meacham secured refrigerators, water tanks, heaters and showers, cots and mattresses, sports equipment. The Selma Girls' Friendly Society, local workmen, the city of Selma, the army and many other groups cooperated in this enterprise.

* * *

**UNION SERVICES MARKED SUCCESS**

Detroit, Mich.—Success of union evening services sponsored by eight Detroit churches in the North Woodward section this fall has been so marked that the services will be continued through next Easter, the committee in charge has announced recently. The eight churches, located on "Piety Hill," as this section of Detroit is called, are close enough together so that services are rotated among the group. At the tenth week, the services had attracted an average attendance of nearly 600 persons.

The eight churches united in sponsoring the service, known as the "Woodward Sunday Evening Hour", are the North Woodward Congregational, Woodward Avenue Presbyterian, Central Woodward Christian, First Congregational, First Presbyterian, First Baptist, Westminster Presbyterian and St. Joseph's, of which the Rev. Wm. C. Hamm is rector.

Generally the preacher is the minister of one of the co-operating group of churches. However, once a month or oftener a noted guest is presented.

* * *

## Personal Notes Of Interest

**The Rev. Harvey P. Knudsen,** rector of St. Stephen's Church, Mount Carmel, and vicar of the Monroe H. Kulp Memorial Church of the Ascension, Kulpmont, and of Holy Trinity Mission, Centralia, Pa., Diocese of Harrisburg, has accepted a call to the rectorship of St. Paul's, Philipsburg, Pa., in the same diocese, effective December 1. His address will be St. Paul's Rectory, Philipsburg.


# TEN-HOUR RECAPPING SERVICE

BY APPOINTMENT
FEATURING

## "THE FAMOUS HAWKINSON METHOD"

WITH THE

## KRAFT SYSTEM OF FACTORY CONTROL

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

**No Certificate Required for Passenger Car Tires**
**Write or Phone Us for Appointment**

## MARLOWE TIRE CO., INC.

Formerly Rutenberg Tire Co., Inc.
2701 West Broad Street
TELEPHONE 5-9171 RICHMOND, VA.
"Serving Virginia Since 1914"

**The Rev. Charles O. V. Covell,** rector of St. Thomas' Church, Orange, Virginia, has accepted a call to the rectorship of St. Peter's Church, Ashtabula, Ohio, effective January 1, 1944.

**The Rev. Lloyd A. Cox,** formerly vicar of St. John's Church, Williams, Arizona, has become rector of Christ Church, Sansalito, Cal.

**The Rev. Fred C. Taylor,** formerly vicar of Christ Church, Jerome, Arizona, has retired, as of October 20.

**The Rev. R. B. Pease,** formerly vicar of St. Paul's Church, Yuma, Arizona, is to be Field Director of the American Red Cross.

**The Rev. Edward Weckworth** has accepted appointment as vicar of Christ Church, Florence, Arizona.

**The Rev. John R. Scarlett,** vicar of St. Timothy's Mission, Jackson, and Christ Church, Henrietta, Michigan, will become rector of St. Peter's Church, Tecumseh, on December 1, succeeding the **Rev. E. Thomas Rodda,** who has recently moved to St. Thomas', Trenton, Mich.

Mr. Scarlett has been in his present field since his ordination to the diaconate in June, 1942. He was advanced to the priesthood by the Rt. Rev. Frank W. Creighton, D. D., in December of last year.

* * *

## ORDINATIONS

### Priests

**The Rev. Lloyd E. Gressle** was ordained to the priesthood at Trinity Cathedral, Cleveland, Ohio, on the Feast of St. Michael and All Angels, September 29, 1943, by the Rt. Rev. Beverley D. Tucker, D. D. The Very Rev. Chester B. Emerson, D. D., preached the sermon and the Rev. D. Maxfield Dowell presented Mr. Gressle.

**The Rev. Raymond E. Gayle** was ordained to the priesthood at St. James' Church, Bucyrus, Ohio, on November 18, 1943, by the Rt. Rev. Beverley D. Tucker, D. D, The Rev. Donald Wonders, D. D., preached the sermon and the Ven. B. B. Comer Lile presented Mr. Gayle.

* * *

## DEATHS

**Rev. Benjamin B. Lovett, D. D.**

The Rev. Benjamin B. Lovett, D. D., rector emeritus of Memorial Church, Baltimore, and honorary Canon of the Cathedral, died at the Church Home and Hospital on Wednesday, November 10, after a long illness.

Funeral services were held in the Pro-Cathedral on Friday, conducted by the Rt. Rev. Noble C. Powell, D. D., the Rt. Rev. E. T. Helfenstein, D. D., the Rev. Harold N. Arrowsmith and the Rev. Edmund L. Gettier, Jr. Burial was in Woodlawn Cemetery.

Dr. Lovett was born in Philadelphia, and received his early education in St. Stephen's College, Annandale, N. Y., and the Bishop Paret Seminary, Baltimore. He was ordained priest in 1899 and served in parishes in Calvert County, Md., for twelve years before he became rector of the Church of Our Saviour and Emmanuel Church, as curate and vicar of St. Andrew's Church. He became rector of Memorial Church in 1927 and resigned in 1939, becoming rector emeritus. In January, 1941, he became rector of St. Mary's Church, Emmerton, and resigned in June, 1943, when he became ill.

Dr. Lovett was president of the Standing Committee of the diocese, and held that post since 1935. He was a member of the Executive Committee of the Church Home and Hospital and Vice-President and Agent of the Corporation for the Relief of Widows and Children of the Clergy of the Protestant Episcopal Church in Maryland.

* * *

## DUN ELECTED BISHOP

**Washington, D. C.—The Very Reverend Angus Dunn, D. D., was elected Bishop of Washington on the third ballot at the special convention held November 23. Dr. Dun is Dean of the Cambridge Theological Seminary.**

## RADIO MESSAGE

(Continued from page 12)

Sunday, these being audible in the United States by listeners whose radio sets have shortwave dials. The programs come in on the dial at 11.73 and 9.70, and are heard at 5 P. M. Bishop Tucker's Thanksgiving Message, the Foundation states, was part of a "Friendship Bridge" between this and our allied countries.

* * *

## MACON

(Continued from page 11)

of peace and security" and recognizes "the necessity of establishing, at the earliest practicable date, a general international organization, based on the principle of the sovereign equality of all peace-loving States, and open to membership by all such States."

Mr. Dulles, in his analysis, said "the phrase 'peace loving States' might, of course, cover an intent to postpone indefinitely membership by States which are now our enemies; or it may mean to defer such memberships only until their peoples have installed governments genuinely disposed to cooperate with others for peace with justice. If the latter is intended, then the Moscow Declaration conforms in all substantial respects with our first and basic Proposition (First Pillar)."

## LT. ZIEGLER

(Continued from page 12)

members of his crew, telling how Lieutenant Ziegler prevented a bomb from his Flying Fortress from falling in English territory. The feat almost cost him his life. The incident occurred as the craft was returning to England after a raid over Holland. Lieutenant Ziegler was standing over the bomb bay, working to secure one bomb which had not been dropped. Suddenly the bomb bay opened and the explosive started to fall out. Ziegler grabbed the bomb, held on to it with one arm and to the edge of the bay with the other until Technical Sergeant Alexander Szwickie, of Three Rivers, Mass., dragged him to safety and also pulled the bomb inside.

Lieutenant Ziegler received his training as a bombadier at Santa Ana and Victorville, California. His twin brother, Second Lieutenant Fred Ziegler, is stationed in the North African war theater with the field artillery.

Note—Since the above story was written a wire has been received from the Adjutant General in Washington, D. C., that Lieutenant Ziegler is a prisoner of war of the German government.

**Thomas W. Moore**
**FURNITURE COMPANY**
300 W. Broad Street
Richmond ,Va.
**BUY BONDS**
**And**
**WIN THE WAR**

**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**finished or by the yard.**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue (at 46th St), New York N. Y.**

# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK**

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

Terms—Board and Tuition, $500
Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B.**
**(Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **Rev. Janney S. Hutton, Headmaster.** For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

"Our Father in Heaven has no stepchildren."

The first and paramount task of Christian Churches remains that of bringing more persons to subject their lives to the will of God as revealed in Jesus Christ.—J. F. Dulles.

Sometimes a light surprises
The Christian while he sings;
It is the Lord who rises
With healing in His wings.
—Wm. Cowper.

Knowledge of that Living Presence here and now is the essence of the Christian life. I don't know how you interpret the doctrine of the Second Advent—but never so emphasize the wonder of a future glorious day that you forget the thrill of the real presence of the Saviour with you in every moment of the present.—G. M. McAdam, in Australian Baptist.

All who enter the strait and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

To go out unto all nations to preach the Gospel of Christ and Him crucified must ever be the paramount duty of the Church. To raise and recover the fallen, to comfort and uplift the wounded and despairing, to help our brother man and sister woman in every time of need in every way we can; these things must be done, these things cannot be neglected by any who call themselves followers of Christ.
—The Rev. Thomas Veitch.

Religion is the love of the eternal and infinite; and no one who seeks after the knowledge of God as diligently as other men seek after wealth and honor, ever come away empty-handed.
—Canon Brereton.

A common expression of childhood is, "See what you made me do". But when we become older, it is well for us to put away childish things and acknowledge wherein we ourselves are at fault.

Not content with merely reading your Bible, study it. Instead of skimming over whole acres of truth, put your spade into the most practical passages, and dig deep.
—Cuyler.

"Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength that we may ever
Live our lives courageously."

The good man feels old age more by the strength of his soul than by the weakness of his body.
—Thomas Overbury.

"Faith is the subtle chain
Which binds us to the Infinite;
The Voice of a deep life within
That will remain
Until we crowd it thence."

Christianity is here to realize justice, all justice. The highest justice, both in the individual and in society.
—Walter Rauschenbusch.


**PURE IRISH LINEN AVAILABLE**

Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.

MARY FAWCETT CO.
Box 146 Plainsfields, N. J.

**EPISCOPAL CHURCH HEADQUARTERS LYCETT, INC.,**
**317 N. Charles St.,**
**Baltimore (one), Maryland**

For Bibles, New Testaments, Prayer Books—from 40c up. Send for price list. Church and Religious Books.
Order now your

| | |
|---|---|
| Christian Year Kalendar | $1.00 |
| Ashby Calendar, 30c—4 for | 1.00 |
| Scripture Text, 30c—4 for | 1.00 |
| Philip Brooks Engagement | .50 |
| Church Devotional Calendar | .20 |
| Pocket Church Kalendar | .05 |
| Living Church Annual | 2.00 |
| Desk Kalendar, 30c—4 for | 1.00 |
| Xmas Annual of Literature and Art 10x14 | 1.00 |

Above and any book sent postpaid on receipt of price.

Folders—Christmas Designs for printing your message, Church Services, etc. Samples upon request.

Church Furnishings, Honor Rolls.

Church and U. S. Flags. Information upon request.

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
Episcopal and U. S. Church Flags.
Send for Circular with prices.

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1943
COX SONS & VINING, INC.
131 EAST 23rd STREET, NEW YORK, N. Y.

THE J. & R. LAMB STUDIOS
TENAFLY N. J.
STAINED GLASS
CHANCELS AND ALL CHURCH CRAFTS
1857

112-114 North Fifth St. RICHMOND, VA.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

**Cauthorne Paper Company**
The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

Vol. 109—No. 48

4 DEC. 1943

# The Southern Churchman

## TO THOSE SERVING THE CAUSE OF CHRISTIAN CIVILIZATION

In response to numerous inquiries, we supply below the text adopted by General Convention in sending greetings to "MEN AND WOMEN IN THE SERVICE OF THEIR COUNTRY."

The General Convention of the Episcopal Church meeting in Cleveland is aware of the absence from home parishes of many now serving the cause of Christian civilization in almost every part of the world. We take this opportunity of assuring you of our gratitude and of our continuing prayers for the success of our cause and for you and for your welfare. While you in your place train and sail and fly and march and struggle for victory, we would assure you that all our efforts are being bent to uphold the banner of the Cross in all fields of the Church's activities. May God bless and keep and guide you and at length bring you home in safety to enjoy the fruits of a peace to which you are so bravely contributing.

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. R. Tate Irvine
Associate Editor
Secretary-Treasurer

Mrs. Conrad H. Goodwin,
Associate Editor

Mrs. Rawles Morel
Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

### Valid Parish Records

Mr. Editor:

During my travels this summer I took a baptism in a church in another state. When I asked about signing the register, the parish secretary told me that the record had been entered and signed with my name by her. She said further that she always signed the register. I was amazed.

I wonder if this is the custom elsewhere. Attention should be called to the fact that the register is an official record with legal status, and that the validity of the entries depends upon the signature of the officiant. There is no more excuse for a secretary's signing the register than there would be for her signing, say, a marriage license.

Too much emphasis can hardly be placed upon accurate and valid parish records. Three or four times a year I am asked for true copies of entries in my register. Unless I am sure that the signature is valid, the record is useless.

Oscar F. Green.
All Saints' Church,
Palo Alto, Cal.

* * *

### DIOCESE OF KENTUCKY

#### Panel Discussion

Louisville, Ky.—Under the auspices of the Diocesan Department of Christian Education a Panel Discussion was held for the clergy and Church School Superintendents in the Louisville area on the subject, "Is Faith in God a Necessity for Parents and Children Today?" Some forty clergy and leaders in Christian Education attended the Forum, the outcome of the discussion led to the calling of another meeting in January, 1944, to continue further this tremendous subject confronting our Schools in this Diocese, at which time, concrete problems confronting each Church School will be discussed and some post-war planning will be made to meet the situation.

#### Progress

On Sunday afternoon, October 24, visitors saw the progress being made at Trinity Mission, under the splendid leadership of the Rev. S. Hughes Garvin, Canon of Christ Church Cathedral. In the newly decorated Church, the Bishop congratulated the congregation for the excellent work they had accomplished for their Lord. He expressed his gratitude to the Department of Missions, the Dean and the Chapter of Christ Church Cathedral, under whose supervision Trinity now operates. Some 170 people gathered despite inclement weather, some being former members of the Mission, having been baptized and confirmed there, and had taken up their church work elsewhere in the city. The following Sunday the congregation conducted a survey of the neighborhood for the unchurched, particularly was the survey made in nearby Clarksdale Housing Project, where steps, looking to the future progress found. This is one of the many future steps, looking to the many future of the Mission, being made for a well-rounded Forward Movement Program for 1944.

#### Endowment Fund Made Available

The John N. Norton Memorial Hospital of the Diocese of Kentucky has taken an important step forward toward Charity Patients' care. The entire income from Endowment Fund made available for needy cases. This step is in keeping with the religious and charitable spirit which has made Norton what it is today. This spirit lay behind the original impulse to create a Church hospital in our community. It was this same spirit which prompted the many gifts which built Norton Infirmary and which created its Endowment Fund. We of the present generation in the Diocese of Kentucky can take pride in our Church hospital and in the Christian spirit which motivates its present administrators. This is the only church hospital in the City of Louisville which employs a full time Chaplain. It was the first hospital to establish a Clinic for the poor and the first one to inaugurate a Blood Plasma Bank for the citizens of Louisville.


*Special Christmas Gift Offer . . .*

The Southern Churchman

For Friend, Relative, or Church Worker

A Year-round Gift—A Weekly Reminder of the Sender

1 new subscription for one year ..... $2.00
2 new subscriptions ..... $3.50
3 new subscriptions ..... $4.50

# HAVEN . . .

By J. W. KENNEDY

CHILDREN and ADULTS both feel loss keenly. Little children feel it sharply but recover quickly. Older persons feel it less sharply but take longer to recover from the anguish of it. If we could only get it across to them (and it is as hard to make an adult understand as it is a child) that no matter how grievous the loss, something of value always remains. I should like to write a book entitled "Something always remains" and send each one a free copy so that loss of any kind might become a revealer of blessedness rather than a creator of bitterness.

The practice of fasting as an act of piety (so many practice it as the outward, visible sign of their mourning over loss—they can't eat or sleep), and the incompatibility of the old and the new form one of the story blocks in the early pages of Mark, Matthew and Luke. The disciples of John were critical of the disciples of Jesus because they did not fast regularly. Jesus made it quite clear that there was no need for fasting at this time. Ascetic practices did no flourish in Jesus' presence, although they developed fairly rapidly in the life of the Church. There is no mistaking Jesus' emphasis upon the happiness of the disciples' life. He compared it to a wedding feast. No one is sad at a wedding unless it be the mother who mourns over what she feels is the "loss" of son or daughter, or the one who failed to be lucky in this particular love game. Such persons are shunned. Jesus indicated that the custom of fasting, when it took on the outward signs of sad countenance and droopy head and lagging feet, was not God's desire for any man. If there was to be sorrow and the discipline of fasting for a reason—sorrow for sins possibly—then it should be done like prayer, apart and known to God alone. He that blows a trumpet for his sorrow over loss or anything else is simply saying, "Look how sad I am—please feel sorry for me—am I not a pitiable sight—isn't this suffering awful?" I recall trying to gain attention in my younger days through carefully staged fasts. When I was ignored it was no fun and the fast soon ended. The will of God is for us to exemplify the joy of living, and if there must be sadness, to work it out with God in close contact with Him and trap not others who could but furnish an audience for our monologish tragedy.

THE PARABLE or story saying concerning new wine and old wineskins, (a new patch of unshrunken cloth on an old garment with no stretch left in it) is one way of saying "you can't mix up two types of religion without spoiling both of them." "Double parables are a feature of Jesus' style" and produce an emphasis akin to the echo style of the psalms where the second half of each verse repeats in different words the same idea contained in the first half of the verse. But they do not seem to have any particular application to the question about fasting. The point seems to be the damage which the new does to the old in stretching it (as the wine the wineskin) and straining it (as the patch) beyond its capacity to change and adapt, and to become one with the new. Jesus was most assuredly contrasting the new day that He affirmed was dawning with the old order. Each day that passes makes this parable have greater point for our time. In the upheaval among men and nations, drastic adjustments must be made, and a new order established with as many defects as possible removed from the old which it will replace. Jesus' parable has sharp points when we cry for and plan for a new world. The early church was courageous enough to apply this parable to the structure of the permanent fellowship, and something new and different emerged.

Loss, whether it be the, as first felt, irreparable loss of a life partner or the old familiar ways and landmarks, will never be adequately dealt with by grinding teeth and dabbing eyes. No matter what goes, something remains and that which remains will abide. If we hold to it and carry it into the new day we shall once again be able to rejoice.

# *This Week . . .*


WHEN THE SON OF MAN COMETH? . . . . . 4
By Archdeacon Frederick W. Neve

AN APPEAL FOR UPHOLDING OF HIGHEST STANDARDS OF SEX BEHAVIOUR . . . . . 5
Issued by The Federal Council of Churches of Christ in America

WHEN THEY COME HOME . . . . . 6
By the Rev. P. B. Clayton, founder of Toc., H., London, Chaplain to His Majesty, the King

ADDRESS . . . . . 8
By the Hon. Charles P. Taft, delivered to the Woman's Auxiliary at the Triennial Convention in Cleveland, Ohio


**FEATURES**


Haven . . . . . 3
J. W. Kennedy.

Editorials . . . . . 7

Children's Page . . . . . 10
Mrs. C. H. Goodwin

News . . . . . 11


**DECEMBER**

1. (Wednesday.)
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. S. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. S. Stephen. First Sunday after Christmas.
27. S. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

* * *

**COLLECT FOR SECOND SUNDAY IN ADVENT**

Blessed Lord, Who hath caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, work, learn and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

# "When the Son of Man Cometh?"

By F. W NEVE

THESE ARE the words of our Lord, but He added to them these further words:—"Shall He find Faith on the earth?" The word Faith is one of the most important and significant in the New Testament. If, however, we wish to grasp its full significance, we must examine the meaning given to it by our Lord Himself. As it is used in our own day it seems to mean little more than a mere acceptance of the truths of the Christian religion as they have been handed down to us as a part of our Christian inheritance. For instance, when we are asked a question as sponsors in the service of Holy Baptism, "Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?" we are quite ready to give the required answer, "I do." This, it is true, is a confession of faith, but it indicates little more than a mere acceptance of form of belief which we have been accustomed to regard as the right thing for us to do. But this faith of acquiescence, as we may call it, is not the kind of faith which Christ taught as a necessary part of the Christian life and which He questioned as to whether He would find as a dynamic reality in His Church at His second coming.

### Christ's Own Definition of Faith

In order to make clear what Christ Himself meant by Faith, it is necessary to quote His words spoken on two separate occasions. There is first of all His remarkable statement:—"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." This shows that faith not only belongs to this physical life of ours, but has a far wider range than this because it operates on the spiritual plane as well as on the physical and therefore is not limited to what we are accustomed to regard as possible. Difficulties which seem to us to be impossible to overcome, and which may be so in our own strength, may be removed by that higher Power which comes to us by our union with our Lord Jesus Christ. On the same occasion when these words were uttered He also said to the man whose child He was about to heal:—"If thou canst believe, all things are possible to him that believeth." Faith, in its higher and spiritual sense, is in contact with spiritual forces, the possibilities of which cannot be measured from the merely human standpoint.

### The Possibilities of the Soul

We must remember that the soul is a part of our nature, endowed with possibilities reaching far beyond this present life into the higher life beyond and, in addition, we have the assurance that our union with Christ, by faith in Him, does mean that our spiritual life has been placed on a higher plane by virtue of our being fellow workers with Him. This is made clear by other still more remarkable words of His, spoken by Him the night before His Death. These words were:—"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." These words certainly imply that our union with Christ enables Him to use us in such a way as to bring His power and influence to bear upon the life of the world. Faith, therefore, from Christ's own words, may be regarded as having a dynamic quality which should make Christianity the greatest power in human life and in human history.

### The Example Set by Natural Science

The reason why Natural Science has transformed human life on its material side is because it has been busily at work in exploring the possibilities which lie hidden in Nature. If the same diligent work of research had been carried on in the resources of the spiritual world a still greater transformation would have taken place in the spiritual life of man. I have myself made a beginning along these lines in the Order of the Thousandfold, the prayer of the Order being as follows:—"Almighty God, our Heavenly Father, Who with Thy Son Jesus Christ hast given unto us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before; that so Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine to Thy honor and glory for Jesus Christ's sake. Amen." And my reason for starting this Movement is given in these words:—"The Church stands now pretty much where the world stood before the great resources of physical energy were developed. She has scarcely touched as yet the illimitable stores of spiritual energy which God has placed at her disposal." The need for such a movement was soon demonstrated by the rapid spread of the Order, not only throughout this country, but to many parts of the world, in spite of the fact that it has no organization and no financial backing. It spread itself, or rather its members spread it, by passing it on to others in much the same way that Christianity was spread in the early days of the Church.

### A New Advance

The wonderful way in which the Prayer has been answered has encouraged me to make a still further advance in developing the resources of the spiritual world for the benefit of mankind. This consists in seeking to prove that Christ really meant what He said in His promise to His disciples:—"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." If these words mean anything they mean that faith in Christ admits us to such a complete union with Him as to give us not only a share in His work but also a share in His Power which will make the work effective. We may, therefore, expect things to happen which go far beyond anything which we ourselves could accomplish from any resources of our own. If there are any who would like to take part in this spiritual adventure I should be glad of their aid. but I am quite ready to make it alone. I might say that I have for some considerable time been praying that God would take every gift and faculty and talent that He has given me and bless and inspire and equip them for the highest possible kind of service open to man here on earth. And the greatest service which anyone can render to his fellowmen is to make clear to them the vision of the far greater possibilities of the Christian life lying open to us all by the express invitation of our Lord as contained in His own words, as quoted above.

# *When They Come Home*

**By P. B. CLAYTON**

An Overture:

This Open Letter has its origin in the appointment of the Rev. J. Thom, M. C., to the Living of Melton Mowbray, in the Leicester Diocese, England. The Bishop of Leicester himself a veteran Chaplain of distinction, has thus brought to his Diocese a man who was a household word in Flanders.

The Rev. J. Thom, with more Bars to his Military Cross than any other Chaplain, has just retired reluctantly on age-limit. His work will be not only his own parish, but in a wider way his experienced energies are to bear fruit throughout the Diocese. This Open Letter is addressed to him, at the Bishop's suggestion.—P.B.C.

My Dear Old Friend:

There can be no three friends, within the Church of England, who are bound by deeper fellowship than you, your Bishop, and myself. You both are heroes of the war in Flanders; where I did very little in the line, but, far more safely, was the "Innkeeper" of Talbot House, whence, Toc H has emerged. It was at about this stage in the old war, when I submitted to Archbishop Davidson a plan in outline for the Church home-coming of officers and men. Then time ran short. The foe collapsed, as you remember, in the same year as his last great offensive, and March 21st, 1918, was a strange contrast with November 11th. The British are wrought iron, improved by blows; the Germans are cast iron, standing (apparently) incredible strain, but finally just snapping. Within a year from now, if all goes well, this is indeed most likely to occur.

A week or two ago I saw your Bishop, and heard from him the most delightful news that you are going to be the Parish Priest of Melton Mowbray. You will bring them blessing; but, more than that, you will be on his staff, endeavoring to assist more widely within the Diocese, on his behalf. The Bishop asked me whether any plan was in my mind, which you could illustrate. This question drove me back to the old plan, submitted to Archbishop Davidson. The old plan perished in the London blitz; but this is an attempt to note some features, which you may care, yourself, to amplify.

WHEN FINALLY the officers and men begin to reach their homes, would it not be the happiest of customs in the Church that we should have a simple plan prepared for them? I am not thinking of crowded services, with hymns and sermons, but of something quiet, which would assist to reunite the home in the best way, within the Living Presence of Our Lord. Nor am I thinking here of their Communion, for many families have not yet learnt the joy of their Communion side by side. Our plan must be for every kind of home, not only for the Church folk in our midst, but for the wide variety of views; and it must be most tactfully set forward.

May I suggest that every wife and mother should soon write out and ask that her good man, now overseas, would send his glad agreement to the arrangements which I here put down. It is that every man, on his return, should come with his dear wife, and with the children, and a few friends (if so desired) to their old Parish Church and there kneel down; and in a very simple form of prayers, together with the blessing of the priest, reconsecrate their home relationships and render their thanksgiving for his safety. This little plan would surely be most wholesome, and completely English in its tone; for it would be domestic and informal. For a few moments they would kneel together, acknowledging their debt of gratitude and promising to dedicate their home, even more truly, in His love and friendship.

I feel that by some very simple plan, such as here described, the homes of England, especially within the country parishes, would come together in the happiest way. It would mean far more than large Services, attended by considerable numbers.

YOUR BISHOP cordially agreed, and asked me to draw up the tiny Service I would suggest for use on such occasions. This I will try to do, with your advice, and we can get it printed later on. Copies would then be distributed throughout the Diocese, and there would be a picture of the Church, and a blank space, so that the family could add their signatures. The Service could be framed as a reminder that their own home had played a real part in answer to Her Majesty's true message in the darkest days of war. Our beloved Queen spoke to her people in the following words:—

" . . . . speaking as I do to-night from my own dearly-loved home, I must say that I keenly look forward to a great rebuilding of family life as soon as the war ends."

Would you then be prepared, from Melton Mowbray, to undertake to spread the whole idea, and to get every Leicester parish to follow your example in the matter? The Diocese of Leicester could then stand as having made this simple preparation, and written out to their men for their agreement. If the results came in without demur, for the whole plan requires some moral courage, I hope that it may spread to other Dioceses and thus become a big united front, affecting many thousands of the homes now looking forward to that great reunion which peace will bring, when Victory is won.

Yours ever,
TUBBY.

All Hallows-by-the-Tower, London, E.C.3.

* * *

**FIVE MINUTES A DAY, Robert E. Speer. Westminster Press, Philadelphia, Pa. 384 pages. $1.**

Dr. Speer writes in his preface that the material in this book was gathered by him for his own personal use, and not for publication. We are greatly indebted to those who persuaded Dr. Speer to publish this excellent little volume. For each day there are verses from the Bible, a poem and a prayer. There are no comments on the Scripture selection, nor any meditations. It is nonetheless a book of great personal help and satisfaction. It will win a place in the devotional library of any who use it. We should add our gratitude to the publisher for printing it on such thin—the properly opaque—paper that despite the number of pages it remains a slim little book that will slip easily into the pocket.

---

**THE GLORY OF GOD, Georgia Harkness. Abingdon-Cokesbury Press, Nashville, Tenn. $1. 123 pages.**

Anything that Miss Harkness publishes is well worth while. This little volume of poems and prayers for devotional use is no exception. Many of the poems have appeared in religious magazines. It is good to have them collected in this book. The prayers notably search for God's will.

# *For Upholding of Highest Standards of Sex Behaviour*

*The Federal Council of the Churches Appeals to "the Moulders of Public Opinion" to Join in a Nationwide Remedial Program*

A FAR-SEEING LOVE of country demands that we keep home ties strong. Upon these the essential strength and well-being of the nation depend. The Christian Church, regarding marriage as sacred and human personality as a creation of God, has always stood for the highest standards in the relationships of men and women. We therefore set ourselves against the widespread lowering of standards of sex behavior as a degradation of human personality and a threat to the American home.

The home is the heart and essence of America. Happy married companionship and the joys of parenthood and family affection are normal outgrowths of the sexual drive guided and enriched by spiritual affection. But the misuse of sex is one of the greatest causes of individual disaster, family disintegration and social corruption. It is of supreme importance, therefore, that this part of human nature should be thought of on a level of understanding and reverence rather than upon the level of irresponsible gratification or exploitation.

The home, the church, and the school should see to it that children and young people receive sound sex instruction and character training. Especially is it necessary that youth should have right teaching and good example from those who are more mature. If the life of adults is at loose ends that of children is sure to be disturbed.

We note the wide prevalence of a "last fling" philosophy of grasping the indulgences of the moment without regard to the future or to the homes that are to be. Against this, we appeal to all young people to think of marriage with a determination to build their lives into such family relationships as shall make America strong in its inner integrity as well as in its world position. We take great satisfaction in the fact that most young people do think of marriage in this way.

WE APPEAL to educators, artists, authors, publishers, the press, the motion picture industry, the broadcasting interests and all other makers of public opinion, to recognize with us a great national responsibility for upholding high standards of conduct in the relations between the sexes, and for preparing youth to be builders of the future homes of America.

We protest against the exploiting in newspapers or magazines of material which degrades thought and emotion. We protest also against the protrayal of the human body in ways that are sensually provocative and which detract from the reverence in which men and women should be held as creators of homes and guardians of the sacredness of family life.

In view of the large amount of sexual delinquency involving young girls, we apepal to parents and to communities to give special attention and guidance to those among the teen-age girls who are in danger of entering into promiscuous ways or drifting into prostitution. We urge also that men both in and out of service be impressed with their own responsibility for the increase of promiscuity and prostitution.

Because of the spread of venereal diseases through sexual promiscuity and commercialized prostitution, millions of American men and women are unable to serve their country as they ought. Of the first two millian men from 21 to 35 years of age examined for the armed services, about 90,000 were found infested with syphilis. According to the United States Public Health Service reports, there are from 3 to 8 cases of gonorrhea for every case of syphilis.

It should be emphasized that infections of men in uniform come from voluntary contacts with the civilian population. In 1942 more than a million cases of these diseases were reported among workers in war industries. Although methods of diagnosis and treatment of venereal infection have been improved there is no certainty that the effects of these diseases can always be eradicated.

Prostitution is an enemy within the gates and a threat to community and national well-being. In it bodies are bought and sold, health destroyed and the spiritual nature degraded. It mercilessly victimizes the nation's youth. The large majority of new infections now occur among those who are under twenty-one years of age. The danger of such infection is greatly aggravated when young people have lost their discrimination of values, their caution and their self-control through alcohol.

The House of Delegates of the American Medical Association has taken the stand that the elimination of commercialized prostitution is necessary for the control of venereal disease and has further stated that no form of medical inspection of prostitutes can be effective. This enemy sabotages the war effort and does incalculable harm to present and future homes. It allies itself with other forces of corruption in community life and thus strikes in many insidious ways at the well-being of the home, the community and the nation. Against military foes we spend fabulous sums of money and marshall vast forces. We must face the foe of venereal disease with equal seriousness.

WE CALL UPON good citizens to press the enforcement of laws against this treacherous evil and we urge that those engaged in it be rehabilitated and assisted to enter some form of service useful to the nation. In addition to this, such wholesome surroundings must be created for men, women and children, that it will be hard for prostitution or any other form of sexual degradation to gain ground.

Finally we urge that understanding of family relationships and loyalty to family ties be universally inculcated, and the religious significance of family life so emphasized that even out of this world catastrophe of war, secure family life may emerge as a firm foundation for the rebuilding of the world.

# EDITORIALS

## *"The Prayer Book Office"*

We received from the Morehouse-Gorham Company a few days ago a brochure on a forthcoming publication—"The Prayer Book Office." This book is said to contain "Morning and Evening Prayer according to the American Book of Common Prayer." That is fine. Then something in addition is offered. "With Invitatories and Hymns, Antiphons to the Gospel Canticles And Other Enrichments." We looked inside at the specimen pages. Something seemed a little strange. Why the printer's mark after every use of Mary, Holy Ghost, Jesus, and Lord? If the sign of the cross is meant, why not say so, and put it there? Why give an antiphon for a black letter saint? (Memorial of St. Sylvester B. C.) We were not aware that we celebrated "black letter saints days," in the Protestant Episcopal Church.

We think a Prayer Book Office would be fine and valuable. But why not keep it according to the use of the Book of Common Prayers?

## *Bible Sunday*

Our brethren of other denominations call this Sunday Bible Sunday. Being liturgical we know it as the Second Sunday in Advent. We know that the theme as expressed in Epistle, Collect and Gospel is that of emphasis upon the value of Holy Scripture.

Few of us who were reared in the Sunday School of thirty years ago, escaped memorizing the Collect for the Second Sunday in Advent.

"Blessed Lord, who hast called all holy Scriptures to be written for our learning, etc." The world needs God's Holy Word today. The world needs to hear, mark, learn and spiritually digest the great fundamental truths of God's Word. So we are happy to pay tribute to the American Bible Society, on this Second Sunday in Advent, for its work in spreading God's Word throughout the world.

We have never been taught to look upon the Bible as a magic fetish. Fortunately we were reared in a home where a sympathetic critical study of the Bible was encouraged. This has kept it a live book. One turns to it with an open mind and the Bible opens new vistas to the meaning of life.

To the American Bible Society and its affiliated organizations we pay our tribute of respect, for the work they have done and are doing and will continue to do, in keeping the world supplied with its perennial "best-seller."

This Church of ours has made its contribution in this field. We have an item in our National Budget for the work of the American Bible Society. It is the custom in many of our parishes to devote the offering on the Second Sunday in Advent to the work of the American Bible Society. We make as wide a use of the Bible in our services, as do the non-liturgized bodies. We wish they understood this fact. After all, the Book of Common Prayer is nearly three-fourths directly from the Bible.

May God's Holy Word continue to be the foundation of all our planning for the future. It does contain the Hope of the world—Salvation for all mankind.

## *The Bishop-Elect of Washington*

We congratulate the delegates to the special Washington Diocesan Convention on the wisdom of their choice of Angus Dun, as their next Bishop. We hasten also to congratulate Dean Dun. He has been chosen for a high and responsible post. It is no light task to be the bishop of the diocese that contains our nation's Capital. We have not heard Dean Dun's decision. We doubt if he has made it. He now occupies a responsible position. The Episcopal Theological Seminary at Cambridge offers a man of Angus Dun's scholarly qualities many challenging opportunities. Many men now in the armed forces will be in our Seminaries after the war. They will need the type of guidance in their studies and the personal problems they will face, that Dean Dun is so splendidly capable of giving. At the same time Washington is bound to be the center of a great deal of Post-War planning. For the Church to have as the Bishop of Washington a man of Doctor Dun's vision, would be inspiring.

To both the Diocese of Washington and to Dean Dun —congratulations. We hope you work out a real partnership!

# *Address to Woman's Auxiliacy*

By CHARLES P. TAFT,

Director, Community War Services, Federal Security Agency

TWO AND ONE-HALF YEARS ago I went to Washington to undertake the stimulation of soldier hospitality in communities near camps, and to stir up adequate community services for the millions of civilians already on the move toward camps and defense industry. Since then, I've had a reserved seat at an extraordinary show. Ingenious and neighborly Americans have gradually made new homes in difficult circumstances, while producing steadily increasing munitions of war to a total which for once justified the adjectives "super-colossal".

There have been failures and successes in that story of 30 odd months. The hardboiled babies that called schools and hospitals and play space and recreation opportunities "frills" caused untold delays and damage to people, especially youngsters, and caused also interference with production. Responsible industrialists and government officials and war and navy department personnel officials are now devoting more and more attention to the multifarious conditions outside the plants that affect turnover and absenteeism, conditions usually involving lack of community services. Some communities have just lain down and quit, but they are the exceptions. Most of our war towns, the old timers and the newcomers, have hitched up their galluses and straightened their skirts and gone to work to get things done that needed to be done, first things first, and then the amenities. The home front job can be seen in the President's figures of 123,000 planes, 53,000 tanks, 9½ million small arms.

THINK BACK to March of 1941. The draftees were just beginning to get to the camps where the National Guard had been for several months. Letters came back, but there was little realization of what was going on. You didn't see many soldiers around and the first USO campaign for funds ran into tremendous inertia. A congressman told me at a hearing that spring that he didn't see why they had to put up money for soldiers going to town—he never went to town in the last war. In many towns was a fear of soldiers or at least a dislike. We sent out sixty or more skilled recreation people to those towns and I think we can claim to have turned the tide. Fifteen hundred War Recreation Committees have been set up who have done the job with the help of the USO and of our men, but primarily out of their own local steam and enthusiasm.

In all that picture, especially in the small places with least resources, the churches took the lead. They had the Christian idea of friendly greeting and fought the occasional isolationists who thought the stranger within their gates was a proper recipient of the animal that dies of itself.

Now those War Recreation Committees, made up of city or county officials, of church members, representatives of women's clubs, from luncheon clubs, from veterans and fraternal organizations from serving agencies, from social work, are turning their attention to war workers, meaning not only workers in war plants, but in essential service trades, paid much less, and suffering from the same congestion and bad conditions. Part of their job is playgrounds and recreation opportunities for the toddlers, and for the girls too young for the USO and the boys too young for the army.

Community organization is not easy. You can always get together a paper committee but to get real planning from representative people and real carrying through, that is an art. It always seems easier to some people to run a show without consultation, to issue orders on the basis that you really know what is best for others. Yet the conference method of getting things done develops a program far stronger than the plans of any one of those in the conference.

OUR DEMOCRACY is fundamentally pluralistic. It denies that any leader knows what is best and insists that among a diverse group of people, each has some contribution to make. As Dr. Lindsay points out, it really stems in our modern day from Luther's doctrine of the priesthood of all believers, which the left wing Puritans made the very heart of our Christian democracy, where each person has a right to contribute his share toward community living.

In this job of mine we have run into various denials of our democratic inheritance. Many towns were afraid of soldiers at first. Nearly all that were blitzed by construction workers from the new plants, and then by the new workers in those plants, looked down their noses at these lowbrow strangers as dangerous and uncivilized. And always the lines of race and sometimes the lines of creed hardened.

Nevertheless the constant resources for facilities, for leadership, and for friendly tolerance were the Christians of good will and the churches generally.

In all those strains and stresses the basic element is the character of our people. War is evil and its evil is long enduring. Nothing can hold the line in that fight for a nation in the long run except Christian character. Some individuals get along with character and without Christian faith and a non-Christian religious patriotism can perform miracles for a young nation. But the solid foundation of a God of love is perfection and a God of love and perfection built this nation, and has seen it arrive at sound maturity. The character of our young men is daily seen on every battle front, and the seamy side is a fraction of the total, and a fraction of any previous war.

There is an increasing publicity about promiscuous girls exploited by their patriotic impulses toward the boy in uniform leaving for the front. The situation is serious enough, and in the case of those girls as well as the soldiers involved, it represents a failure of home, church, and school in character education. But the girls involved aren't five percent of the total, if that, and the proportion of soldiers and sailors is no greater. The increased number, and character and place of the chaplains is a great influence.

But the glamor of the uniform must not distract the Church from its primary job with the civilian boom towns near war plants, with the low-paid service

workers in laundries and restaurants living alongside the higher paid war workers. Church officials and national staffs know their problems and struggle with them, but they have not yet told the story to their rather complacent congregations who are not living in this welter of mud, trailers, malodorous privies and adjoining wells, bursting buses, doorkey children, and disrupted homes. That is where the battle of production is being won and lost. Absenteeism and turnover come from many causes, but in the end they are licked and production schedules outdone by the spiritual fiber of individuals. There is the challenge, a home missionary challenge to a missionary Church.

## BOOK NOTES

**By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.**

It is a good practice to give religious books at Christmas time. From the books sent to the faculty for review during 1943, the following are highly recommended, those marked with an asterisk (*) being especially recommended for lay people.

***A PRAYER BOOK MANUAL. By the Episcopal Evangelical Fellowship. Cloister Press. $1.00.**

A sane and helpful introduction to the use of the Prayer Book in public worship. A perfect confirmation gift.

***WILLIAM LAWRENCE. By Henry Knox Sherrill. Harvard University Press. $2.00.**

Bishop Sherrill writes of the last years of the life of the great Bishop Lawrence.

**THE INTENTION OF JESUS. By John Wick Bowman. Westminster Press. $2.50.**

One of the great books of the year, giving a scholarly analysis of Jesus' view of Himself.

***THE CASE FOR CHRISTIANITY. By C. S. Lewis. Macmillan. $1.50.**

A fine presentation of an intelligent faith, written by a layman, with insight for our modern problems.

***PERSONAL RELIGION. By Douglas C. Macintosh. Scribners. $3.00.**

One of America's great theologians writes of evangelism with simplicity and power.

***WARTIME PILGRIMAGE. By Clifford Morehouse. Morehouse-Gorham. $2.00.**

An intimate, behind-the-scenes view of the English Church.

***CHRIST AND CHRISTIAN EDUCATION. By William C. Bower. Abingdon-Cokesbury. $1.00.**

A simple statement of some fundamental problems of Christian education.

***A GUIDE FOR CHURCH SCHOOL TEACHERS. By Randolph Crump Miller. Cloister. $1.25.**

"Complete handbook for practical Sunday School people. Excellent modern bibliography covering lesson materials and needs of Church school library. Borrows 'Unit' system of lessons from vocational education."—**Dean James Malloch.**

***CHRISTIANITY AND THE CONTEMPORARY SCENE. Edited by Randolph Crump Miller and Henry H. Shires. Morehouse-Gorham. $3.00.**

"Remarkably clear survey of the problems, opinions, and attitudes of contemporary Protestantism, with some treatment of Eastern Orthodoxy and Roman Catholicism, plus an inspiring address on the world today by a noted Jewish educator."—**Dean James Malloch.**

**FROM JESUS TO PAUL. By Joseph Klausner. Macmillan. $3.50.**

Highly technical study by noted Jewish scholar from point of view of Jewish nationalism.

***STORY OF THE BIBLE PEOPLE. By Muriel Streibert Curtis. Macmillan. $1.50.**

A grand book for children, 9 to 14, about the people who wrote the Bible.

***ARTHUR SELDON LLOYD. By Alexander Zabriskie. Morehouse-Gorham. $3.00.**

The intimate story of the man who made possible the present organization of the Church.

**THE NATURE AND DESTINY OF MAN. Vol. II. By Reinhold Niebuhr. Scribners. $2.75.**

No scholar can understand the present situation unless he understands Niebuhr.

**SCIENCE, RELIGION, AND THE FUTURE. By Charles E. Raven. Macmillan. $2.00.**

Canon Raven writes as an expert in both science and Christianity, and while his lectures go over ground familiar to many, they are full of the penetrating insights of a profound English thinker. The book is full of challenging statements, it is forthright in its statements concerning what we must do with modern science, and it suggests a positive incarnational theology based upon the "new philosophy" of "organism." The writer is at the forefront of the theological problems of today, for until our religious beliefs are revised to meet the scientific world we shall have no theology worthy of being the "science about God". What Thomas Aquinas did for Aristotle some modern thinker must do for Whitehead, Lloyd Morgan, Bergson, and others. Perhaps Raven is the man to do it. In developing his thesis, there are interesting sidelights concerning the development of the theory of evolution, what he thinks of Niebuhr (in a footnote), and the mystical nucleus of religious faith. This is a little book and easy to read, but its direction is right and its conclusions sound.

R. C. M.

**JESUS OF NAZARETH. By Joseph Klausner. Translated by Herbert Danby. Macmillan. $2.50.**

This is a reissue of the book that made Dr. Klausner famous among Christians, caused by the great interest in his latest book, **From Jesus to Paul.** The author is a Jewish nationalist who resides in Palestine and his book was written in modern Hebrew. It is invaluable to students of the life of Jesus because of the author's knowledge of ancient Hebrew sources, his careful use of Christian materials, and his ability to reconstruct first century events in terms of the Jewish mind. Klausner establishes once and for all the Jewishness of Jesus, although in his later book he goes too far in blaming (or crediting) Paul for all the non-Jewish innovations in the early church. The Jewish nationalist can never accept Jesus as the Christ or as a prophet, but only as a great teacher of morality. R. C. M.

**CHILDREN NEED ADULTS. By Ruth Davis Perry. Harpers. $1.50.**

This is a book about pre-school children only, and is based upon wide experience with these children at the Riverside Church in New York. It is full of wise counsel for parents, with illustrations galore to make concrete the situations in which children and parents find themselves. It covers all aspects of the children's relations to parents and nursery teachers in terms of discipline, routine, science, art, and religion. The book comes alive with four-year olds' bright remarks and behavior, and theory and common sense are combined in the advice which is given. It is for every young parent and every nursery Church school teacher. R. C. M.

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

### O LIVE YE BY THE CHURCH KALENDAR

With Advent we the year begin:
Prepare the way for Christ, our King;
Now Christmas sees in manger laid
Jesus in swaddling clothes arrayed.
Twelve days more the Epiphany star
Leads us like wise men from afar.
Ash Wednesday fast begins our Lent:
Forty days in prayer are spent.
Good Friday sees Christ crucified:
For one and all the Saviour died.
Easter! The Lord is risen today:
From the grave the stone is rolled away.
Ascension! Now the ascended Lord
Is to His home in heaven restored.
The Holy Ghost on Whitsunday
Comes down on earth, with us to stay.
On Trinity the heavenly host
Praise Father, Son, and Holy Ghost.

* * *

### THE STURDY CAMEL

Did you know that a samel can close his nostrils tightly or open them wide at will? During the terrific desert sand storms of Arabia the camel closes his nostrils to keep out irritating sand until the storm is over.

Did you know that camels sometimes fly into sudden fits of extreme rage? It is wise not to go too near a camel's head. Sometimes, for no visible reason at all, camels become so angry they try to bite and kick the person nearest.

Did you know that an adult camel can carry 500 to 600 pounds of commercial goods for hundreds of miles across barren, sun-scorched deserts? About 25 miles a day is the limit for baggage camels, but riding camels, with only a light pack and rider, can cover up to 80 miles of desert country in 10 hours. Starting their third year, camels will carry heavy loads for 15 to 20 years, and are able to do light work until 30 years old or more. Some live to be 50 years old.

Did you know that, given a handful of dry beans or hard dates after a hard day's journey, the camel can fare very well? For his required green roughage he crops twigs, thistles and thorny shrubs that grow here and there in the desert. He can actually go a whole week without a drink of water because his stomach is a honeycomb of tiny cells that hold the moisture, allowing it to be released as needed by the camel's body.

Did you know that riding the camel—"Ship of the Desert"—will make you seasick? This is because he lifts both feet on one side at the same time, tilting his body sideways. To ride properly you must allow your body to roll over and back. Tossing and pitching, heaving and rolling, you might feel that you were in a sailboat on a rough sea.

Did you know that there are no records of wild camels? In the Bible we read that Abraham took on his journey "sheep and oxen and camels". Job had at one time six thousand camels, and the Amalekites possessed "camels without number".

Did you know that in 1857 the United States tried to introduce the camel into Arizona and New Mexico?—Our Dumb Animals.

* * *

### JANE'S SECRET

"What can be the matter, Phyllis?"

"Nothing at all is the matter."

Phyllis hurried down the walk so that Jane should not see the sudden tears in her eyes. She did not like to cry.

Jane followed Phyllis, deep in thought. A secret is a terrible thing, especially when you can't tell it to your best friend. Jane knew that Phyllis felt bad and she was sorry, but she couldn't tell her this secret yet.

When the children reached the school yard Jane was quickly surrounded by three or four girls. Phyllis went off by herself.

After school Phyllis and Jane had a great deal of fun making paper-doll clothes. Jane had several sheets of tissue paper, blue and yellow and pink. She had even found some plaid paper for trimmings. With cutting and fitting and pasting the little girls soon made the paper into dresses.

"I do love paper dolls," said Phyllis. "Sometimes I think I had rather have them than real dolls. I asked mother to give me only paper dolls for my birthday."

"That's tomorrow, isn't it?" asked Jane, and she smiled to herself.

"Will you come over after school? Mother said I couldn't have a party this year. But she's ordered some ice cream, and maybe there'll be a cake."

Jane had a queer look on her face, "I can't come right after school, Phyllis, I promised Helen I'd go over there."

"Helen didn't ask me."

"I—I know."

"But it's my birthday."

"I'm sorry," said Jane, but she didn't look sorry.

Phyllis jumped to her feet. "If you don't like me any more I'm going home."

She ran out of the yard.

All the next day at school Phyllis kept away from Jane and from Helen. More than once she saw them giggling and talking together, but every time she came near them they grew quiet.

She felt hurt and went home by herself. Phyllis had a habit of sulking when things did not go to please her, and, even though today was her birthday and there was ice cream at home, she circled round the house to the back yard. She could do something to make those girls feel bad, and she intended to do it.

The paper dolls!

Lightly she ran across the back yard and down a side street to Jane's playhouse. She knew just where everything was. She picked up a box of colored papers that she had decided to burn or tear or spoil in some way. But when she took the cover off the box a scrap of white paper fluttered to the floor. She thought it was a paper-doll dress and stooped to pick it up, but then she saw that it was a note.

"Be sure to be on time," it said. "Won't it be a lark! Mrs. Cummins said—" The rest was torn off.

Mrs. Cummins? That was Phyllis' mother. What did she know about all this? Phyllis hadn't told her that the girls had a secret. Slowly she put back the box of paper dolls. She would go home and ask her mother what the note meant. Slowly and thoughtfully she walked up the front walk and opened the front door.

"Surprise! Surprise!" a dozen merry voices shouted.

Then Phyllis realized what the note had meant and why the girls had avoided her and why Helen had not asked her to play. A surprise party! For her! Of course! It was her birthday!

Jane was hugging her tight. "Come on, Phyllis. The table is all set. There's a great big cake, and you are to have the first blow at the candles."

Of course, it was intended that Phyllis Cummins should be the happiest little girl here, because it was her birthday and her party; but she wasn't, because she felt ashamed of herself.—Marguerite Murphy, in The Youth's Companion.

* * *

### GOD SAVE US ALL

Of many a race and birth,
From utmost ends of earth,
God save us all!
Bid strife and hatred cease,
Bid hope and joy increase,
Spread universal peace,
God save us all!

## *"Christian Invasion" Showing Results*

**Pioneer Work in China Supported by "Self-Denial Fund" of King's Daughters**

New York, N. Y.—Finding their way somehow from Peking across occupied China and over the lines into free China south of Anking, two young Churchwomen, Miss Li and Miss Tang, well educated and trained, are a welcome addition to the small mission staff at Maolin. Here Bishop Robin Chen and others from the Anking diocese are developing extensive new work and are faced by opportunities too many for their small numbers.

"This is a pioneer work," writes Miss Elda Smith, who is supported by the self-denial fund of the Daughters of the King. "It is hard and lonely. These two young Chinese workers will have a salary based each month on the cost of bare living with not a cent for clothes, shoes, medicine and other needs. Prices are 300 times what they were two years ago."

The diocesan middle school, called Kuang Yih, which moved down to Maolin from Anking and Wuhu when those Yangtze Valley cities were invaded, has more than 500 boys and girls attending, some who came in as refugees and some from regions roundabout. This is an undeveloped part of China; community life though ancient is still fairly primitive and the people are conservative. Results of the Christian "invasion" are already beginning to appear, however, Miss Smith adds, "We have finished our third annual vacation school and I do believe we have made a dent in the crust of the hearts of some of these people. We have included illiterate and non-Christian children. Last year we had to go hunting for them and coaxing their parents, who could not see why anyone should wish to help their children and felt that education was not very important anyway. This year we posted notices all over the village. Attendance increased from 40 to 65. Only four were Christian. The others had never heard any Christian teaching. When they left they had learned a little about praying and had memorized a dozen or more Christian songs, which we hope they are now singing to their parents at home."

Missionary ingenuity had to devise a handcraft program entirely out of local resources. "How I longed for some odds and ends of colored paper," Miss Smith says. "Last year we had some old magazines and used the colored parts from the advertisements to make little Chinese lanterns and pictures. This year we had nothing, not even an old Christmas card. The older children could use bamboo, which grows in abundance here. We had one knife, which we bought on the street for twenty dollars, and an old saw with which we sawed and split the bamboo. The children scraped it smooth with pieces of broken glass and made 800 swab sticks, which they gave to Miss Emeline Bowne's clinic. Out of wheat straw the girls made shoes and fans. The teachers were some of our own Kuang Yih Christian students, who willingly gave up most of their holidays to help these little non-Christian illiterates."

* * *

### CHURCH SERVICES INAUGURATED IN SHIP YARDS

Portland, Maine—Both the "Yard Bird" and the "New England Keel", tabloid papers devoted to the interests of men and women who are building ships in the Portland area, comment on the inauguration of church services, both non-Roman and Roman in the shipyards. The Rev. G. Melbourne Jones, defense chaplain of the Diocese of Maine, conducted the non-Roman services, Fr. Daniel F. Dwyer, S. J., the Roman Mass.

The "Keel" editor says that Mr. Jones is of the "high Episcopal Church", but comments sympathetically with his first regular service, noting that it was well attended, and that workers in the yards want the services and will be helped by them. Altars have been built in the East Area Tin Shop, and the West Area Assembly Building of the New England Ship Yards.

In his sermon, Mr. Jones said, "there is one thing that we need, every one of us here today, without which our nation is but a ship in a drydock. That is the tide of an unfailing faith in Almighty God. We must open the dock gates, which are the gates of our own hearts, and let in the strong tide of the immeasurable power of the Eternal God. We must let in the tide of faith, the tide of hope, the tide of love. We must put our dependence upon the good will of God, and in the redeeming power of His Eternal Son, Our Blessed Lord. If we do that, our Ship of State will reach the harbor of a worthy victory, a righteous peace, and a new day of Christian brotherhood."

### STATESMEN BROADCASTING FOR UNITED CHURCH CANVASS

Three statesmen of national and international prominence, Vice-President Henry A. Wallace, Secretary of War Henry L. Stimson, and Mr. Wendell Willkie, are broadcasting in December over the blue network, on behalf of the United Church Canvass, according to information received from the Canvass headquarters in New York. The time of the broadcast is the same in each instance, 10:45 to 11 P. M., Eastern Wartime. The dates are December 4, Vice-President Wallace; December 10, Secretary Stimson; December 11, Mr Willkie.

## *Missionaries Due On Gripsholm*

**Repatriates and Friends to Attend Holy Communion Service on Arrival**

New York—Latest word from the S. S. Gripsholm, bringing to the United States exchanged prisoners of war from the Orient, among them a number of our missionaries, indicates that the ship will reach New York City before 11 A. M. on December 1.

From the experience of the Gripsholm's previous trip the request has been made that friends and relatives shall not attempt to meet repatriates at the pier. Apparently the Red Cross is the only agency which will be assigned headquarters on the pier.

Episcopal repatriates and their friends will attend a celebration of the Holy Communion at Calvary Church at 11:45 December 4. Presiding Bishop Tucker will be the Celebrant, assisted by, it is hoped, Bishop W. P. Roberts and Lloyd Craighill, both of whom are on the Gripsholm. Arrangements are being worked out for a luncheon for the group at 1 P. M., and announcement will be made by mail, and at the service, as to final arrangements.

* * *

### FIFTIETH JUBILEE CONVOCATION

Phoenix, Ariz.—The Fiftieth Jubilee Convocation of the Missionary District ofArizona was held at Trinity Cathedral on November 8, 9, 10. In spite of wartime difficulties almost every parish and mission was represented, both in the Convocation and in the Woman's Auxiliary.

Bishop Mitchell, in his opening address, urged world living on the Christian scale of love. The other highlight of the Convocation was the Joint Session on the second day addressed by Bishop Gooden, of Los Angeles. He told of General Convention and brought a special message from the Presiding Bishop. Reports were also made by the delegates to Convention.

Both the Convention and the Woman's Auxiliary completed their business with dispatch and laid excellent plans for the coming year. A feature of the Convocation was its participation in the Annual Arizona Convocation sponsored by the Arizona Federation of Churches, of which Bishop Mitchell is President.

Delegates to Synod were Rev. C. E. Huntington, of Tucson; Very Rev. Edwin S. Lane, of Phoenix, and the Rev. O. W. Nickle, of Morenci. Alternates elected were Rev. E. L. Freeland, of Bisbee; Rev. David Trimble, of Prescott, and Rev. W. F. Thompson, of Mesa. Lay delegates were Messrs. W. J. Jamieson and H. S. Reed, of Phoenix, and W. T. Birmingham, of Mesa; alternates, Messrs. Roy Kincannon, of Flagstaff; H. B. Leonard, of Tucson, and H. R. Brisley, of Douglas.

# *Chaplain Awarded Legion of Merit*

**Capt. Chadwick's Ministrations Inspirational to Both Officers and Men**

Washington, D. C.—Chaplain (Captain) Clifford Chadwick, rector of Trinity Church, Hamilton, Ohio, has been awarded the Legion of Merit, with a citation which read: "Captain Chadwick was continually forward with the troops, and often beyond the lines. His ministrations to the wounded and dying were inspirational to both officers and men. His leadership and calmness while assisting in the evacuation of the dead and wounded made many difficult situations easier. With complete disregard for his own safety, when there was every chance of his becoming a casualty, he gave moral and spiritual support to the members of his organization."

Chaplain Chadwick, who served with an infantry regiment, was one of the first Chaplains to be awarded the Legion of Merit in this war, and is well acquainted with warfare from actual experience. "Being pinned behind a log by Jap machine gunfire that is chipping off the bark right in front of your nose," the Chaplain admits is not a pleasant experience, "and when a hill of South Pacific red ants resent your intrusion, the unpleasantness is more than doubled."

Chaplain Chadwick endured the combined ant and machine gun attack while helping minister to the wounded in the front lines during one of the advances on Guadalcanal. He was behind the log only five minutes, but with the ants supporting the Jap attack, he said, it seemed like all day.

The Chaplain has had other narrow escapes. In the course of aiding the Medical Corps remove wounded, he came upon a Japanese stretcher lying in the weeds. After picking it up and carrying it a short distance, he discovered it was broken and unusable. Later it was discovered that the stretcher was a Japanese booby trap and was wired to a grenade. Had the Chaplain carried the stretcher but a few feet farther, the trap would have sprung.

During his stay in Guadalcanal he at times worked among the natives and he reports that Christianity has found its way into the Melanesian tribes. While working among the natives, he assisted a missionary in holding religious services and passed out badly needed medical supplies.

Chaplain Chadwick was born in Providence, R. I., and was educated at Brown University and the Virginia Theological Seminary in Alexandria, Va.

* * *

**CHAPEL IN STATION HOSPITAL DEDICATED**

Little Rock, Ark.—Camp Joseph T. Robinson, Little Rock, now has a chapel in the Station Hospital. It has just been finished and dedicated by Chaplain Crawford W. Brown, formerly rector of the Church of the Redeemer, Elgin, Ills., and now Station Hospital Chaplain.

The new chapel, formerly a hospital ward, has a seating capacity of 250, and it houses also the Chaplain's office, an office for his assistant, and a reading room for visiting patients and quarters for the assistants. A complete schedule of Roman and non-Roman services has been prepared to suit the convenience of everyone connected with the hospital. Frequent programs of organ music are to be given, with music arranged by Corporal Ernesto Barbini.

At the dedication service, addresses were made by Colonel Grover C. Graham, Camp Commander; Colonel G. L. McKinney, Commanding Officer of the Hospital, and Chaplain (Major) Robert S. Woodson, Camp Chaplain. Chaplain (Lt. Col.) Alvin E. Teichart, Chief Chaplain of the 66th Division, read the Lesson, and the Prayers and Benediction were given by Chaplain Brown.

Keys of the chapel were presented by Chaplain Woodson, as Senior Camp Chaplain. He passed them to Chaplain Brown with the admonition to "leave these doors unlocked that they may be always open to those who labor and are heavy laden."

* * *

**WAR WORKERS' VILLAGE BUILT ON DIOCESAN SCHOOL PROPERTY**

New Orleans, La.—A war workers' village of 97 homes is being built on the farm lands of the Gaudet Normal and Industrial School, New Orleans. Gaudet is a school for Negro children, owned by the Diocese of Louisiana, and a member of the American Church Institute chain of schools.

Gaudet School owns about 120 acres of land located in the eastern suburbs of New Orleans, fronting a section of the Chef Menteur Highway, the main eastern highway outlet of the city, part of U. S. 90, and which leads to the immense shipyards and aircraft building shops of the Higgins Industries, the Delta Shipbuilding Company, the Pendleton Yards, and others. About ten acres will be used for the village, leaving ample space available for the school farm and dairy divisions. The school campus is not affected.

The homes are all individual prefabricated plywood units, with the last word in efficiency equipment, with sewer, drainage and electrical connections, and with a small garden plot near each house. It is to be a colony for white families. Two main entrance concrete roads lead off from the public highway, with lateral spurs serving every home.

* * *

**DR. SHERMAN RESIGNS FROM FORWARD IN SERVICE**

New York, N. Y.—The Rev. Arthur M. Sherman has announced his resignation from Forward in Service, effective January 1, and his acceptance of a position on the staff of Grace Church, New York City, January 15.

Dr. Sherman had a long and fruitful experience as missionary in China, including the presidency of Boone College, and after his return to the United States in 1931, he became national secretary for missionary education in the National Council. When the Forward Movement was inaugurated in 1935 he was called to serve in that new endeavor, and when the Presiding Bishop announced the ten-year plan, Forward in Service, Dr. Sherman worked on behalf of that movement. He has traveled widely through the country interpreting its message and the Presiding Bishop's call to the Church to go forward in service.

# *Varied Servicies At Cathedral*

**SPARS Celebrate First Ann.**

Washington, D. C.—Approximately 600 SPARS stationed in Washington, together with high ranking government officials, marked their first anniversary as the Woman's Reserve of the U. S. Coast Guard, Sunday, November 21, at 9:30 A. M. at Washington Cathedral. Lieutenant Commander Merrit F. Williams, USNR, Cathedral Canon, on leave as a member of the faculty of the Navy Chaplains' Training School in Williamsburg, Va., preached.

Special guests of honor invited for the anniversary service were Rear Admiral and Mrs. Randall Jacobs, Rear Admiral and Mrs. Harry Hamlet, Admiral and Mrs. Ernest King, the Honorable and Mrs. Henry Morgenthau, Jr., the Honorable and Mrs. Frank Knox, the Honorable and Mrs. James Forrestal, Lieutenant Commander Mildred McAfee, Major Ruth Cheney Streeter, Colonel Oveta Culp Hobby, Senior Commander Panella Hammick (A. T. S.), Captain Graham (C. W. A. A. C.), Mrs. Alden, First Officer Wrens and all Admirals and Captains of Cost Guid Headquarters.

The SPARS glee club sang.

**Joint Services**

The Second in the series of Interfaith Services was held at Washington Cathedral Sunday, November 21, at 4:00 P. M. with the Rev. Justin Wroe Nixon, D. D., of Rochester, New York, as speaker.

The Washington Federation of Churches and Washington Cathedral jointly sponsor the monthly services entitled: "A Service on Behalf of a United People in a Time of National Emergency." In addition to the Canons of the Cathedral, the following local clergy participated: The Rev. L. Ralph Faber, Pastor of Luther Place Memorial Church; the Rev. Peter Marshall, Pastor of N. Y. Ave. Presbyterian Church and the Rev. Edward Clark, Pastor of Chevy Chase Baptist Church.

Dr. Nixon is a graduate of Denison University and has been college preacher at Cornell, Chicago, Yale, Smith, Mt. Holyoke and Princeton. He was a delegate to the Oxford Conference and was one of four American speakers at the Plenary Sessions. At present he is professor of Christian Theology and Ethics at the Colgate-Rochester Divinity School, and has been active as an arbitrator of labor disputes.

**Memorial Tablet to Dr. Phillips Unveiled**

The late Very Rev. ZeBarney Thorne Phillips, D. D., LL. D., S. T. D., dean of Washington Cathedral and chaplain of the U. S. Senate, was honored by the unveiling of a memorial tablet to his memory Thursday, November 18, at 5 P. M. The tablet is on the South wall of the South crypt aisle opposite the entrance of the Chapel of St. Joseph of Arimathea. The service was held in this Chapel.

(Continued on page 15)

# *Leaders to Visit Chaplains*

**Bishops Scarlett and Hobson Among Nine Appointed**

New York—Nine religious leaders have been appointed by the General Commission on Army and Navy Chaplains to visit chaplains in the nine service commands. Of the nine, two are Episcopalians, Bishop William Scarlett, of Missouri, and Bishop Henry W. Hobson, of Southern Ohio. They are to work for a closer tie-up of the work of home churches and non-Roman chaplains in domestic posts of the armed services. The visitors will carry to the chaplains assurance of the interest of home churches in their work, and bring back to the various denominational committees on chaplains, reports on the aid that the Churches can render to their representatives among soldiers and sailors.

**COMMITTEE APPOINTED TO NOTIFY DR. DUN OF ELECTION**

Washington, D. C.—Dr. Angus Dun, Dean of the Episcopal Theological Seminary, Cambridge, Massachusetts, was elected Bishop by the delegates—clerical and lay—to the Recessed Convention of the Diocese of Washington meeting on November 23 in the Church of St. Stephen and the Incarnation, on the third ballot.

The Convention spent little time in presenting the names of the candidates, Justice Owen J. Roberts placing the four candidates named in the report of the Nominating Committee—and seconding speeches were limited in time. Although other names were placed in nomination from the floor, one only secured a considerable following in the voting, namely, Dr. C. Avery Mason, associated with the National Council in New York.

The three leading nominees—Dr. Angus Dun, Dr. Donald B. Aldrich and Dr. C. Avery Mason—ran very close on the first and second ballots, the third ballot, however, disclosed that Dr. Dun had secured a majority in both orders and was elected.

The election having been speedily concluded the Convention turned its attention to the appropriation of an additional $5,000 to the budget of the Church's Program for 1944, making provision for an enlarged organization in the work of City Missions. This has been a matter of considerable concern for some time and will allow the church to take a more active interest in the welfare of the many people who have come to Washington and are occupied in government service.

The committee appointed by the Rev. F. J. Bohanan, D. D., president of the Convention, to notify Dr. Dun of his election are Justice Owen J. Roberts, associate justice of the Supreme Court and Senior Warden of St. John's Church; Dr. Chas. W. Sheerin, rector of Epiphany Parish and the President of the Standing Committee, included by resolution, being the Rev. F. J. Bohanan, D. D.

It is understood that Dr. Dun will shortly come to Washington to confer with diocesan officials and acquaint himself with the work of the Diocese, the College of Preachers, and the Cathedral before giving his answer of acceptance or declination.

**Memorial Windows Dedicated**

St. Paul's Church, Rock Creek Parish, Washington, is richer in its interior appointments through the dedication of windows in memory of Conrad Becker, Olivia Mary Deakins Becker, the Rev. James Albert Buck, Louisa M. Serpell Deakins, William Frances Deakins and Emma Victoria Smeltzer by the Rt. Rev. George W. Davenport, D. D., Bishop in Residence, on Sunday, November 14, at its morning service. This old parish, one of the oldest in the diocese, thus completes a plan for enrichment begun several years ago and now presents an attractive interior harmonizing with the architectural features expressive of the period in which it was built.

* * *

# *Bishop's Fund Officially Endorsed*

**New York General Convention Approves Wholeheartedly of Appeal**

New York, N. Y.—"The General Convention here assembled approves wholeheartedly of appeals made in the name of the Presiding Bishop's Fund for World Relief; and in full recognition that these human needs unhappily grow ever more desperate, urges upon all men and women throughout the Church to give with the utmost generosity to this our Presiding Bishop's Fund for World Relief."

With the adoption of that declaration of approval, the General Convention placed itself officially on record on behalf of the Presiding Bishop's Fund.

Presiding Bishop Tucker has said: "The need for world relief is great and continuous—we must match it with our support."

The list of receipts and allocations from January 1 to November 1, 1943, totals $80,309.40. Thirty-four relief agencies and individual pieces of relief work have been aided by the Fund in this period. Largest single item is $25,482.24 to the Church Committee for China Relief. In the long list are such organizations and agencies as the American Bible Society, American Committee for Christian Refugees, American Friends Service Committee, War Prisoners' Aid through the Y. M. C. A., British, Norwegian, Greek, Russian, Polish, and Italian relief committees; the Episcopal Japanese-American Student Fund; relief in Puerto Rico through Bishop Colmore, special work by the Rev. Kimber Den, Bishop Tsu and Bishop Shen, and many others. It would seem, as Bishop Tucker said at General Convention, "The Presiding Bishop's Fund for World Relief is the means largely used by Church people today."

Among groups making contributions recently are a group of Mexican girls of Hooker School, Japanese, in a relocation center, a Soft Ball association

**A Masterpiece of Beauty and Color**

The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

**WINNSBORO BLUE GRANITE**

*"The Silk of the Trade"*

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Write for *FREE* descriptive literature.

**Winnsboro Granite Corp., Rion, S.C.**

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.


### BOSTON, MASS., AND BOSTON, ENGLAND, HOLD SIMULTANEOUS SERVICES

Boston, Mass.—International significance was attached to the Thanksgiving service on the morning of November 25 in the Cathedral Church of St. Paul when the Very Rev. Edwin J. Van Etten preached at the same hour that the Archbishop of Canterbury preached at a twin service in St. Botolph's Church, Boston, England. An outstanding feature of the New England service was the presentation to the Cathedral Church of a battle flag carried by the Lincolnshire Foot Regiment, while the latter were quartered with American soldiers in Iceland.

The wooden staff of the battle flag is an ancient baluster from the pulpit railing in the famous church of Old Boston, England; and it is believed that John Cotton must have placed his hands upon it many times when he arose to preach before he came to America to found a new Boston with his Lincolnshire associates. The implications of this presentation are tremendous historically, for the Lincolnshire Foot Regiment of Revolutionary Days took part in the engagements in Concord and Lexington and two of its members are buried beside the old Concord Bridge.

Allan Forbes, Esq., active in the raising of the contribution sent by the New Boston to preserve the tower of the great church in the English Boston, some years ago presented the flag to the Cathedral Church in behalf of Canon Cook of St. Botolph's. Assisting in the ceremony were Sir Anthony George, British Consul in Boston, and two officers of the Lincolnshire Regiment. The Cathedral Church was crowded with British and Canadian residents of Greater Boston and a detachment of British sailors. In old England, St. Botolph's Church, Boston, was attended by a congregation, in which American soldiers were a prominent feature. This simultaneous observance of Thanksgiving Day by the two churches in the new and the old Boston, is but one of a chain of happy collaborations which have extended over many years.

* * *

### CHURCH NEWS IN BRIEF

#### Bishop's Daughter Joins WACS

New York—One of the newest WACS is Private Frances Nichols, of Salina, Kansas. She is the daughter of Bishop Shirley Nichols and Mrs. Nichols. Most of her life was spent in Japan, while her father was bishop of Wyoto. She was born in Tokyo. Her work in the WACS will make use of her knowledge of the Japanese language. Her brother, Walter, is a Lieutenant in the Navy, her brother, James, is an M. P. in the Army, and her sister, Cecil, is soon to join the Red Cross foreign service division.

#### Bishops Elected Accept

The Presiding Bishop has received acceptances from all the men elected missionary bishops at the Cleveland General Convention. In the near future it will be possible to announce details of consecration arrangements.

#### Population Increase

As just one example of the need of Church work in war industry areas, the Rev. Dr. Almon R. Pepper points to Richmond, California. In October the Richmond yards built 31 ships, and within recent months there has been a population increase from 27,000 to 127,000.

#### Need of Aid to British Missions Continues

Aid to British Missions is a continuing need. About one-half of the dioceses are including their 1943 giving for this purpose in their budget Expectations, and from this source $47,868 will be raised. The other dioceses preferred to continue their special appeal, but the amount received to November 1 from all of such dioceses is only $22,770.78. The record stands: Gifts in 1941, $341,520.04; in 1942, $172,026.33; Budget items and specials received to November 1, 1943, $70,638.78.

#### Dr. Wei Writes Enthusiastically

President Francis C. M. Wei, of Hua Chung College, now at Hsichow, Yunnan, China, reports a smaller student body for the present term, due to the removal of the college from the locality where adequate middle schools were "feeders". The student body is now 128, of whom 94 are men and 34 are women. He writes enthusiastically of the religious life of the college, noting special offerings for relief and work done by students in relief, cholera inoculations, instruction in health and hygiene for the country people. Attendance at Church services is good, he says, and the refugeeing students have a fine choir.

* * *

### Y. P. S. L. HOLD ANNUAL CONVENTION

Lexington, Ky.—The Annual Convention of the Y. P. S. L. of the Diocese of Lexington was held in Christ Church on Saturday and Sunday, November 21 and 22.

The Rev. Christopher Sparling, D. D., the rector of Christ Church, conducted the opening Service in the Church and welcomed the delegates.

After the Opening Service, the young people assembled in the Parish Hall


**BRUGLER HOUSE**

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

R. P. KENT, Secy.
281 Fourth Ave., New York, N. Y.

**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

**MONEY FOR YOUR TREASURY**

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

SAMPLE FREE TO OFFICIAL

NORWALK COSMETIC CO.,
Norwalk, Ohio.

For those who use only a few checks each month, a Special Checking Account is most helpful. There are no service charges; no minimum balance requirements; your only cost is a dollar for 15 checks.

**FIRST AND MERCHANTS National Bank of Richmond**

John M. Miller, Jr.
Chairman of the Board

H. Hiter Harris
President

Capital and Surplus Six Million Dollars

Member Federal Deposit Insurance Corporation.

for a business session. This was conducted by Miss Priscilla Graddy, the diocesan president. Considerable interest was shown and much inspiration gained in the reports of the leaders and presidents of the various parish and mission groups.

In the late hours of the afternoon there was a period of discussion led by the Rev. Llewellyn Catlin, the diocesan Youth Advisor. The Theme of the discussion was "The Parish and the Mission Church".

The Convention Banquet was held in the Parish Hall, and the delegates listened with great interest to two inspiring speeches, one by the bishop of the diocese, the Rt. Rev. H. P. Almon Abbott, D. D., and the other by the Rev. Curtis Junker.

A good representation of the young people attended the 8 A. M. celebration of Holy Communion on Sunday and the Convention concluded with Morning Prayer, at which service the Rev. Curtis Junker preached.

* * *

# Personal Notes Of Interest

**ORDINATION**

**Ordination**

**The Rev. Malcolm Strachan** was ordained to the priesthood by the Rt. Rev. Henry Knox Sherrill on November 24 in the chapel of Groton School, Mass., where Mr. Strachan will continue as a master. The Rev. Dr. Endicott Peabody, formerly headmaster of Groton, presented the candidate, and Dr. Peabody's successor, the Rev. John Crocker, read the Litany. The sermon was preached by the Rev. Massey H. Shepherd, Jr., of the faculty of the Episcopal Theological School, Cambridge. The Gospel and Epistle were read respectively by the Rev. Michael Martin, curate of Christ Church, Cambridge, and the Rev. Paul Abry, master in Groton School.

* * *

**DR. PHILLIPS**

(Continued from page 12)

The Rt. Rev. Noble C. Powell, bishop of Maryland, made the dedicatory address. Other clergy participating in the service were the Rt. Rev. Walter H. Gray, D. D., the Rev. Charles Sheerin, rector of Epiphany Church, where Dr. Phillips was rector for many years; Canon Chancellor Charles W. F. Smith and Acting Canon Precentor W. Curtis Draper, Jr.

Dr. Phillips was president of the House of Deputies of the Episcopal Church for five sessions, rector of the Epiphany, 1924-41, dean of Washington Cathedral, 1941 until his death in 1942; chaplain of the U. S. Senate from 1927.


# TRAINING FOR THE MINISTRY

"The Church can fulfill its mission only as its clergy are men who in the surrender of mind and heart and will have discovered the meaning for the whole range of human living of the Christian doctrine of God. Theology is nothing less than this and for its incorporation in the lives of eager young men, theological education asks the support of every faithful member of the Church."

This advertisement is provided in the interest of all of our Church Seminaries by the following institutions:

Berkeley Divinity School, New Haven; Episcopal Theological School, Cambridge; General Theological Seminary, New York; Philadelphia Divinity School; Virginia Theological Seminary, Alexandria.

**Thomas W. Moore**
**FURNITURE COMPANY**
300 W. Broad Street
Richmond ,Va.
**BUY BONDS**
**And**
**WIN THE WAR**

**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**finished or by the yard**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue (at 46th St), New York N. Y.**

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

**WE BUY**
**• WASTE •**
**• PAPER •**
**3-0269**

**Confidential Records Destroyed**

**MILL AGENTS**
**CHESAPEAKE PAPER STOCK CO. Inc.**
**200 S. 6th**

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

Terms—Board and Tuition, $500
Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B.**
**(Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **Rev. Janney S. Hutton, Headmaster.** For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE·BRASS·SILVER FABRICS + WINDOWS
EST 1857

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

The lowest ebb is the turn of the tide. —Longfellow.

That charity which longs to publish itself, ceases to be charity.
—Hutton.

The strength, and the weakness, of the Church lies in the lives that are lived by those who call themselves its members.

Men show their character in nothing more clearly than in what they consider laughable. —Goethe.

Christians can despair of no generation, and certainly there is no need to despair of that which is growing up today. We can pray and plan and work. We can influence and help. We can set an example. We must not discourage or decry. Today's problems sound a trumpet-call to greater and more devoted service in His cause and in His Power.—The Bishop of Manchester (Eng.).

"Not silent is the Voice that stilled of yore
The stormy sea and led men safe to shore;
Nor empty are the Hands that on a cross
Redeemed mankind from sin and utter loss."

O Thou good Omnipotent, who so carest for every one of us, as if Thou caredst for him alone; and so for all, as if all were but one!
—St. Augustine.

There have been many creeds, many ideologies, but all these have been found wanting. Each in its own way has offered us the Golden Age; each one has failed us. Slowly but surely we are forced back to the realization that the teachings of the Son of Man are the only ones which hold the seeds of human happiness.

Face your difficulties and acknowledge them; but do not let them master you. —Helen Keller.

In the moment that a man acts because Christ commands, trusting in Him, venturing on Him, in that moment Christ is able to touch the will with new strength, to touch the emotions with new feeling, to flood the intelligence with new light.
—Selected.

Humility and patience are the surest proof of the increase of love.
—John Wesley.

"Nothing lies beyond the reach of prayer except that which lies outside the will of God."

The Jews made no mistake in choosing six verses from Deuteronomy as the essence of their religion, which Jewish lads were required to commit to memory before being admitted to membership in the Synagogue (Deut. 6:4-9). Jesus, who was fond of Deuteronomy, makes Deuteronomy 6:5 the first and greatest commandment.
—Dr. J. R. Sampey.


**PURE IRISH LINEN AVAILABLE**
Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.
MARY FAWCETT CO.
Box 146 Plainsfields, N. J.

**EPISCOPAL CHURCH HEADQUARTERS LYCETT, INC.,**
**317 N. Charles St.,**
**Baltimore (one), Maryland**
For Bibles, New Testaments, Prayer Books—from 40c up. Send for price list. Church and Religious Books.
Order now your

| | |
|---|---|
| Christian Year Kalendar | $1.00 |
| Ashby Calendar, 30c—4 for | 1.00 |
| Scripture Text, 30c—4 for | 1.00 |
| Philip Brooks Engagement | .50 |
| Church Devotional Calendar | .20 |
| Pocket Church Kalendar | .05 |
| Living Church Annual | 2.00 |
| Desk Kalendar, 30c—4 for | 1.00 |
| Xmas Annual of Literature and Art 10x14 | 1.00 |

Above and any book sent postpaid on receipt of price.
Folders—Christmas Designs for printing your message, Church Services, etc. Samples upon request.
Church Furnishings, Honor Rolls.
Church and U. S. Flags. Information upon request.

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
Episcopal and U. S. Church Flags.
Send for Circular with prices.

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1943
COX SONS & VINING, INC.
131 EAST 23rd STREET, NEW YORK, N. Y.

THE J. & R. LAMB STUDIOS
TENAFLY N. J.
STAINED GLASS
CHANCELS AND ALL CHURCH CRAFTS
EST 1857

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**Cauthorne Paper Company**
**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS.**
**Richmond, Va.**
This paper is printed on paper supplied by the Cauthorne Paper Company.

Vol. 109—No. 49

11 DEC. 1943

# The Southern Churchman

Central Information Bureau for Prisoners of War, International Red Cross at Geneva, Switzerland. A group of workers in the Palais du Conseil General, formerly known as the Palais Electoral.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

# FOREIGN

From the Spiritual Issues of the War

## METROPOLITAN OF KIEV ON ANGLO-RUSSIAN CHURCH RELATIONS

Nikolai, Metropolitan of Kiev, writes as follows in Soviet War News, 21 October, 1943:

"The Archbishop of York's recent visit to Moscow was an outstanding event for the Russian Orthodox Church. It was not only a demonstration of friendship between the English and Russian peoples; it was also a clear expression of the sympathy of the Church of England, and of its feelings of brotherhood towards us.

"The friendly relations between these two Churches have their own history, about which I should like to write a little.

"The rapprochement of the two Churches was to a considerable extent due to Birkbeck, that enlightened Englishman, who paid frequent visits to Russia during the second half of the last century, first with the special object of studying the structure, life and form of service of the Orthodox Church, and then, in his own words, in order to take part in the prayers of the Orthodox Church festivals, particularly during Passion Week and Easter. Russian churchmen of the time called him 'the friend of the Orthodox Church'. On his return to England after each of these visits Birkbeck, in lectures and books, acquainted members of the Church of England with what he had learned of the Russian Orthodox Church.

"In 1897 Archbishop Antony (Vadovsky), of Finland, afterwards Metropolitan of St. Petersburg, visited England as the representative of the Russian Orthodox Church. The representatives of the Church of England, whose guest he was, welcomed him with honor and expressions of brotherhood. He celebrated the ceremonial of the Orthodox Church in London. The service was attended by many English churchmen. It was said that after his visit to England, and after the English churchman had made a closer study of the Orthodox Church service, the Russian Orthodox Prayer for the Dead was introduced into the Church of England Order of Common Prayer. (We think the Metropolitan has in mind the insertion of the Russian Contakion for the Departed in the English Hymnal.—Ed.) Oxford University bestowed an honorary degree on Archbishop Antony.

### Thirty Years Ago

"Before the First World War of 1914-18, four bishops of the Church of England visited Russia as guests of the Russian Orthodox Church. They visited St. Petersburg and Moscow, attended many Church services, and were welcomed in a friendly and brotherly way by the Russian churchmen. When they visited St. Petersburg Ecclesiastical Academy, at which I was then a student, I welcomed the guests in the name of the whole student body, expressing in my speech our pleasure at such a manifestation of friendship between the two Churches.

"For a number of years before the war of 1914-18 a committee for the rapprochement of the Church of England and the Russian Orthodox Church was working at St. Petersburg, studying the faiths and forms of service. During the last years of its existence the committee was headed by Archbishop Sergii, of Finland, now Patriarch of Moscow and all Russia. The war, and later difficulties in maintaining connections with the Church of England, caused the committee to leave its work unfinished.

"The present war against the evil forces of Hitlerism has shown the two Churches' complete community of attitude to the brutal common foe. This community of feeling unites our Churches in sacred wrath. We have a common belief in the ultimate triumph of light and truth over the darkness and abomination of Nazi banditry. Metropolitan Sergii's message to his flock and the Archbishop of Canterbury's message to the Church of Eng-

(Continued on page 15)

*Special Christmas Gift Offer . . .*

The Southern Churchman

For Friend, Relative, or Church Worker

A Year-round Gift—A Weekly Reminder of the Sender

1 new subscription for one year ..... $2.00

2 new subscriptions ..... $3.50

3 new subscriptions ..... $4.50

# HAVEN . . .

By J. W. KENNEDY

ONE OF THE HARDEST disciplines a Christian has to keep is to carry through his normal daily period of devotion in spite of circumstances that often give him valid reason for let-down. Sickness is one of these little demons, fatigue is another, upset plans still another. When we feel badly, especially with a walking sickness like a cold, we give in easily to ourselves and lose the larger view. It is quite natural, although unChristian, to make the center of the universe somewhere near a very sore nose or throat. Weariness also makes us open to temptation and we tend to be easy on ourselves for the body's sake without too much concern for the soul, which should control the attitudes we have even toward bodily weariness. We find in both cases of bodily condition a growing irritableness and consequent unhappiness for us and all who are around us. These things are true, as well as the rather more strenuous condition of disappointment, when plans go contrary to expectations. Instead of lifting them up and finding new directions from the change, we hold them down and mutter over the chestnutty phrase "Why does this always happen to me!" In reality things go pretty much according to schedule ninety per cent of the time.

I SAY IT IS difficult to maintain our Christian standard and disciplines when abnormal conditions exist. But these are the times of greatest possible spiritual growth. These are opportunities for demonstrating the ascendancy of spirit over body, of exercising control, of rising above the hurts of world and the weakness of mortality. It is not hard to keep our times apart with God when everything is on the up and up and not a care breezes our way. But God has given us the wherewithal to meet the unexpected, and unless we use it we are poor followers indeed of the Christ who charged us with the responsibility to make His way of dealing with adverse situations perfectly plain and victoriously evident.

BUT, AND THIS is the human part of us, we cannot always bear to take the blame for our reaction to sickness and tiredness and blocks to carefully laid plans. We go to great lengths to blame some thing or some one for our condition. Because it gets our goat we must use some other goat to hang our failings on to 'scape them. The moment a thought of blame of another for any present predicament crosses the mind, try singing snatches of that old Negro Spiritual, "It's not my brother, nor my sister but it's me O Lord, Standin' in the need of prayer".

Jesus said "Blessed are those who have endured . . . for the kingdom of Heaven belongs to them." (Matthew 5:10.)

We make allowances and excuses for those afflicted with these brief diseases of the spirit, but we should simply understand that they are what they are because they are not what they can be. We let them down when we feed their blindness and cowardice and childishness. I've often wondered what Paul would say in person to one who lets a minor ailment or bit of overwork or disappointment chase the sun from the sky and God from the heart? Probably what he did say to the Romans (8:38-39) that "nothing shall be able to separate us from the love of God". How easily he could have slipped behind his physical pain and discomfort, the often desperate weariness of his travels, the frequent and violent miscarriage of his plans. But, no, in each instance he dedicated the moment to God and sought the possible way of Glory in it.

These yowls and howls so often heard from the depths of a personal situation can be changed, if, when they come, we seek to keep our moment of quiet, ever turning to God and crying "O God, keep me from self-centeredness; help me to stay unentangled and free; show me ways to use whatever is amiss and to find in it a new slanting ray of Thy divine light."

Let no possible excuse make you fall from your highest spiritual self, as you keep Christ in heart and mind to guide both thought and feeling throughout the day and night, even until another of God's days dawns with the endless offer of hope and happiness.

# *This Week . . .*


**CAN WE, AS A NATION, GIVE THANKS IN THE MIDST OF THIS WORLD-WIDE WAR?** . . . . . 4
By the Rt. Rev. William T. Manning, D. D., bishop of New York

**THE THREE LEVELS OF LIFE** . . . . . 5-6
By the Rt. Rev. Walter Mitchell, D. D., bishop of the Missionary District of Arizona, being a portion of his address to the Fiftieth Annual Convocation, meeting in Phoenix, November 8, 1943

**SWISS ALPHORN IN LEGEND AND IN FACT** . . . 8
By Marie Widmer, Associated with the Official Information Bureau of Switzerland in New York City

**FEATURES**

Haven . . . . . 3
J. W. Kennedy.
Editorials . . . . . 7
Children's Page . . . . . 10
Mrs. C. H. Goodwin
News . . . . . 11


DECEMBER

1. (Wednesday.)
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. S. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. S. Stephen. First Sunday after Christmas.
27. S. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

* * *

**COLLECT FOR THE THIRD SUNDAY IN ADVENT**

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

# *Can We, As a Nation, Give Thanks in the Midst of This World-Wide War?*

*Sermon on Thanksgiving Day, 1943, in the Cathedral of St. John the Divine, New York City.*

**By WILLIAM T. MANNING**

We are here to keep Thanksgiving Day and I give you, as a text, some words out of the heart of the ancient Jewish religion, the words of the wonderful Psalmist of Israel—"O give thanks unto the Lord, for He is gracious, and His mercy endureth forever".

The words of that text call us to realize how much as Christians we have in common with our brethren of the Jewish faith and with all who believe in the One God from Whom comes the eternal moral law, that law of righteousness and justice which is binding upon all men everywhere, and which must be obeyed if there is to be peace, or order, or any civilized life in this world.

All normal men and women of every race, all men and women who are spiritually alive, know that they ought to give thanks to God, but the observance of an annual day of national Thanksgiving is a distinctly American institution. This institution comes to us from our earliest history as a people. Each year, at this time, the President of the United States, and the Governor of our own State, call upon us to gather in our Churches and houses of worship and offer up our thanks to Almighty God for His goodness and mercy and for all that we owe to Him as a nation and as individuals.

But today we face a situation such as has never before existed in this world. We see today, over a large part of the world, bloodshed, ruin, destruction, and unspeakable human suffering, on a scale such as was never before known.

Can we, as a nation, gives thanks in the midst of this world-wide war? Certainly this Thanksgiving Day does not call us Americans to a smug satisfaction and self congratulation that our lot is better than that of other nations, that we have food to eat and clothes to wear, while those in other lands are cold and starving, and that our homes and churches still stand while those of other nations are bombed and destroyed. There would be nothing Christian, and there would be nothing admirable, in that kind of thanksgiving. We know well that although we, as a nation, are more fortunate than others, this is not due to our superior moral excellence. We know that a heavy share of responsibility rests upon us for this calamity which has come upon this world. We know that our selfishness and attempted isolationism, our unfaithfulness to the ideals of Christianity and of Democracy, our widespread unbelief and irreligion, our forgetfulness of God, and our unwillingness to recognize that this world is one, and that as God's children all men are our brothers, had its part, its very real part, in bringing the present world tragedy. But recognizing these stern facts, and facing the tremendous realities of this time, we can still see abundant reason for thankfulness to God, we can still say with the Psalmist—"I will give thanks unto the Lord, for He is gracious, and His mercy endureth forever".

1—We can give thanks with all our hearts that victory is more certain and peace is nearer than it was a year ago.

2—We can give thanks that, whatever may be said about other wars, in this world conflict we are fighting on the side of justice, mercy and freedom. We know that it is God's will that justice, mercy, and freedom shall reign on this earth, and therefore with full confidence, we pray for victory. We are fighting not only for our own land but that there may be justice, right, and freedom, for all men everywhere. God grant that we may hold true to this ideal and purpose when we come to making the Peace!

3—We should give thanks for the spirit of the men and women who have gone from their homes, and from their normal ways of life, to serve in our Armed forces, and for the great service given by the men of our Merchant Marine, and by the vast majority of our civilian defense workers. We should give thanks for the spirit of our nation as a whole. And we should give thanks for the determination of our people not to listen to any proposals for a false and delusive peace ,a so-called peace which would be a betrayal of peace, but to carry this struggle through to complete victory for the true welfare of all men, victors and vanquished alike. But while our nation is giving itself in this supreme world struggle we must realize that there are grave dangers threatening us in our own internal life. All of us in this land should now demand and insist that our government shall without further hesitation adopt an adequate, courageous, non-political, financial policy, to save our country from the untold evils of inflation which at this time gravely threaten us.

4—We should give thanks for those true spiritual heroes in the conquered and enslaved countries, most of them unrecorded and unknown, who, in the face of inhuman cruelty and at the cost of their lives, have continued to struggle for right and justice. In France, in Norway, in Holland, in Greece, in Yugo-Slavia and in other countries men and women have borne their noble witness, and by their witness to the death have strengthened the cause of right and justice everywhere. Let us thank God for the example of those men and women. As we think of their sufferings and sacrifies we are humbled by the thought of the small sacrifices that most of us in our land have yet been called to make.

5—We should give thanks that, as a nation, we now see that we cannot escape our share of world responsibility and that our nation must join with other nations in some form of world organization which shall maintain world security and peace, and which shall have armed force at its command to deter any would-be aggressor. In the recent Moscow Conference we have seen the most real and encouraging advance that has ever been made towards this great world ideal. There are great difficulties to be met in effecting such a world fellowship, but the difficulties will be solved. We now see the vision of a world of united nations and we shall not go back from it. The world will not go back to the level of isolationism or imperialism. With God's guidance we shall go forward to such a fellowship of nations, and to such international cooperation, as shall make possible a truer and more Christian world order and a lasting peace.

6—Fearful as this world conflict is there are still many reasons for thankfulness, but for every Chris-

(Continued on page 9)

# *The Three Levels of Life*

*Address to the Fiftieth Annual Convocation of the Missionary District of Arizona*

**By WALTER MITCHELL, Bishop of Arizona**

Gen. 1:28; St. Matt. 22:39; St. John 13:34.

THIS PRESENT WAR is following somewhat the pattern of the other World War. At first, the other side had all the advantage—Paris was saved then as Britain was this time, almost by a miracle. We have now reached the stage, as we did before, when the people on our side—not our leaders, however, to the same extent—are discussing the kind of world we should have, once the War is over. We are to hear a lot about that.

Our leaders are not agreed among themselves as to that. Our President and Mr. Churchill have agreed upon what they call the Four Freedoms, but, as I have said, they did not agree at all as to the application of these Four Freedoms. Our President says they are to apply to all peoples and to us here. Mr. Churchill says he did not become his Majesty's Prime Minister with the idea of handing back to him less of an Empire than he received from the King. That is, the Four Freedoms are not to apply to India, Burma and the rest. The moment Churchill and Roosevelt proclaimed the Four Freedoms as the objective of our side, and our President, time after time, insisted that the Four Freedoms applied to all peoples and races, a ferment of such power was begun that when the attempt was made to stamp it out by force, hate and trouble were bound to follow. That ferment will brook no inconsistency. The Chinese writer, Lin Yutang, in his "Between Tears and Laughter" puts it very well indeed:

> (P. 155)| "The English", he said, "are fighting to be free and at the same time fighting the Indians who are fighting to be free, and the Indians are fighting to be free in order to help the English fighting to be free in this war for freedom. . . . One just does not discuss the Four Freedoms in India, nor hear them mentioned. It is a little awkward, isn't it? . . . The Viceroy of India's report on killings in India (showed) 940 killed, 1630 injured, 60,299 arrested, 26,000 convicted, 18,000 detained without trial—since August, 1942."

WHAT IS TRUE of the British Empire would necessarily be true of all other empires, if Mr. Churchill has his way. The other nations having empires in remote areas have been equally silent as to the application of the Four Freedoms to the people of their empires; and, according to a recent writer, in these other empires there are 125,000,000 subject peoples!

To date, so far as the public knows, Churchill is winning out. We should be using our influence to induce Great Britain to resume negotiations with India right now. It would be presumptuous to say that any given decision should be reached; but we should insist that negotiations looking to a decision acceptable to both parties should be resumed and continued until a decision shall have been agreed upon. If we do not get our good offices accepted now, when Britain needs us so badly, the chances are we shall never be of use in that matter later. After the war Britain would probably pay no attention to us. So far are we from having any influence whatever in the matter, according to the paper, when our diplomatic representative was leaving India to report to our Government, he was not permitted by the British Government to see Gandhi. We did not demand insistently enough that he should. The people of India must feel that we are standing by Britain against the application of the Four Freedoms to them. On the other hand, Chiang Kai Shek, in the midst of an all engrossing war, went himself to India. For some reason, he was allowed to see Gandhi and other Indian leaders. The people of India are confident that China is with them. It ought to be equally clear that we are, but it is not.

Messrs. Churchill and Roosevelt do not agree with our Chinese allies as to the application of the Four Freedoms to China, nor as to the treatment of our enemies after the war. Almost the first thing Madame Chiang Kai Shek said upon arrival in this Country was that there must be no Hate. None of our English or American leaders have said that, nor has England said anything about releasing Hong Kong and other such holdings.

AT LONG LAST we are conferring with Russia. To the man in the street, it would seem obvious that every one of the United Nations should be represented in the making of plans for the New World. The small nations and ones never having had empires have never broken the peace of the world. They could be depended upon to mend it in such ways that it would be more apt to last. Now is the time for us to press for these things while we are needed.

The people, both here and in Britain, should bring their governments into line and the Churches should take the lead everywhere as they have in England. At present, the pronouncements of the Church leaders in England do not agree at all with those of their government. Mr. Churchill is the very man of the hour to win the war. By reason of his life-long convictions frequently expressed, as a dyed-in-the-wool Tory he would seem to be the last man in the world to influence the making of the Peace.

I have used the expression "our side" frequently. That seems to be the proper description. Politics are said to make "strange bed fellows". This war finds nations first on one side and then on the other. Time was when we lauded Finland to the skies. Now she is our enemy. Russia, once against us, is now on our side. So was Italy. It is, therefore, safer to speak of "our side" and "the other side", for the membership of these changes. But these changes show how difficult it is going to be if we mean to hate.

THAT IS NOT the whole of it. The most popular slogan in this country with respect to the peace is that it must be "Just and Durable". From the truly Christian point of view, the words "Just" and "Durable" would seem to contradict each other. Man lives on three different levels of life. He began on the first, the merely or purely human level of life. When man was first created, God blessed them and said unto them, "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth". (Gen. 1:28). The earth and all that therein is was given to man and he has been subduing them ever since. But dominion over **man by man** was not

included and never intended. It has been man's determination to dominate other men which has caused most of the misery in the world from that day to this. The injunction to subdue the earth, was given as a blessing; man immediately turned it into a curse. In the second generation, murder became the established order and has persisted ever since.

What our Lord said thousands of years later, was true from the beginning: "Man shall not live by bread alone" because he cannot. A man may live as a good human animal should and millions do so still. Even many a so-called Christian does that. But, as we know perfectly well, human nature alone is too weak a foundation to carry the weight of the world as man has made it. Brute force is not sufficient. Realization of this was summed up many years later in what became known as the Golden Rule. (St. Matt. 22:39). What man wanted for himself was to be limited by how he would like it if the same action were taken against him. Man thus moved up to another and higher level. From the brutish, merely human level to the moral level of the law. That was a great advance. Indeed, even among Christians, it is still regarded as the Christian level and way of life. It is strange that Christian leaders still harp upon the Golden Rule as the solution of all economic, racial and international problems. Experience has proved that it is not. After all, while the considerations which should rule our behavior, were immeasurably heightened when we moved up from the purely brutish level of human nature, to that of consideration for the other fellow; we are still on a human level albeit a moral level. The Golden Rule makes me the measure of my duty or relationship to other men, even though it be on the moral level. I am still using a selfish, personal, human yardstick. It is true that human nature, as human nature, never changes. There is no reason to expect that man, as man, will ever be able to control the situation which he has produced. The Golden Rule leaves us down on the level of Duty, of what I ought to do, without supplying the power to make me want to do it. And in practice, it gets turned around. I am writing this on a train returning home; across the aisle sits a little girl and a smaller boy. I happened to hear her say to him "I'll be good if you'll be good to me". The Golden Rule lacks the power to do much more.

BUT IT IS the level upon which it is natural to talk about "Rights", "Justice" and the like. That is, my rights, justice for **me**. The grand thing about living on this level of the Golden Rule, (inadequate as it is to meet the needs of our everyday life as individuals and nations in normal times much less in such times as these), is that while we start out to make good our own rights and to secure justice for ourselves, the Golden Rule will not let us stop there. Take the situation before and after Pearl Harbor. The rights of nation after nation had been invaded. Awful injustices were committed. Millions of innocent people were suffering in consequence. If it were right for us to go to war on this basis at all, surely we should have then. On the contrary, we did nothing of the kind. We continued to sell scrap, oil, etc., to Japan. It was only when our own rights were invaded, when we were treated unjustly at Pearl Harbor that we went to war. Once in, however, we found self-preservation too unimportant and associated with our own rights and justice for ourselves, the restoration of these priceless possessions to all who had had them, but had lost them.

Our President, as I have said, would go further. He would give these rights—justice—freedom, to all people even to those who have never had them. The Chinese certainly, and perhaps the Russians, would agree to that. Pressure must be brought to bear upon Britain and other imperial nations to become willing to do so. Life and convictions on the moral level, however, will never bring freedom to the peoples now lacking it. Morality, Duty, Justice, all such self-regarding motives, are too weak. They are not sufficient. They lack the power. As our great Presiding Bishop said at General Convention, our situation is "insoluble on the human level".

We see this weakness operating right here amongst us in the matter of race relations. The Golden Rule had broken down completely here. In fact, before we can consistently urge the imperialist nations to apply the Golden Rule to their subject peoples, we must apply it ourselves to the Indian, the Mexican, the Japanese and others right in our midst. What mockery it must be to these brethren of ours to hear us singing about and pledging ourselves to Freedom for all people everywhere! "Let Freedom ring"! But for whom? "America, the land of the free"! If your skin were red or black or yellow, with what feeling would you sing that?

No, the moral Level, the Golden Rule Level, will not do. It puts first what must be put last. "Self-preservation is the first law of nature". The Golden Rule, the moral way of life, is on that level. It can win the War. It cannot win the Peace.

TO WIN THE PEACE, to win freedom for all, we must live and act upon so vastly a higher scale that in describing it our Lord could only speak of it as an entirely new way of life. It was not simply an improvement on the old Golden Rule way of life. That way did not require a God-filled man to live it. It was the best, the law, the Old Testament, could do; it is not Christian at all. This third, and final, level of life does not seek to make us better. We must be made over. It is not just a gradual improvement on the old, moral, way of life, which as time goes on we will gradually achieve. It is an altogether brand new way of life. It is such a radical break from the old that, according to our Lord, we have actually to die to the old and then be born into the new. Nothing makes as radical and complete a change as death, or birth. Both must occur before we can move up to and live upon the spiritual level of life.

There everything is different—reversed, in fact. The first—ourselves—under the Golden Rule, becomes last. We forget all about our rights in our determination to see that all who have had their rights taken away have them restored; and that those who have never had them have their rights given to them. Instead of the rights of our own race, we forget about race in our concern for men. The Golden Rule would have us say to others, "Be ye perfect as I am perfect, and I'll help you to do that." But on the spiritual and final level of life the objective for all, including ourselves, is "Be ye perfect as your Father in Heaven is perfect." The motive power is no longer duty, but a much more powerful one—love. Love to the nth power. To love others as our Lord loves us. "Rights" become righteousness; demanding things for ourselves becomes sacrificing our things, aye, our very selves, for others.

That is why I say a "just peace" cannot be a

(Continued on page 9)

# EDITORIALS

## *What is Meant by Catholic?*

"I dare suggest a program. First: let every priest who calls himself a Catholic stop playing with the Mass. Let him offer it every day, not just on Sunday, and on Thursday at ten o'clock. Let every priest bear witness to the faith, after this manner, and he will gather about him souls who will see that this is the central discipline. We often hear Christian people wish that Christ had given us a program. He did: on the night of His betrayal. If we followed it, we would know its fruits and so would others.

"Second: we must bear witness. We must be evangelists. The only people who have the right to be **evangelists** are **Catholics** (boldface ours). We are the only ones who have anything to be evangelistic about. Only **Catholics** can be **liberal** (again boldface ours). Some of you may come from parishes that you find barren. Bear your witness: in the parish guilds, in the Church School, anywhere in the parish where you can. Your witness will bear fruits."

These two paragraphs are a direct quotation, from an address given by the Bishop of Chicago, Bishop Conkling, before the American Church Union, meeting in New York on this past Armistice Day. They will be found in the Living Church issue of November 21, page 8. The Living Church characterizes the address of the Bishop of Chicago as "one of the great addresses in the history of the Anglo-Catholic Movement in America."

There are several questions that we would wish to ask the Bishop of Chicago. But before we do that, may we develop the background of that address a little more clearly. The American Church Union is an official organization of clergy in this Church. This is perfectly permissible, as we have many such organizations. The purposes of the American Church Union are clearly stated on page 117 of the Living Church Annual of 1943. It was in line with the purposes of that organization that the Bishop of Chicago made his address. If you read the statements of purpose you will note that whenever the name of the Church is used the word Protestant is omitted, although the official title of our Church is the Protestant Episcopal Church in the United States of America. Our reason for calling attention to this fact is that we are fearful that the Bishop of Chicago was limiting his use of the word Catholic, and by inference suggesting Anglo-Catholic.

Therefore the first question we would wish to ask is: In your statement that "the only people who have the right to be evaneglists are Catholics." whom do you mean by Catholics? Would the Bishop of Chicago include in his Catholic evangelistic group the founders of the Church Missionary Society of the Church of England? They were not sacramentalists. Yet they displayed tremendous evangelistic zeal. We think of John Payne the first missionary bishop of Liberia. We think of Lucien Kinsolving, William Cabell Brown and Jim Morris, whose evangelistic zeal took them to Brazil. We cannot think of any of these men urging the clergymen working with them not to play with the mass, but to celebrate it every day. They were evangelists and they were not Catholic in any modified sense.

Next would the Bishop of Chicago say that the late William Appleton Lawrence, who would never have found congeniality in the A. C. U., was not a great liberal? We mean liberal in the best sense of the word. How about a Bishop Potter; a Bishop Williams of Michigan and a host of others that we could name. They were liberal in their approaches and were evangelical, and yet were not associated with the Anglo-Catholic Movement in this country. We leave out some of the great spirits in the Church today—who are making a positive contribution to its life, and in no sense are they allied with the Anglo-Catholic Movement. They are, however, evangelists and they are liberal.

As Catholic and as Protestant members, of the Protestant Episcopal Church in the United States of America, we believe that we can be and are real evangelists of the "good news." We believe that we can be and will continue to be liberal through our Protestant heritage in interpreting the good news to all men. We are still "Catholic for every truth of God and Protestant against every error of man."

Please, Bishop Conkling, give those of us who differ from you, at least a small part in the spread of the "good news," as evangelists; and a little credit for being at least liberal in our interpretation of that "good news," to this generation!

## *"Forward in Service"*

We have watched with interest the development of "Forward in Service." We pay tribute to the excellent work that Avery Mason and Arthur Sherman, have done in guiding this movement. We regret to learn that Arthur Sherman is leaving the staff of Forward in Service. We wish for him much happiness in his continued work for the spread of God's Kingdom.

We do feel that some bit of an evangelistic spirit is needed if "Forward in Service" is to continue to capture the imagination of the clergy and laity. Excellent pamphlets, tracts and so forth are not enough. Nor are regional conferences sufficient. We feel very strongly that a positive approach that will arouse mis-

(Continued on page 16)

# *The Swiss Alphorn in Legend and in Fact*

By MARIE WIDMER

TRYING TO EXPLAIN the origin of the Swiss Alphorn, a pretty legend relates how a lonely young herdsman in the Alps wished constantly for something that might help him brighten the long hours of his solitude. One evening, after he was already in bed, he heard voices in the room below his sleeping abode. Peering down he perceived three strangers around the fireplace. In the huge kettle that always hung there, one of the man was boiling a mixture.

Presently one of the nocturnal visitors went outside and strange sweet music began to float through the air. The herdsman listened spellbound, but all too soon the music stopped and the player rejoined his companions. "Come down" the three men now urged the youth in the loft, and trying to show himself fearless, he promptly obeyed.

Amazing things then began to happen. The stranger tending the boiling mixture took one of the three glasses which stood on the table and filled it. The liquid was of a brilliant green color. He gave a rap with his dipper, then filled the second glass, the same appearing bright red. With another rap he filled the third glass and that fluid showed the transparency of pure crystal.

"Drink" urged the men. "The green liquid will make you victorious in many battles" promised the first. "The red beverage will bring you countless riches" enticed the second. "Neither glory nor riches can I give you" declared the third, "but I offer you the happiness of real music and my alphorn."

Without hesitation the youth drank the clear liquid. The visitors and the glasses vanished and the bewildered herdsman climbed back to his sleeping quarters. Recalling the strange happenings in the night, he ran outdoors next morning and beheld, leaning against a tree, a wooden horn some six feet long. He placed it to his lips and soon found himself playing some familiar herdsmen's tunes.

More matter of fact data on the alphorn indicates that it had its origin in Northern Asia. From there it migrated southward with nomadic tribes, then finally reached the Swiss alpine regions. According to Tacitus, the Romans used horns of this type for signaling.

Historic records dealing with this now characteristic instrument of the alps are more definite from the 9th century on. In those early days, in the Bernese and Valaisan mountains, the alphorn reached a length of over 13 feet. In other sections, especially in Central Switzerland, where the Rigi and Mythen districts near Lucerne were its favorite haunts, the instrument was sometimes shortened by bending the upper part of the conical pipe to run parallel with the lower part. The average length of Swiss alphorns is now only six feet. Nevertheless, even these shorter instruments can be heard at 1 1-2 hours' distance.

Slender cembra pines or young firs furnish the wood preferred for alphorns. They are cut in two, lengthwise, carefully hollowed out, then bound. The hooked end for the sound-hole is made of the root. At first the horn was covered with tree-bark, mostly of birches, or with hemp yarn soaked in tar or pitch. Later on, roots of young fir trees, about as thick as a pencil, were used, also rattan cane which, while excellent and attractive, proved, however, rather expensive. Today birch-rind or thin oakwood chips are generally used as protective materials.

**The Lauterbrunnen Valley in the Bernese Oberland, Switzerland, with the Staubbach Falls, is a region where the Alphorn is frequently heard.**

Seeing that the octave scale of the alphorn is not complete, players have been advised not to attempt the rendition of entire songs on this instrument. Nevertheless, in spite of its limitations, the music of the alphorn in alpine regions is an unforgettable delight, especially when it is mingled with the sound of tinkling cowbells and joyous waterfalls.

Since the aesthetic effect of alphorn blowing depends not so much on the sound as it does on the echo, the instrument is most effective out-of-doors where it enjoys the advantage of open spaces. Interesting observations have been made regarding the quality of the echo. It has been found that the first echo usually retains the key of the original melody, while the second echo may be a quarter note lower and rhythmically less precise.

Alphorn melodies, although limited, have frequently found a place in the work of great composers. Outstanding examples are the beginning of the fourth movement in Beethoven's Pastoral Symphony; the prelude to Mozart's pastoral play "Bastien and Bastienne", composed in 1768; the beginning of the overture to Rossini's "William Tell"; also the respective

passages in Meyerbeer's "Dinorah" and Wagner's "Tristan and Isolde". According to a research on the alphorn made by S. Elkan, Wagner, when composing this opera, had suggested that a special instrument should be made for the herdsman's horn, taking the Swiss alphorn as a model.

Good alphorn playing is undoubtedly an art, for it takes skill to acquire the lip technique necessary for producing the desired notes and for giving musical variety. While there is no complete record of alphorn artists in days gone by, a few outstanding players are mentioned in small chronicles. Thus the "Berner Taschenbuch" of 1892-1894 remembers one Jakob Henzi of Chateau d'Oex, who lived in the 16th century. He was the son of very poor people, but admirers of his alphorn music found a position for him as one of the guards of the Duke of Anjou in France.

In the 19th century there was a general revival of interest in Swiss folklore. As a result renewed attention was also focused on the alphorn. Thus Major Fr. von Mulinen arranged for a course of study in alphorn playing for young people, to be given in the Bernese Oberland by the composer Ferdinand F. Huber, a teacher at the Fellenberg School at Hofwyl. Huber accordingly spent yearly two weeks at Grindelwald and gave lessons on six alphorns. He was the first musician to attempt the tuning of several alphorns in the same pitch and to have alphorn melodies played in three parts.

Composer Huber's efforts evidently bore fruit. Since the middle of last century alpine festivals, with competitions in excellent alphorn playing, have become annual events in Switzerland.

The alphorn is without doubt the characteristic instrument of the Swiss Alps. Limited as its range is, its music, when floating and echoing through the wide spaces of the alps, has a magic of its own which fills the hearts of natives of the Swiss mountain regions with a strange tenderness and love for their homeland.

* * *

## THE THREE LEVELS OF LIFE

(Continued from page 6)

"durable peace". Once we start on the moral level of justice (which inevitably and inexorably becomes justice for our side and punishment for the other with ourselves as prosecutor, judge, jury and sheriff) we sow the seeds of another world war. The greatness of Lincoln was not more clearly shown than in his treatment of the Confederate soldiers and the Confederacy.

A "DURABLE PEACE" must be made on the higher spiritual level of love, whose only concern is to love the other fellow so completely that he is himself won to this sacrificial way of life. We forget our rights. We forget his sins and crimes against us in the sense of determining to punish him ourselves for them. To punish him might satisfy us and our sense of justice, but it leaves him with a smouldering sense of injustice (because we do not punish ourselves or permit him or any one else to punish us for our part) and this sense of injustice will certainly break out in another and even more horrible world war. You see, he will do what we did. Take things into his own hands and get justice for himself as we did for ourselves.

On the other hand, if, by loving him as our Lord loves us and says we are to love him, just as we apply the sense of guilt, for our sins to ourselves, he will do likewise to himself and will realize the enormity of his sins and crimes as he would never be able to do otherwise. Confessing the other fellow's sins has never helped him or us either. Love never stops to ask what is going to happen to us. It is only concerned about what is going to happen to the other fellow; and most of all, what is going to happen to God.

The Golden Rule, moral level, will never give us a durable peace, nor settle the race problem. Peace on our Lord's level of self-sacrifice as the law of spiritual life, will do both. Empires must go. Domination on the basis of race, in ourselves as in the Nazis, must go. No matter what happens to the white race, self-preservation must go. The fact is it is going to go any level of life, whether the purely human or the moral level.

Russia is united and half of Russia is Asiatic. China is united and has the weapons we have supplied to her and taught her to use. It would be no trick at all for Russia and China to supply India and other subject peoples with weapons and teach them how to use them. The white race is overwhelmingly outnumbered, and its doom clearly seen if it persists in trying to rule other races, however benevolently as it seems to us; and to exploit their resources, however kindly we mean to do it. But we still have the situation in our hands. It is within our power to have the spirit of our Lord, incarnated in His disciples, dominate the peace at that table.

THE CHANCES THAT that will happen will be greatly increased if, in our own country, we ourselves—we white people—begin and begin now to live on that basis of self-sacrificing love, ignoring all differences of race or color. And that will have a much better chance if we in Arizona treat this person not as black or that person as Japanese, but treat every person as our Lord does and expects us to do, as our brother beloved whose needs we stand ready to supply as we hope he stands ready to supply ours—brothers all; sinners all; sons of God all.

Living on this level, we see that nothing else matters and we shall have a durable peace indeed because founded, not upon the human level of force or the moral level of justice, but upon the eternal spiritual level of love, with a life of freedom for every man, no matter what his temporary station or color or race.

Let us carry away with us this message from that great saint and Christian statesman, Bishop Brent: "The hope of Christianity lies in its boldness. The Church is strong when she is daring, and only then; her strength rises and falls with her courage . . . victory is faith . . . The breadth of the Christian's vision is exceeded only by its height, and his influence is coterminous with nothing less than the human fabric of which he is a part . . . The Christian ideally loves as high as God and as widely as the boundaries of humanity."

* * *

## CAN WE, AS A NATION, GIVE THANKS IN THE MIDST OF THIS WORLD-WIDE WAR?

(Continued from page 4)

tian there is one reason for thanksgiving far above all other reasons. As Christians, we give thanks, because there is, reigning over this World, the Eternal Lord God in Whose overruling providence we trust, no matter what may befall us in this life, and He, the Father of all men, has revealed Himself fully to us and to all who will receive Him in the person of His Eternal Son. This supreme reason for our thanksgiving is brought before us and expressed for us in that noble prayer in our Prayer Book which is called the Gen-

eral Thanksgiving. In that majestic and beautiful prayer we thank God "for our creation, preservation, and all the blessings of this life", we thank Him "above all" for His "inestimable love in the redemption of the world by our Lord Jesus Christ", we thank Him "for the means of grace, and for the hope of glory", and we ask Him to give us such a due sense of all His mercies that we may show forth His praise "not only with our lips, but in our lives."

For every Christian, the words of that prayer express the reason for thanksgiving that is far above all other reasons. We give thanks because as St. Paul, the great Apostle, tells us "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord".

## EDITORIAL

(Continued from page 7)

sionary enthusiasm and zeal is needed, and needed badly. The post-war world is not a far off dim event. It may be nearer than any of us know. If the Church is to move forward into that new world of after the war, it must move in with enthusiasm and zeal. We hope that those who are planning the next steps in "forward in service" will bear this in mind. Our Lord Jesus Christ calls to each of us to rally around His banner. If it means repeating let's put the emphasis again on evangelism. We cannot move forward unless the ranks be filled.

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

### JULY'S CARE

Molly May opened her eyes wide. Before her stood a little Indian girl, just about as tall as she herself was and just about as plump. But Molly May had not heard a sound in the woods, she had been busy looking at July doll. "Grandmother sent you all the way from Boston. You'll take care of Molly May," she had crooned though her heart was thumping a little. She had slipped out of the stockade gate behind the women going to the river for water, then she had trotted off along the path leading into the woods. Molly May had always had someone with her when she went through the trees, but today everyone was running around inside the stockade and talking about Indians. "But aren't the Indians our friends?" Molly May had asked and dady had groaned. "If only they were!"

Molly May was glad of the quiet woods. "July will take care of me," she kept repeating and when she got tired she sat down on a big root. She was straightening the ribbon in July's yellow hair when she looked up straight into the little Indian's eyes. Black they were, shiny black and July's were sky blue. The little Indian reached out a finger and touched the ribbon. Molly May did not know what she said, but she did know what the little Indian's begging arms meant. She wanted to hold July doll. She wanted July.

"No, no," Molly May hugged July tighter. She shook her head, shook it again. The little Indian girl turned away. She ran. She stumbled. She fell. Molly May started running, too, but she ran for the Indian girl. Her face buried in the pine needles the little girl would not get up. Molly May tugged, she laid down July on the pine needles beside the little Indian girl and tugged harder. The little Indian girl twisted her head, she saw the doll beside her. Eyes ablaze with joy she looked up at Molly May. She seized July doll and sprang away.

Suddenly Indian men seemed to spring up all between the trees ahead of Molly May. She heard steps behind her, too, she felt daddy's hand on her head. "Still, keep still," she heard him whisper. Molly May stood all frozen inside. But the little Indian girl had run up to the Indian men and was holding up the doll to the fiercest looking one of them all, the one with the biggest war bonnet upon his head and down around his shoulders. Molly May could not understand a word of the gay voice, but she did understand when the little Indian girl turned with a face bright with joy and held up July doll and hugged her. The Indian with whom the little girl talked, strode forward with uplifted hand, with open palm. "Peace, friends," Molly May felt him quiver with a long breath and she heard the thump of guns slipped from the arms of the men behind daddy.

"But July doll," she cried against daddys shoulder when he had picked her up after talking with the Indians and turned back for the stockade. "July was to take care of me, now she's gone."

"Care?" daddy's laugh was short. "She saved you, she saved the fort. She took care of you all right."

"But she's gone. I didn't—didn't want to give her away."

"But the little Indian girl thought you did. And sometimes one has to give things up to make friends. Sometimes, too, making friends is the most worthwhile thing in the world."—The Methodist Protestant Recorder.

### THE ORPHAN

Her big wide eyes from where she sat,
Said, "I would like to be your cat.
I need some people and a house
Where I can roam and catch a mouse."
Her pleading eyes seemed to entreat
For a small spot beside my feet.
So, Tabby walked into my heart
To take a tiny, fluffy part
Amidst the routine of affairs
That go along with daily cares.
. . . I wonder why I miss her so?
She's just another cat, I know.
But her wide eyes from where she sat
Said, "I would like to be YOUR cat."

—S. Bossman in Canadian Churchman.

* * *

### BACKYARD CHRISTMAS TREE

I'd like to give a party
For the animals this year,
With nuts for all the squirrels
And apples for the deer;
Blueberries for the partridge,
And lots of other things
For friendly woodland creatures
With fur and feathered wings.
I know I can't feed all of them;
But actions outdo words—
I'll decorate with suet strings
My Christmas tree for birds.

—Louise Darcy, in Our Dumb Animals.

* * *

### HEAR ME IN THIS QUIET HOUR

Lord, help me to find in every day
A moment when my soul can pray—
Whether it be at early morning
Or in the silvery light of moon—
To keep my mind from evil thought,
To keep my heart from evil wrought,
To give me courage, strength anew,
To teach me Thine own works to do;
To cleanse the inner life of me,
To make me what I ought to be,
That I may grow in faith and power,
Lord, hear me in this quiet hour.

—Canadian Churchman.

## *Presiding Bishop's Relief Fund*

**People of Church Have Contributed $105,309 for World Relief to Date in 1943**

New York, N. Y.—The Presiding Bishop announces that thus far in 1943 people of the Church have contributed $105,309 to the Presiding Bishop's Fund for World Relief. Of this, $25,000 is a special contribution from the United Thank Offering of the women of the Church.

"We all know the great need for world relief," Bishop Tucker said. 'Happily the United Nations have organized a concerted attack on the physical aspects of the problem. This means that food, shelter, clothing and medical care will be provided by Government funds. But the religious, spiritual and cultural needs of the war-town peoples are the responsibility and opportunity of the Churches and voluntary agencies.

"We are all delighted with the response Churchmen have made to the Presiding Bishop's Fund for World Relief. We are playing our part with other Churches in supporting the work of Christian agencies to suffering humanity. The need for world relief is great and continuous; we must match it with our gifts."

The gift of the Woman's Auxiliary was designated $10,000 for War Prisoners' Aid, and $15,000 for relief in Free China. The latter designation was divided between the Church Committee on China Relief and our own missionaries in China, both native and foreign.

Dr. Lewis B. Franklin, National Council treasurer, received a cable from Arthur Allen, late in November, acknowledging a gift of $3,000 from the Presiding Bishop's Fund, which, he said, "enables clothing bonus to all Chinese workers".

Another recent grant from the Fund was $1,000 to the Foreign Missions Conference for famine relief in India.

* * *

### "FIRST LADY" OF THE FIJIS AN AMERICAN

Suva, Fiji.—"First Lady" of the Fiji Islands is an American. She is Mrs. Leonard Stanley Kempthorne, daughter of Mrs. J. H. Beall of Newman, Calif., and wife of His Lordship, the Anglican Bishop for Polynesia, whose diocese of 7,000,000 square miles is the largest in the world.

On the social scale at the colonial outpost of the British Empire, the Bishop ranks second only to the Governor. Since his wife has not yet joined the recently-appointed Governor, Sir Phillip Mitchell, at his new post, Mrs. Kempthorne presides pro tem at official functions.

But the official duties of the tall, slender, and attractively-grayed former Ruth Evelyn Beall take second place to her nine-hours-a-day, six-days-a-week stint at the American Red Cross Club here. She types letters, purchases souvenirs, and arranges home hospitality for doughboys stationed at this tropical jungle island.

"American soldiers," she says, "have made an excellent impression with the people of these islands—Europeans, natives and Indians alike. If a patient at an Army hospital is having a birthday, the Red Cross simply phones one of the many women volunteers hereabouts, and presto, a freshly-baked cake is produced for the occasion."

* * *

### DIOCESAN YOUTH CONFERENCE

Albany, N. Y.—The annual Diocesan Youth Conference was held Nov. 26-28 at the Church of the Holy Innocents. Seventy-five young people, who represented all sections of the diocese, including places on the Canadian border, attended. The conference was under the direction of the Rev. Schuyler D. Jenkins, diocesan director, and the Rev. James W. Pennock, rector of Holy Innocents.

The opening meeting was addressed by the Rev. Erville B. Maynard, rector of St. Peter's Church, Albany. Bishop Oldham spoke to the young people on The Rule of Life on Saturday evening, and the conference closed with a Corporate Communion in the Cathedral Sunday morning.

There were group discussions led by the Rev. Ernest V. Stires, the Rev. Meredith B. Wood, the Rev. George E. DeMille and the Rev. Spear Knebel, representatives of each group reporting the findings later to the entire conference. This method proved stimulating and instructive. Bishop Oldham said he was particularly impressed by the earnestness, enthusiasm and intelligence of these young people and their potential contribution to the Church of the future.

* * *

### COURSES BEING STUDIED IN EVERY DIOCESE

New York, N. Y.—Church people in large numbers are studying seriously the vital contemporary problems suggested by Forward in Service, according to the Rev. Dr. C. Avery Mason. Last year, study packets were prepared for the current study themes, and 7,500 of them were distributed. The study packets for this year's themes have in three months reached a distribution of over 3,000. The courses are being studied in every diocese and missionary district in the country, and by every variety of parish group: Woman's Auxiliary; Laymen's organizations; Youth organizations.

The topics being studied are: Pillars of Peace; Ventures in Christian Living; The American Scene Today; Christianizing your Vocation, The Christian Doctrine of Man.

**As we go to press, word came that: Doctor Angus Dun accepts his election as Bishop of Washington.**

## *Books Are Urgently Needed*

**Opportunity for Church People—Prayer Book Need Unfilled**

New York, N. Y.—Books are needed urgently for merchant seamen and men of the Coast Guard. Presiding Bishop Tucker points to this need as an opportunity for Church people to do a useful work in the war, and is urging fullest cooperation. His own library has already contributed about a hundred books to the American Merchant Marine Library Association, which is located at 45 Broadway, New York City, and of which Mrs. Henry Howard of Newport, R. I., is president.

Mrs. Howard in a recent letter to the Presiding Bishop explains that "seagoing Libraries, each a chest of 40 carefully chosen books, are placed on as many American merchant ships as possible, but we long to serve them all."

The Association maintains dispatch offices in New York, Baltimore, Boston, New Orleans, Norfolk, Philadelphia, San Francisco, Sault Ste Marie, and Seattle, and in addition, there are distributing points in Charleston, Chicago, Portland and Providence. All of these local points, readily located through telephone directories or diocesan offices, will receive donations of books and magazines.

During the first ten months of this year over 8,000 seamen called at the Association's headquarters office in New York with a large number of requests for technical books.

Mrs. Howard expressed regret at being unable to place a Prayer Book in each of the libraries sent out. "It was a matter of deep regret," she said "that we did not have one to give to an officer who asked for it, stating that he was just starting on a ship in a convoy and that he intended to hold services with a crew of 150 men."

Bishop Tucker points out that the Victory Book Campaign has come to an end, as the Government now supplies ample funds for library service to both Army and Navy. Unfortunately these funds are not extended either to the merchant seamen or to the Coast Guard, although the Coast Guard is a part of the Navy in time of war.

The American Merchant Marine Library Association is chartered by the Board of Regents of the State of New York.

* * *

### FELLOW AMERICANS

**Theme for 1944 Mission Study**

New York, N. Y.—"Fellow Americans" is the general theme for 1944 Mission Study, according to announcement by the National Council's Division of Christian Education. There are two units for the Church schools: "All God's Children" for the Kindergarten and Primary, and "Fellow Americans" for the older boys and girls. Each unit

(Continued on page 15)

# *Noble Powell Installed*

**Ninth Bishop of Maryland Takes His Seat in Cathedral**

Baltimore, Md.—The Cathedral of the Incarnation was thronged for the service of installation of the Rt. Rev. Noble Cilley Powell, D. D., as ninth bishop of Maryland. This is the first time a service of installation has taken place in the Diocese of Maryland.

The service began with a procession of choirs of St. Paul's Church and the Cathedral, followed by the clergy singing "The Church's One Foundation". Following the choirs came the Church Flag, the United States Flag and the Flag of Maryland. The Rev. John W. Tuton acted as Chaplain to Bishop Powell.

When the procession reached the sanctuary, the Rev. Roger A. Walke, secretary of the Standing Committee, led in recitation of Psalms 122 and 46. Letters of Consecration were read by Mr. Carlyle Barton, Chancellor of the Diocese. Canon Harold N. Arrowsmith led in responsive reading and prayers, after which Bishop Helfenstein and the Rev. Dr. Arthur Chilton Powell escorted Bishop Powell to the Bishop's Chair.

Bishop Powell, in his address stated it was not the time to discuss what he or the diocese shall do; "the only thing that really matters is our response to God" and "our purpose to have Him use us when and where He wills." "We need to recover a conviction of faith in ourselves, because God has created us," in society, in our government. Faith brings achievement but achievement brings problems." Defining the problem, he said men will have to determine what kind of a world they want for themselves and their children, whether it shall be only a place suitable for beasts or one worthy of children of God.

The service was derived from one that goes back into antiquity, but even though the Cathedral was begun during the time of the late Rt. Rev. John Gardner Murray and continued through the administration of Bishop Helfenstein, the Synod Hall was not completed in time for the installation of former Bishops of Maryland.

* * *

**COMMANDER LEMOINE APPOINTED NAVY RELIEF REPRESENTATIVE**

Norfolk, Va.—The Navy Department announces the appointment of Chaplain Lieutenant Commander Roy E. LeMoine as Navy Relief Society representative for the Norfolk area and as executive secretary of the Society's Hampton Roads Auxiliary.

Chaplain LeMoine has been chaplain of the Charleston Navy Yard and Senior Navy Chaplain of the Sixth Naval District since last December. He is a native of Washington, D. C., and has been in the Naval Service since May, 1940. He has formerly been rector of the Church of the Holy Communion, Congress Heights, Washington, D. C.

Asked for a statement concerning his new appointment, Chaplain LeMoine explained that "the Navy Relief Society is the Navy's own Family Welfare Service. It was founded to care for the widows and orphans of those who died in active service. Since it has expanded its realm of service to take care of almost all situations of an emergency nature that may strike the family of a Navy man. Our meat is death and illness, but we do our best to assure the man at sea that regardless of what happens, his family will not be left without a friend who is able to help either alone or with the help of other welfare agencies."

Chaplain LeMoine explained further that the Society operates through a number of Auxiliaries at all of the large Naval Stations. The Commanding Officer of these stations is president of the local group and there is normally a Chaplain designated as an executive secretary, sometimes in addition to his other duties, or as full time.

"The Hampton Roads Auxiliary," Chaplain LeMoine says, "is one of the largest in the entire Navy. It serves the Norfolk area and is in great part responsible for all dependents living within the confines of the Fifth Naval District. Past experience in the Auxiliary indicates that we loan approximately $100,000 a year and give away at least $10,000 more.

"To men who are stricken with emergencies, the Navy Relief is a Godsend, because it does for them what no other organization can. It is not unusual, for instance, for us to expend $500 or more for a hospitalization, and the number of babies we have paid for this year at Norfolk will certainly run not less than 500.

"All sorts of things become the Navy Relief Chaplain's pigeon. Cases which start out as financial problems frequently turn into serious moral problems when the root of the trouble is located. Too often the cross section world presented is one whose sordidness is very prominent, but there are other times when we are amazed at the moral courage of families undergoing tribulation. The office is continually thronged.

"As to my intentions, I can only say that I'll do the best I can with an interesting job. I'll try to be kind and understanding, but firm with those who are in trouble through their own faults. I believe we'll enjoy it, and I hope that there will be many who will be the better for my having been here."

**Presiding Bishop H. St. George Tucker, head of the Episcopal Church, visits a convocation of Dakota Indians and receives a beaded Prayer Book from Churchwoman Mrs. American Horse.**

# *Concerned Over Delinquency*

**Detroit Clericus Spends Day Observing Methods of Police Department.**

Detroit, Mich.—Growing concern over the matter of juvenile delinquency prompted the members of the Detroit Clericus to hold their November meeting at the Juvenile Court of the City of Detroit, where they spent practically a day in an examination of the methods used by the Detroit Police Department in their attempts to combat this evil.

Meeting in the Court Library about 25 members of the Clericus were taken in hand by the Rev. Edgar A. Lucas, of the Episcopal City Mission Staff, who for several years has acted as director of the Big Brother Movement in Detroit. An important feature of his work is his association with the Juvenile Court.

The first stop on the tour was the Court itself, where they listened to three interesting cases, and from the Court went to the Juvenile Detention Home nearby, seeing the school rooms, sick bay, kitchen and dining rooms, dormitories, gymnasium, etc., and finally to the receiving room where the boys are brought by the police. They found that certain detectives are assigned to the various sections of Detroit, and learned that when it is necessary for police to bring boys into the Juvenile Detention Home, before they are "written up", these detectives interview the boys and try to find out why they are in trouble; in the meantime the police notify the parents and summon them to the Home, where the decision is made as to whether the boy may return home or must be detained for further treatment of his case.

Following their examination of the Juvenile Detention Home and Court and the methods used by the police and detectives in dealing with youthful offenders, the members of the Clericus went to St. Matthew's Church for a late luncheon and discussion of the day's events.

* * *

**ST. JAMES CHURCH "OWES NO MAN ANYTHING"**

New York, N. Y.—One of the very first reports on an Every Member Canvass was sent to the Presiding Bishop by the Rev. Dr. Alvin Russell, Principal of St. Paul's Polytechnic Institute, Lawrenceville, and rector of St. James Church, Warfield.

Dr. Russell says that the tiny parish (only 94 communicants) turned in a completed canvass totalling $580.88 in pledges, against the $500 he had asked them to set as a goal. He says further, that all bills and obligations for 1943 have been met—"St. James owes no man anything so far as I know and has funds in hand to take care of its 1944 budget—even though not another penny is raised during 1944, but, of course, we shall be adding to the above sum from Sunday to Sunday."

St. James is a rural parish and the people are all farmers. Says Dr. Russell, "This is nothing new at St. James, as we have been doing the same sort of thing for the past 15 or more years. We have also purchased one $100 Bond as an endowment nest egg, and I dare say we will add another after Christmas."

# *Last Mortgages Paid Off*

**Leaves Cathedral Property Free and Unincumbered**

Phoenix, Ariz.—Trinity Cathedral the Very Rev. Edwin S. Lane, Dean, has paid off its mortgage of $4,000 and oversubscribed the amount by about $500. This leaves free and unincumbered a property valued at about $313,000.

The first structure of the present splendid Cathedral plant was built in 1915, when Rt. Rev. J. W. Atwood was bishop and William Scarlett, the present Bishop of Missouri, was dean. This building cost about $30,000.

In 1918 the Bishop's House adjoining the Church was built at a cost of about $20,000.

In 1920 the present Cathedral Church was completed at an expenditure of about $180,000. Bishop Atwood and Dean Scarlett built wisely and well and laid splendid foundations in buildings costing about $230,000. All of this indebtedness was paid in full by 1926.

In 1928 during the incumbency of the Rt. Rev. Walter Mitchell as bishop, and Edwin S. Lane as dean, a Deanery was erected adjoining the Bishop's House at a cost of about $20,000, the joint gift of Bishop Atwood and of a generous member of the parish.

In 1930 the Cathedral structure itself was completed by the erection of an addition to the Parish House costing $63,000. It is the last item of this indebtedness which has now been wiped out.

The ceremony of the burning of the mortgage has been planned as a feature of the Annual meeting to be held on January 11, 1944.

* * *

## CHURCH IN CUBA OUTGROWN

Miss Eleanor Lane Clancy, head of the Ashhurst School in Guantanamo, Cuba, is again eating her meals from a classroom desk. This happens when the building becomes so crowded that classes penetrate her living quarters. The school's enrolment of 350 pupils is a record to date. The curriculum was extended this year to include high school classes, a development long needed. Space has been increased more than once in the past, by adding a house or two, but the relief is short-lived.

The Ven. Romualdo Gonzalez, school chaplain and rector of the adjoining church, writes that the Sunday congregation has now so far outgrown the church that a chapel is being built, or rather, put together out of existing material, to care for the overflow. Sunday mornings now see two Spanish services held simultaneusly. Archdeacon Gonzalez will be remembered by many as Cuba's clerical representative at General Convention in Cleveland.

* * *

## CHURCH ARMY IS MAKING "AFTER THE WAR" PLANS

New York, N. Y.—"What Shall I Do After the War?" is a problem facing thousands of young men in, it is to be hoped, the not far distant future. Captain Earl Estabrook, of the Church Army, is planning to present to properly equipped soldiers, sailors, air men, and women of the services, the claims of Church Army work in the New World to come after the war.

Church Army has prepared a small leaflet which is being placed in the hands of workers with young people, both in and out of the military services. "There is a tremendous need," the leaflet says, "for lay missionaries who will pioneer in churchless areas and among all sorts and conditions of men."

It is emphasized that such lay workers shall know they are definitely called of God to such service; that they shall love people, be able to stand criticism, and remain undiscouraged under any conditions. Also that they must possess qualities of leadership.

Church Army headquarters are located at 268 Second Street, Jersey City, N. J., the national training center, and Captain Estabrook invites correspondence with youth workers, as well as with young people themselves, looking to lay-evangelism as a vocation after the war.

**Chaplain Robert M. Olton, USNR, with the Marines, somewhere in the South Pacific. Formerly rector of St. Peter's Episcopal Church, Mountain Lakes, N. J. He testifies to the interest of service men in religion.**
**(U. S. Marine Corps Photo)**

* * *

## EPISCOPAL CLERGY ATTENDING HARVARD

Boston, Mass.—Nine Episcopal clergymen are attending the November session of the School for Chaplains at Harvard University. They are Chaplains Herbert S. Craig, Trinity Church, Red Bank, N. J.; Robert L. Curry, St. Paul's School, Concord, N. H.; Eric I. Eastman, St. Andrew's, Hartsdale, N. Y.; John U. Harris, Trinity Church, Boston; Joseph L. Kellerman, St. Paul's, Murfreesboro, Tenn.; Howard F. Klein, Trinity, Woodbridge, N. J.; Thomas S. Matthews, St. Peter's, Kerrville, Texas; Stanley Wilson, St. Paul's, Marinette, Wis.; Harvey L. Woolverton, St. Andrew's, Clason Point, N. Y.

# *Episcopalians Chosen To Broadcast*

**Christmas and New Year's Messages Will Be Delivered by Canon Wedel and Rev. James W. Kennedy**

New York, N. Y.—The Christmas and New York's broadcasts over two of the great systems will be delivered this year by Episcopal speakers. On Sunday, December 26, the Christmas message will be given by the Rev. Canon Theodore O. Wedel, Ph. D., of Washington Cathedral and Warden of the College of Preachers. The broadcast will originate from Columbia's Washington station WJSV and will continue from 10:00 to 10:30 A. M., Eastern War Time. Singers from the choir of the Cathedral will render appropriate Christmas music.

The New Year's broadcast will be delivered by the Rev. James W. Kennedy, rector of All Saints' Episcopal Church, Richmond, Virginia, and will originate in station WRNL in that city, and continue from 10:31 to 11:00 A. M., Eastern War Time. The broadcast will be carried over the nation-wide network of the Mutual Broadcasting Company and will be one of the several Episcopal broadcasts which have been contributed to the Mutual's Chapel of the Air. During the year now closing the National Council Division of Radio has contributed eighteen nation-wide broadcasts over national systems, an especial interest attaching to five of such broadcasts which originated in Cleveland during the course of General Convention.

* * *

## DIOCESE OF MICHIGAN

**Archdeacon Hagger Presents Resignation**

Detroit, Mich.—The Ven. Leonard P. Hagger, Archdeacon of the Diocese of Michigan for the past fifteen years, has presented his resignation to the Rt. Rev. Frank W. Creighton, D. D., bishop of the diocese, to take effect as of January 1, 1944. Archdeacon Hagger has accepted a call as rector of St. Paul's Church, Chillicothe, Ohio, and will take over his new duties at the first of the new year.

Archdeacon Hagger was born in London, England. Moving to Canada in his youth, he was educated in Wycliff College, Toronto, Toronto and Western University, and Huron College, London, Ontario, which bestowed the degree of L. Th. upon him in 1918. The Rt. Rev. David Williams, bishop of Huron, ordained him to the priesthood in 1919.

Archdeacon Hagger came to the Diocese of Michigan as priest in charge of St. Jude's Church, Fenton, in 1923, and served there until his appointment as Archdeacon of Michigan in 1928.

As Archdeacon he has had supervision, under Bishop Creighton, of 55 mission stations in the 35 counties making up the eastern half of the state of Michigan, served by approximately 35 missionary clergy and several women field workers. He has developed to a high degree of efficiency the use of diocesan Lay Readers as substitutes for

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

WANTED, BY REFINED MIDDLE-AGED lady, position as companion-helper to lady or young person. Episcopalian, kind disposition. Address "M," care of Southern Churchman.


## *DEATHS*

**MISS MARTHA S. JONES**

Entered into life eternal at her residence, 2904 Garland Avenue, Richmond, Virginia, MARTHA SLAUGHTER JONES, daughter of the late John W. Jones and Marion Stuart Alexander Jones of Buchanan, Virginia.

"Safe in the Father's keeping."

resident clergy, where this plan seems expedient. One of the unique features of his work has been the development of an annual school for Lay Readers, which has attracted attention all over the Church. For several years he was chairman of a committee which published a Manual for Daily Vacation Church Schools, used in many other dioceses. Archdeacon Hagger also supervises the Church Mission by Mail, which brings the ministrations of the Church, so far as possible, through literature and letters, to people who live too far away from Church to attend services. About two hundred children are also receiving Church School lessons and religious instruction regularly through the Church School by Mail.

**Annual "Bishop's Day"**

Detroit, Mich.—The annual "Bishop's Day" meeting of the Woman's Auxiliary in the Diocese of Michigan, held on Monday, November 29, in St. Paul's Cathedral, was well attended. The Rt. Rev. Frank W. Creighton, D. D., bishop of the diocese, was the guest of honor and speaker at the program meeting, following the luncheon.

The general topic, "What Is My Parish Doing", was discussed at a group meeting.

Mrs. M. S. Marr, of Grosse Pointe, diocesan president of the Woman's Auxiliary, was in charge of the meeting.

* * *

**REACH CANVASS GOAL IN ONE DAY**

New York, N. Y.—First reports from West Virginia tell that Loyalty Sunday, climax of the Every Member Canvass, is a big day in St. John's Church, Charleston, of which the Rev. Harry S. Longley, Jr., is rector. An effort was made to complete the canvass on a single Sunday. The result was that, Sunday evening, $27,184.55 was reported available toward the budget of $28,335 for 1944. There is a bit of cleanup to be done, but Mr. R. R. Payne, canvass chairman says "There can be no question but that we shall reach our goal."

St. Stephen's, Beckley, W. Va., the Rev. John G. Shirley, notifies the National Council that the canvass has been completed and the budget—largest in the history of the parish—reached. Mr. C. L. Allen was canvass chairman, and every parishioner was called on by a team of men, not by an individual. One Greek parishioner, a woman, visited all the Greek people of the parish.

* * *

**UNION OBSERVANCE OF THANKSGIVING GROWS**

Albany, N. Y.—For the sixth year Thanksgiving Day has been observed by a great united interdenominational service in the Cathedral of All Saints. The custom was inaugurated as a result of the Oxford and Edinburgh Conferences in 1937, and there was the usual overflow congregation this year and a gratifying spirit of unity that increases with the years. The preacher was the Ven. A. P. Gower-Rees, archdeacon of Montreal, whose presence and whose address imparted to the sense of loyal cooperation that of international friendship.

* * *

**BROTHERHOOD NIGHT PLANNED BY EPISCOPAL CLUB**

Boston, Mass.—Brotherhood Night, planned by the Episcopalian Club of Massachusetts as the program for the club's dinner on December 6 presented as speakers Rabbi Joshua Loth Liebman of Temple Israel, Boston, keen psychologist, brilliant speaker, and an influential figure in religious and civic life, and the Rev. Kenneth dePoullain Hughes, forward-looking rector of the Colored congregation of St. Bartholomew's Church, Cambridge. In addition to the Governor of Massachusetts and the Mayor of Boston, special guests at the head table were well-known representatives of the Congregational, Baptist, Unitarian, Methodist, Universalist, and Presbyterian Churches. Frances A. Parker, Jr., member of St. Michael's Church, Marblehead, and president of the Episcopalian Club, introduced the speakers.


# NEW ENGLAND CHURCH SCHOOL SCHOLARSHIPS

**Eleven church Schools of New England offer partial and full scholarships to properly quaified boys from the South and west. Applications for 1944-45 may now be made. For details, write to Rev. Norman B. Nash, Sr., St. Paul's School, Concord, N. H.**

Choate School
Groton School
Holderness School
Kent School
Lenox School
St. George's School
St. Mark's School
St. Paul's School
Salisbury School
South Kent School
Wooster School

# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK**

**FELLOW AMERICANS**

(Continued from page 11)

supplies stories, suggested activities and source materials, planned for six sessions of work. There is a short worship service "One United People" and in the near future a poster will be distributed.

* * *

**FOREIGN**

(Continued from page 2)

land are very similar in content and purposefulness. The exchange of messages between the heads of our Churches has raised to greater heights the friendly relation between our two Churches.

**The Archbishop of York's Visit**

"On the invitation of the Russian Orthodox Church, the Archbishop of York, an important representative of the Church of England, visited Moscow accompanied by two ministers from London. The Archbishop of York talked with the Patriarch Sergii and was twice present at services conducted by the Patriarch in Bogoyavlensky Cathedral, Moscow.

"He spoke of the sympathy and friendship between the Russian and English peoples and between the Churches of England and Russia; he spoke of the deep feelings which the English people have for the Russian people in the trials caused by the bloody war, and of the prayers of the English Church for victory over the common foe.

"The Patriarch Sergii assured the Archbishop of York of the brotherly regard of the Russian Church for the Church of England. The Russian churchgoers who filled the Bogoyavlensky Cathedral expressed their cordiality and respect for the envoy of the Church of England.

**Deepened Friendship**

"I, who thirty years ago, during my student days at St. Petersburg, welcomed the English bishops, again had good fortune: I was the first to greet the Archbishop at the airport on his arrival in our capital.

"The Archbishop of York's visit to Moscow will no doubt do much towards deepening and strengthening the friendship between the two Churches.

"The proposed return visit to England by a delegation of the Russian Orthodox Church will serve to bring the two Churches still closer together.

"Our Orthodox Church constantly prays the Lord for just, severe judgment over Hitler and his associates. This judgment will be the triumph of justice over the abomination of Hitlerism. Only when the light triumphs over darkness, and the aggressors' military forces suffer defeat, will human progress be possible. This triumph will also be the triumph of Christian principles over the anti-Christian forces of Fascism. Let the blessed hour of victory come soon, and through the cross of great trials and heroic deeds let there come a resurrection of the principles over the principles by Fascism."


**STAR CLEANING CO., Inc.**

QUALITY CLEANING AND DYEING

Draperies—Curtains—Slip Covers

Expert Tailoring. Alterations

Prompt Delivery Service

Plant—524 South Harrison Street, Richmond, Va.

Dial 5-1785

**TEN-HOUR RECAPPING SERVICE**

BY APPOINTMENT

FEATURING

**"THE FAMOUS HAWKINSON METHOD"**

WITH THE

**KRAFT SYSTEM OF FACTORY CONTROL**

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

No Certificate Required for Passenger Car Tires
Write or Phone Us for Appointment

**MARLOWE TIRE CO., INC.**

Formerly Rutenberg Tire Co., Inc.
2701 West Broad Street
"Serving Virginia Since 1914"

TELEPHONE 5-9171 RICHMOND, VA.

**Thomas W. Moore**

FURNITURE COMPANY

300 W. Broad Street

Richmond ,Va.

BUY BONDS

And

WIN THE WAR

**SURPLICES, STOLES, CASSOCKS,**

Clerical Suits

ALTAR LINENS and ALTAR HANGINGS

finished or by the yard.

C. M. ALMY & SON, INC.,

362 Fifth Avenue (at 46th St), New York N. Y.

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

Terms—Board and Tuition, $500
Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B.**
**(Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **Rev. Janney S. Hutton, Headmaster.** For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS
EST 1870

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

"Jesus is a leader for whom men call in their darkest hours."

"Only God could have thought of Christmas."

"Prayer, it has frequently been said, changes things. It is more correct to say that true prayer changes the petitioner, bringing him or her into clearer conformity with the will of God."

Amid the tumults of these days,
The raging of earth's bitter strife,
Lord, may Thy presence bring us peace
Who art the very Source of life.
That so, beneath Thy sceptre's sway,
Shall death and hell soon flee away!
—John Palmer.

If it were possible for the peoples of today who worship Christ to voice their individual opinions about Him and their sentiments concerning Him there would be an avalanche of literature, music and art outrivaling anything the masters of old have given us.
—Ex.

The readiness to live for others must be a choice given gladly and willingly. Service into which we can throw our whole strength because we are convinced it will help others—this is the service asked.
—Rev. H. E. Wagner.

Today evil in the heart of man is not suddenly worse than it was. It is only more manifest.

"Above the jangled noises we hear
already
The Bells of Paradise."

"My Lord and my God!" cried Thomas when he had seen Him fresh from the grave. Let us acclaim Him so while celebrating His birth.
—Sel.

Which calls for the stronger character, the rejoicing with those who rejoice, or the weeping with those who weep? Chrysostom, the great bishop of the early church, said: "Unenvious rejoicing with others is the more difficult, for nature itself inclines us to weep with others."

"Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood;
And where the sun that shineth is
God's grace for human good."

"Praise to the Lord who over all things
so wondrously reigneth,
Who on the wings of the eagle uplifted, sustaineth;
Hast thou not seen
How thy desires all have been
Granted in what He ordaineth?"

One of our Lord's most striking parables pictured pride and humility making their approach to God. Pride, wholly satisfied, unconscious of any need, went away empty. Humility, overcome by a deep sense of need and unworthiness, partook of God's grace and benediction.
—Record (Eng.).


**PURE IRISH LINEN AVAILABLE**
Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.
MARY FAWCETT CO.
Box 146 Plainsfields, N. J.

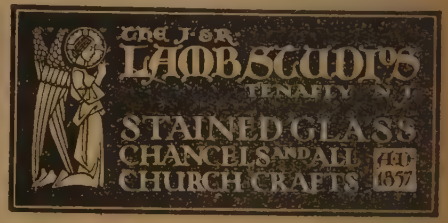
**EPISCOPAL CHURCH HEADQUARTERS LYCETT, INC.,**
**317 N. Charles St.,**
**Baltimore (one), Maryland**
For Bibles, New Testaments, Prayer Books—from 40c up. Send for price list. Church and Religious Books.
Order now your

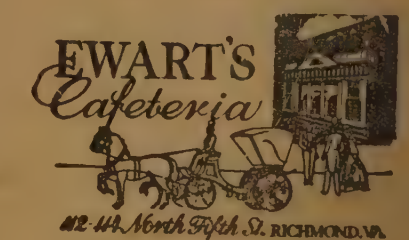
| | |
|---|---|
| Christian Year Kalendar | $1.00 |
| Ashby Calendar, 30c—4 for | 1.00 |
| Scripture Text, 30c—4 for | 1.00 |
| Philip Brooks Engagement | .50 |
| Church Devotional Calendar | .20 |
| Pocket Church Kalendar | .05 |
| Living Church Annual | 2.00 |
| Desk Kalendar, 30c—4 for | 1.00 |
| Xmas Annual of Literature and Art 10x14 | 1.00 |

Above and any book sent postpaid on receipt of price.
Folders—Christmas Designs for printing your message, Church Services, etc. Samples upon request.
Church Furnishings, Honor Rolls.
Church and U. S. Flags. Information upon request.

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
Episcopal and U. S. Church Flags.
Send for Circular with prices.

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1943
COX SONS & VINING, INC.
131 EAST 23rd STREET, NEW YORK, N. Y.




EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

**Cauthorne Paper Company**
The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

EVE
ONE

Vol. 109—No. 50

18 DEC. 1943

# The Southern Churchman

## Collect for the Fourth Sunday in Advent

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom, with Thee and the Holy Ghost, be honour and glory, world without end. Amen.

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

**Thanks for Generous Response**

Mr. Editor:

Through you the Board of Managers of the Protestant Episcopal Church Home wish to send sincere thanks to the members of the Woman's Auxiliary throughout the Diocese of Virginia for their generous response to our appeal for sympathetic help for the Home.

I believe it would interest your readers to know of two contributions received recently. A church in the Valley of Virginia sent flour, apples, many cans of fruit and vegetables, cereals, and money. You can imagine how these added vitamines to the diet of the ladies, increased their appetites, and helped the housekeeper's budget.

A touching gift was from a friend who wished to provide Thanksgiving Day dinner and Christmas dinner for the ladies of our Home. One of the ladies remarked after dinner, "There was nothing missing to make it a perfect Thanksgiving Day dinner". The gift was a lovely tribute to the memory of the young woman's mother, who was once a member of the Board of Managers of the Protestant Episcopal Church Home.

We would like the Branches of the Woman's Auxiliary to know that at our monthly meetings, when the Treasurer's report is read, it usually contains the mention of Auxiliary contributions. We would like these women to know also that their spiritual support and financial help strengthens us in our faith and in our effort to provide a Home for these gentlewomen of our Church. As long as we have the interest and help of the Woman's Auxiliary, and of our Church men and women, we will not fail. We need your help and your prayers, and we are very, very grateful.

Faithfully yours,
Mrs. George W. Warren,
Mrs. Daniel D. Talley,
Mrs. Overton D. Dennis,
Mrs. Lewis C. Williams,
Chairman of Special Committee.

Richmond, Va.,
10 Dec., 1943.

* * *

**Fasting Communion—Again**

Mr. Editor:

Since you and I have been tarred with the same pitch by one of our Church papers, you may not be unwilling to give space to a few comments on the recent controversy on "fasting communion"—and the imputation of "indecency" and lack of preparation for the holy eucharist.

The writer has had a number of letters, following up The Living Church editorial of two weeks back, adding personal insults in the use of such terms as "heretic"; "Ignorant priest"; "Another Methodist minister ordained by an Episcopal bishop"; "misfit", etc.

These expressions indicate just where sticklers for hair-splitting "legalisms" are forced to go when argument and reason fail. They can but sputter and fling personal epithets. But that is never convincing.

Where does the Anglo-Catholic get his views anyway? And where does he get "authority" to enforce "confession", "fasting communion", etc., in the Episcopal Church? Fasting and confession, when kept on the plane of voluntary impulse are no doubt spiritually valuable—but when they are forced by ecclesiastical law, in a Church which does not legislate them, they may become actually pernicious. Too, those of us who are loyal to the tenets and to the polity and the constituted authority of this Church, who do not follow the lead of certain priests who have been taught in Anglo-Catholic schools, are dubbed disloyal and unfaithful to the "Catholic" principles. It is time someone were standing up for his Protestant rights in a Protestant Church—and citing authority.

Article twenty-eight of the Thirty-nine Articles (cited, mind you, by the editor of the paper attacking our position!) distinctly denies "change of substance" in the elements; definitely asserts that the "only mean" whereby the body and blood of Jesus are eaten is "by faith"—in a "heavenly and

(Continued on page 13)


*Special Christmas Gift Offer . . .*

The Southern Churchman

For Friend, Relative, or Church Worker

A Year-round Gift—A Weekly Reminder of the Sender

1 new subscription for one year ..... $2.00
2 new subscriptions ..... $3.50
3 new subscriptions ..... $4.50

# HAVEN . . .

By J. W. KENNEDY

A LITTLE BOY, age three and one-half, had an original idea.. He thought he would go to the store and get something to soften mother's and daddy's hands so they wouldn't hurt so much when they spanked him. It was very difficult to make him see that it was much better to be a good boy so that there would be no need for the spanking. Cute and clever, yes, but we, too, reason the same way: how to escape the hurt of doing something we shouldn't have done instead of how to do the things we should and escape the hurt.

I'm sure General Patton, for example, would like some kind of softener for the punishment he has been getting directly from his own men and indirectly through the press. His loss of temper, which seems to be quite habitual from the stories told about him, has marred his very popular career. His biggest job lies not so much in making amends, which he has done so far as he can, but to make rapid movement toward amendment of life along lines of temper control. One word of caution about our feelings in the matter. No matter how indignant we are over the injustice of his outbreak we must remember to judge him and his conduct on the same basis we would have had him judge the soldier, that is, look squarely at the total picture, all the facts, and see the one incident in the light of overall conditions. No matter how regrettable any failure is we cannot eternally damn a man because of it. Our attitude in this matter will be singularly revealing of our inner spiritual nature.

ANOTHER ANGLE to our first thought of escaping hurt can be illustrated by a recent trip to the dentist. Another trip to his office a short time before, for a bit of an emergency job, stuck this comment into memory's cupboard: "There is a small place we'll have to fix the next time you come." This latest visit was for routine checkup. I was hopeful he might overlook the promised fixing in a most sensitive spot. All went well and I had just about escaped from the chair when the fatal words came: "We'll fix that little place now". Yes, it hurt, but not half so much as the long and constant hurt of anticipation. I was most grateful afterward that the condition had been dealt with without further delay.

When it comes to living, this putting-off business is not conducive to the reality we must face and the good desires which bring the kind of life we should impart. J. P. Marquand expresses it in "So Little Time" in the thought of one of his characters: "Once Jeffrey had hoped that his life would become simpler as time moved on. When the children were able to dress and undress themselves and when there were no more nurses around, he had believed that there would be less disorder at home, but it did not work that way." (p. 356.)

Take desires and check them for their true ends and means.

Put mind to solving the causes of our misdeeds rather than how to escape the consequences.

Curb that pet sin and leave it not until conquered.

Fix that which hurts conscience and let not the pain of fixing deter.

Do it now.

Jesus gave the lead to such living in Matthew 6:25 following, in His discourse on freedom from anxiety, as He tells of God's care for all His creation: birds, flowers, and men. But you must make His kingdom, and uprightness before him your greatest care, and you will have all these other things besides.

The call comes today,
To live as we pray. . .
God's best for all to find and then give away. Amen.

# *This Week . . .*


WHAT THE CHAPLAINS NEED.....5-6
By Chaplain C. Leslie Glenn in CHRISTIANITY AND CRISIS, Nov. 29, 1943

JEHOVAH LIVES—REPENT—STOP HATING ... 4
By Raymond M. Hudson, Attorney at Law, Washington, D. C.

FEATURES

Haven ..... 3
J. W. Kennedy.
Editorials . . . ..... 7
Children's Page .....10
Mrs. C. H. Goodwin
News . . . .....11


DECEMBER

1. (Wednesday.)
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. S. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. S. Stephen. First Sunday after Christmas.
27. S. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

## BOOK REVIEWS

**SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS, 1944. Errol L. Douglass. The Macmillan Company, New York City. 385 pages. $1.50.**

These are notes on the International Sunday School Lesson Outlines for 1944. They seem to be much above the average. This series is not used by many of our Sunday Schools, but those who do may find this guide very helpful.

**THE PROBLEM OF PAIN. C. S. Lewis. The Macmillan Company, New York City. 1943. 148 pages. $1.50.**

This is the third small volume to be published by Mr. Lewis during this present year. Like the other two, "THE SCREWTAPE LETTERS" and "THE CASE FOR CHRISTIANITY", it is written for the layman. But the problem is so clearly analyzed and the Christian solution so well stated that every clergyman will want to read it. Mr. Lewis does not sidestep the problems raised by suffering, but he does try to help us to think through to the basic principles involved and there to see the Christian remedy. This is popular theology at its best written with freshness, realism, humor and always stressing the essential Christian truth involved.

# *Jehovah Lives---Repent---Stop Hating*

By Raymond M. Hudson

THE PEOPLE must be made to realize that Jehovah still lives and that His is the directing hand in all the affairs of men today, as it was in the days of Abraham, Moses, Nehemiah, and all the prophets. "For I lift up my hand to heaven and say I live forever." (Deut. 32:40.)

It is the urgent duty of the church, in these critical days when there is so much indifference, sin, and hatred abroad, to bring the world to this realization.

Today the world is as full of Jehovah's mercy, goodness, and loving kindness as when Moses, Nehemiah and Paul were writing, but we are just as sinful as the people of their day, and God has to now chasten and punish us and use rulers and individuals for that purpose and to exalt His name throughout the whole world as He did in their days.

Jehovah, through Moses, told Pharaoh, "And in very deed for this cause have I raised thee up (or made thee stand) for to show in thee my power; and that my name may be declared throughout all the world." (Exodus 9:16.)

CAN ANYONE SAY either Hitler or Hirohito or Mussolini are any worse than Pharaoh, Nebuchadnezzer, and the Assyrian kings, or that Jehovah has not raised them up to declare His name "throughout all the world"—China, Japan, India, Africa, and the Isles of the sea?

Paul wrote in the 9th chapter of the Romans: v. 14—"What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. v. 16.—So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. v. 17.—For the scripture saith unto Pharaoh. Even for this same purpose have I raised thee up that I might show my power in thee and that my name might be declared throughout all the earth. v. 18.—Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." See Nehemiah 9: 17, 36, 37. Jehovah told Moses "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharoah, and upon all his hosts, upon his chariots, and upon his horsemen." (Exodus 14:17) "The Lord hath made all things for himself; yea even the wicked for the day of evil." (Prov. 16: 4.)

Daniel told Nebuchadnezzar (2:37) "Thou O King art a King of Kings: for the God of heaven hath given thee a Kingdom, power, and strength, and glory." Jehovah used both the Assyrians and the Babylonians to punish Israel; and both of these have disappeared.

Jeremiah tells us (50:17, 18) "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria." "Vengeance is mine, I will repay saith the Lord."

MAN MUST NOT seek vengeance. Man must not hate his brother, for when he does God will hide His face from him.

Jehovah told Moses "And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods." (Exodus 31:18) "And I will cause them to be tossed to and fro among all the kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem." (Jeremiah 15:4) "Who gave Jacob for a spoil, and Israel to the robbers? Did not Jehovah, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law." (Isaiah 42:24).

Jehovah seemingly has hid His face from many of the nations of the world during the last six years and we cannot say it is not, because the peoples have turned to other gods—gold, selfishness, corruption, lewdness, drink. Nor can we rightly hate those whom God has raised up to chasten His people and to declare and honour His name "throughout all the world."

He hardened the heart of Mussolini to oppress and rob the Christian nation of Ethiopia, but He has now gotten "me honour" upon Mussolini (Pharaoh) and all his "hosts" and His name is thereby "declared throughout all the world". "For I am the Lord thy God, the Holy One of Israel: I gave Egypt for thy ransom, Ethiopia and Seba for thee." (Isaiah 43: 3).

God does not hate Mussolini and neither should we. True Il Duce should be punished by the Allied Nations, but neither he or his people should be hated by Christian people. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." (1 John 3:15).

"If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." (1 John 4:20).

DR. W. T. ELLIS recently wrote in the Sunday School lesson: "We are on the march to Canaan. But, like the Israelites, we must be made fit.

"Still like Israel, we have been drilled and disciplined at the Mountain of the Law. If we have not learned that there is a God over all, then we have missed the meaning of the events through which we have lived. The guidance of God and His protection of those who seek to obey His laws is a basic truth for these times. Not without significance is the present turning of all sorts of people, from philosophers in their studies to private soldiers on the battle field, to the fundamental truths of religion. We are gradually sensing the reality that we are engaged in business with God and for God. Our new world must be on the Kingdom of Heaven pattern. We, who bear with us in our warfare the Ark of Democracy, should be ever aware that its most precious content is the past providences of God toward our fathers." "**a destruction is determined overflowing with righteousness." (Isaiah 10:22). "And the work of righteousness shall be peace; and the effect of righteousness, quietness and asurance for ever." "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isaiah 32:17, 18).

"I am Jehovah, and there is none else, there is no God besides me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord and there is none else. I form the light, and create darkness: I make peace and create evil: I am Jehovah that doeth all these things." (Isaiah 45:5, 6, 7).

# *What the Chaplains Need*

By CHAPLAIN C. LESLIE GLENN

FOR SOME TIME, a quiet controversy has been going on beneath the surface about the Church's part in the war and post-war. There are some who think the Church is not doing enough, which is the same thing as saying the Church is missing the biggest chance thus far in this century, since "war and post-war" cover fairly wide interests. The criticism has been quiet for reasons which will appear later, but the time has come to bring it into the open.

The average person thinks everything is going well. Pictures of chaplains with troops are constantly in the newspapers and as for the post-war, certainly everyone at home who reads editorials or columnists, who listens to the radio or goes to church, has a chance to think about how to vote in the years after the fighting. On the surface, all is well. We are not doing all the good there is, but all the good we can.

It is just here that the critics differ. They do not think the Church is doing all it can, and if it is, then someone else must step in, for too much remains to be done.

TO BEGIN WITH, post-war plans, now so common with civilians as to be almost wearisome, have scarcely reached the armed services. I know what this general has done with his troops, or what conversations so and so has with his shipmates; but by and large the statement stands. There are places in the service where men are cut off from newspapers and radio and the usual channels of adult education are far behind their civilian brothers in their thinking. We often say we are afraid of post-war reaction. But let us be clear what this means. It does not come because war brutalizes combatants and makes them cynical, it comes because soldiers return to their communities with ideas that every one had three or four years ago when they went away. An anachronistic lump returns to society, and like Rip Van Winkle, is not easily assimilated. Veterans shock us the way reading a candid diary of our thoughts a few years ago would shock us. And to say this is not to criticize those who are fighting for us. It is our fault if they are cut off from the intellectual currents of these rapidly changing times. "Write often and keep in touch with them" is good enough advice; it might be better advice to mail them Walter Lippmann's column three times a week, or Christianity and Crisis biweekly. The effort that the New York Times is making to send a miniature weekly digest to the troops, or the air mail edition of Time Magazine for soldiers are splendid private efforts which keep a limited number of our far-off citizens posted on problems of the republic.

The Church especially must be blamed here because it seems to have forgotten that soldiers are people. Every organization in the parish is busy in a dozen effective ways educating for peace, but the men whose names appear on the honor roll in the church porch are untouched by it. They are treated to a friendly letter from the pastor, a carton of cigarettes for Christmas, and the church leaflet with its poem and announcements of meetings. I know, because men show me what they get, and they are pathetically glad to have this. It is a friendly and in many cases a spiritual touch with home, but by no stretch of the imagination can it be said to keep the soldier in touch with the thinking of his fellow Christians on the future.

THE ANSWER TO all this is to tell it to the chaplain. He is the man in every military outfit who has a chance to talk at least once a week to the others; he is in the best position to distribute books, and to persuade the commanding officer to permit meetings for discussion and study. He is trusted not to have an axe to grind. And right here it may as well be faced, that one of the reasons why the army and navy officially have had difficulty in setting up any general scheme of post-war education is because the thing is political dynamite. It is only in a Christian atmosphere of unselfishness and brotherliness that men will trust each other enough to discuss controversial questions. Hence the chaplain is the chief means for the Church to introduce to the armed forces its contribution to post-war education to the armed forces. Long ago it might have been noticed that he happens to be the one obvious person, since he is the Church's representative. Here perhaps another parenthetical remark ought to be made. There are many church leaders of pacifist leanings who do not think of the chaplain as the Church's representative. They think of him (perhaps unconsciously) as having sold out to the military, as being too jingoistic to understand social problems. Chaplains of the regular army and navy, who have been through the slights of their clerical brethren in peace time, have good reason to be bitter on this point. It may be that the slowness with which some churchmen move to assume leadership in this is due to a persistence in their thinking of doctrinaire pacifism which "does not want to become involved in the war." Today the weapon of pacifism is passivism. The answer to this is "Never mind the war; what confronts us is an educational race against time going on in a class room from which half the class is absent. Will you try to reach those others in uniform?"

"Tell it to the chaplain" is a humorous phrase describing what comes from the enlisted man to the Church. But it can go the other way, from the Church to the enlisted man, if the Church will tell it to the chaplain. A British officer in Lybia wrote to his wife:

"Now, if ever, the whole body of the Church must get together, man, woman, parson, child—the whole village—the whole of England, and realize what a mighty cooperative effort is needed if this world of ours is to be a decent world for us when this war madness is over. The Church is the only cooperative body of us that can lead, and do, and act.

"Give this to the padre and tell him to put it across.

THIS ALL LEADS out into a wider problem, of which it is a part. The Church is not sufficiently in touch with the armed services on any subject, let alone post-war education. It is this fact that is hidden from the average person by the pictures of church services in the newspapers and that early song "Praise the Lord, and pass the ammunition"!

Dr. Samuel Cavert's summary of what the churches are doing for the armed forces, which appeared in the last issue, shows what a fine beginning has been made. But as he says, "the call sounded by Christianity and Crisis for an ampler support of the chaplains by the Protestant churches is timely and urgent."

For these reasons:

This is the second year of the war, and the third full year of mobilization for some. It is not enough that

the churches have made a good start. We ought to be doing more by now.

The number of pamphlets is staggering but so is the size of the army and navy. Thus distribution is relatively small and spotty; also the same is true with the various types of speakers. It is a big total, but it is a big war.

The average chaplain has not caught on to where he can get this help. It rightly comes and will continue to come from many different sources and publishers. Hence centralization of information is needed before much of it can be practically available.

Obviously, again, this help gets only to those troops that have chaplains that hear about it or appreciate it. No one knows what is happening to the troops to which this help is not being sent. The basic problem is to get the literature distributed.

From reading Dr. Cavert's article one can see that any chaplain receiving daily mail would know that there are many kind people who offer booklets or lectures. But someone is needed personally on behalf of the Christian Church to ask the chaplain (every last one) and the places where there are no chaplains, (every last one), what they want and need. (Of course it will take more than one person to cover the world, and of course such representatives must have great tact and ability, and of course it will be extremely expensive.)

Thus far each church has a board which passes on every applicant for a chaplaincy, and the churches have conscientiously kept out the unfit. Every chaplain now in the service, therefore, has the approval of his church, and very few have had their commissions revoked. In this the churches have served well, and very few misfits have been foisted on the troops. But all the churches have not filled their quotas. We have done the negative thing of keeping out poor clergy, but we have not done the positive thing of providing good clergy for all the men who belong to us. Here the government is generously providing salaries, and better opportunities for work than any chaplains have ever had in any army or navy, under the outstanding religious leadership of General Arnold and Captain Workman. And here the army and navy, through its commanding officers scattered throughout the world, are calling for more chaplains, (and remember they don't have to have so many if they don't really want them). And on the other hand, here the Church is incapable of supplying enough. The reason is not because there are not enough clergy available, but rather because those responsible in the Church have conceived it to be their duty to screen out the unfit instead of to enlist the able. We Protestants have been possessed by a negative attitude in the face of this great missionary and evangelistic opportunity. In the last analysis it comes down to the official churches' army and navy commissions and their judgment as to where aggressive action needs to be taken. That is why the controversy has been carried on beneath the surface. Each side has respect for the sincerity and devotion of the other, and it is distasteful to row in public about differences in judgment. But unless public pressure from the ranks of the Church can be brought to bear on the present official boards, they will probably continue their present lack of boldness in plans.

There is an old saw "When is a business man not a business man? When he's a vestryman."

It would be a business man's nightmare to have someone offer to pay his salesmen, to have purchasing agents request them to call, and then not be able to find enough salesmen! . . . !

NOT HAVING ENOUGH clergy in the chaplains corps is matched by another error in management and that is, that the Church does not sufficiently keep in touch with the chaplains once they are in the service. Dr. Cavert's article listed what has been done to date. It is encouraging, but what is called for by the times and the opportunity is a more comprehensive plan for keeping all the Church personally in touch with the chaplains and thus with their men. It must be done by all Protestant churches acting together. This is clearly the responsibility of the Federal Council of Churches or of the General Commission on the Army and Navy Chaplains, unless it is thought better to start out with new leadership in a new federation for this special purpose. There are two reasons for all acting together. One is that it gives the visitor greater authority and an easier introduction to the military establishment, and the other is that for each denomination to try to visit its own chaplains or for all to visit all would produce too many complications.

Such a liaison board would consist of twenty or thirty full time clergy and laymen plus many part time members. Its five chief purposes would be:

1. To visit all of the chaplains in the army and navy, Protestant, Catholic and Jewish, and to offer what services it could on behalf of the general offices of the Protestant churches and the local Protestant parishes. (It would be in this way that among other things, material for post-war study would be distributed.)

2. To visit the places where there are no Protestant chaplains and offer its help in making Protestant ministrations available if a need existed.

3. To exchange ideas and make suggestions with the chaplains of all faiths (partly by bringing them news of chaplains' work in other places). Above all, to sit down with the chaplain and ask what he wants, and help him think through his work.

4. To act as father in God to the chaplains. (Not because any chaplains have the blues, but because the Church since New Testament times has always had visitors who encouraged the local congregations and their leaders).

5. To help the younger chaplains with their commanding officers and to help the commanding officers by getting their ideas as to what the churches should do. Generally, to evaluate the work, not by written reports but by personal observation.

The discussion on this subject has been confused by two false issues, the sentimental approach, and the defensive approach.

Some have pictured the poor lonely chaplain surrounded by crapshooting soldiers, cut off from his ladies aid teas, and have cried for a bishop or a "dynamic personality" who will arrive and cheer him up. The answer to that is thanks, we're doing fine and most chaplains have the best job right now that they ever had in the ministry. The chaplains do not want anything but they do need, and cheerfully admit they need, what every Christian minister needs and gets through the working system of the Church—ideas, fellowship, spiritual renewing.

THE DEFENSIVE APPROACH is that certain chaplains have been forced by superior officers to compromise their doctrine, and they need a guardian who can rush to their defense and stop interference with their practice of the one true faith. This proceeds from a few misfits in the corps. It is unjust to the absolute fairness and broad tolerance of the Chiefs of Chaplains of the Army and Navy. They

(Continued on page 8)

# EDITORIALS

*A Prayer of Thanksgiving*

There are two popular misconceptions about the religious attitudes of men in the armed forces. One is the extreme view that soldiers, sailors, and marines, are totally irreligious. The other, just as extreme, is, that because all branches of the services have increased their chaplain's corps that a religious revival is sweeping the army and navy. Neither view is correct. Both are misleading. It is a moot question as to which may be more harmful to both the morale of the battlefront and the morale of the home front.

In dispelling both, may we call attention to this very simple fact. A fact we have had the privilege of personally observing through a tour of duty in the Army as a line officer and also later as a Chaplain. More recently by a round of visits to a large number of Army Camps and Naval training stations. The fact is this: if a boy has been attentive to religious duties at home, he will be more than apt to show the same attentiveness in the armed services. The reverse is also true. The Chaplain has a better chance with the boy who has had some religious training at home than with the boy who has had none. It is true that, particularly in combat areas and in times of great danger, men turn to a power without themselves, whose help they feel they need. Men who have never prayed before, pray in the face of imminent danger.

Because of this last fact, the press has dramatized such instances in a fashion that captures the imagination of the public. Such dramatization may lead to very misleading conclusions. As far as we can gather no great religious revival is sweeping through our armed forces. It may. A great revival may come, but we see no particular signs of it at present. We are much more interested in the quiet, day by day work of the Chaplains, and the continued interest of Rectors back home in the men they have in services. This, to our mind, is the important thing. Ours is a civilian army and seventy-five per cent better, of these men will return to their home communities. They will not have been members of Cromwellian Army of religious crusaders. They will all have had experiences which in many cases will have deepened their religious convictions. Some of them will have become cynical because of the destruction and death they have witnessed.

Our armed forces are neither irreligious nor overly religious. They reflect the background of the religious life of the nation. No fair appraisal of the religious life of the nation, would place it at the extreme of irreligion or fanatically religious. It is a mixture between these two extremes.

Therefore we are more interested in two reports in the secular press dealing with the religious life of the men in service. One is a statement by Secretary Knox of the Navy, in which he said, "In this war, to a degree never approached before, men are turning to God. . . . ." This may be a slight overstatement, but it carries significance coming from the Secretary of the Navy. The other is the statement made by Dr. William B. Pugh, Chairman of the General Commission of Army and Navy Chaplains, just back from a 48,000 mile tour of the battlefronts. (Time December 13.) Dr. Pugh said: "The Chapels are not overcrowded, but there is something underneath that is really religion." These two statements are most reassuring, and are much more convincing than the sensational stories of sudden conversions.

To our mind this simple incident as told in "Time", December 13th issue, sums up all we have been attempting to express. We quote:

"In Italy on Thanksgiving Day, a group of U. S. soldiers prepared to romp into a turkey dinner. Suddenly one of them stood up. He was a twenty-two-year old veteran pilot. He said: 'Gentlemen, since this is Thanksgiving I would like to say grace.' Every body looked sheepish. Said a Chaplain: 'Lieutenant, I think that is a fine idea.'

"The soldier bowed his head, groped for words: 'Dear God, we thank you for this food we are about to eat, for we know where there are thousands of men who cannot sit down to a meal like this today. Bless all our loved ones at home. Dear God, bless all the fighting men on all the fronts around the world—on both sides, because they are all fighting for what they believe is right. We ask these things in Christ's name.'"

This simple prayer from the depths of a soldier's heart, is worth more than all the observations of experts. Please note its Christian inclusiveness—"bless the men on both sides." Here is a true prayer of thanksgiving.

May we, on the home front, learn to match the sincerity of this soldier's prayer of thanksgiving. We need not worry then about the irreligion or the religion of our men in the service.

*A Printer's Error*

In our editorial of last week there was a typographical error that completely changed one point we attempted to make. The error read as follows: the American Church Union is an official organization of the Church. It should have read **unofficial**. There no official organization of the clergy of the Church except in Diocesan Conventions. The American Church, Union, the Episcopal Evangelical Fellowship and other kindred groups, are composed of clergy who are officially recognized by the Church as individuals, but not as groups. The groups are voluntary associations and have no official connection with General Convention or the National Council.

Our point was that it is presumption for any such unofficial group to even give the appearance of spreading ex cathedra for the whole Church. None of us, unfortunately, are that **Catholic** in our approach.

# BOOK NOTES

By F. J. Warnecke

**THE SECOND CHRISTMAS. John Haynes Holmes. The Macmillan Company, New York City. 1943. 65 pages. $1.25.**

These three stories of Christmas vividly bring home the Christmas message. This book will probably take its place on that little shelf of books which includes "THE OTHER WISE MAN" and "WHY THE CHIMES RANG". The story, which gives its title to the volume, tells of how on Christ's second birthday Mary returned to the stable where He was born. In very human terms it begins by saying, "It had been a dreary year for Mary. Such a disappointment after that thrilling experience in Bethlehem. Was there ever such a birthday! Had ever a mother been so blessed! Of course, Mary did not understand it all. She was a simple maiden, young, untaught, quite unprepared." And so the story tells us of Mary's thoughts during that year and how she was led to patience and understanding.

The second story is "The True Story of the Innkeeper", which describes the visit of the child Jesus to the innkeeper who had befriended Mary and Joseph on that first night. The last story, "The Wise Men Come to Herod", is the story of Herod's henchman sent to kill the child Jesus and how Mary nursed him when he was wounded.

---

**ANGLICAN EVANGELICALISM. Edited by Alexander Clinton Zabriskie. The Church Historical Society, Philadelphia, Pennsylvania. 283 pages. $3.00.**

This is the volume issued in honor of the Very Rev. Wallace E. Rollins, former Dean of the Virginia Seminary. The essays were contributed by the Dean and Faculty of the Seminary and by other friends of Dr. Rollins. The Foreword is by the Presiding Bishop.

Dr. Rollins eminently deserves such an honor. As the Dedicatory Preface, written by Dean Zabriskie, says, "He will be remembered for the inspiration of his character and his teaching".

Like all volumes of this sort, the contributions are very uneven in their value. The outstanding essays are undoubtedly those by Dr. Lowry and the Rev. Mr. Mollegen, though one wonders whether Mr. Mollegen has not equated neo-orthodoxy with evangelicalism. Dean Zabriskie's interesting historical essay admits its own "conspicuous omission" of Bishop Potter and Dr. Muhlenberg. Certainly either of these two leaders was more important than Bishop McIlvaine. There was little that was original in the contribution of Bishop McIlvaine.

In Dr. Lowry's essay on "The Situation and Need of Man" the book reaches its climax. Many have written of the chaos of this time in which we are living as being the birth pangs of a new age. Dr. Lowry goes further to say, "A great period of human history is at an end. A new age has dawned. It is an age of crisis, of faith, of messianism, of salvation. Man is once again a candidate for salvation. His need for God is as imperious and desperate as that of classic man during the Roman Empire. Man at that time was characterized for a "failure of nerve". His psychology was that of religious homelessness; in innumerable religious ways he sought cleansing and certainty and peace and meaning for his life. Yet, actually, the need of modern man is more acute even if psychologically less advanced. For the pace of history is incredibly more swift".

The brief biography of Dr. Rollins, which begins the volume, makes one wish that a longer biography could be written. As one of those who studied with Dr. Rollins and learned, as all his students did, to love and admire him, we can but agree with Dean Zabriskie that "The church is the poorer for not having a permanent record of his mature conclusions about the Life of Christ and about St. Francis, and now that he is retired we trust he will publish them". This volume is well worth possession as a compact record of the Evangelical genius. But even more, we delight to own it so that in this small way we, too, can honor one whose kindly smile, warm friendship and wise advice those who studied with him will always cherish.

**GOD AND HIS PEOPLE, The Pastoral Series, Course A. The Rev. F. R. Godolphin and E. H. Salter. Morehouse-Gorham Company, New York City. 1943. 204 pages. $1.25.**

This is a course on the teaching of the Old Testament. Like all the other courses of The Pastoral Series, it is based on the catechetical method. It is designed to be used with a work book. Whether it is wise to teach the Old Testament in the order in which the books appear rather than in their true chronological order is a matter open to debate. However, the sad lack of knowledge on the part of our children, concerning the Old Testament, makes us welcome any new course which promises to be useful.

---

## WHAT THE CHAPLAINS NEED

(Continued from page 6)

alone have the authority and alone can attend to any evidences of persecution or discrimination. No one wants church officials coming around defending anything. We want them spending something, freely giving the life of the Church through the chaplains to the men.

It is going to be hard to set up such a ministry. Yes, but at least the money isn't lacking. A perfectly definite offer of funds to get this started was made by responsible business men in March, 1943, and only recently the head of a large corporation pointed out that his and many other corporations would give out of corporate funds to such work if it was interdenominational.

The harsh truth is that what is lacking is official imagination and perspective in putting first things first. Perhaps we are thinking too much in terms of the last war, and there is almost no connection between numbers of chaplains and opportunities for chaplains in the two wars.

A letter from an Air Corps chaplain sums it up:

"To me much of the recent publicity about our Christian offensives and China as the place of our greatest Christian opportunity, is just so much romantic sentimentality. Frankly, the place of greatest Christian opportunity for our Church is with every man and woman in the armed services.

"This opportunity is stupendous, and real. But our Church is, as ever, timid, withdrawing, self-effacing, slow and unrealistic. I would seriously suggest that almost any staff officer in the army or navy has more vision and imagination than the average clergyman. And that almost any person on duty with the air corps has more potential understanding of the missionary work of the Church and more easily thinks in terms of world-wide activity, than the good people of our Church who support the missionary work.

"We keep talking about the 'magnitude' of the task of supervising our chaplains in the army and navy and the colleges of the United States and all over the world. This is a 'magnitude' which has long since been routine for the armed services. Here in my own office, as a minute example, I am personally responsible for religious work in 110 establishments situated all over the eastern United States. I have four assistant chaplains, who visit every station once every month. Is this the kind of supervision which is supposed to be impossible?

"I fear that our Christian offensive will never capture the imagination of our people, unless there is evident in our planning, a new fresh breath and shouting song of real vision and direction. In historical terms, this is a fateful time in which to focus our attention chiefly on India and China. I pray that the day will not arrive when we shall see that we have gained strong footholds in India and China, and in the meantime, have lost the fortress of young men and women in our own land."

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### BETHLEHEM

Without, the far and chill star-shine,
Within, the warm breath of the kine,
Sweet with stored yield of vale and hill
Round Bethlehem, now winter-still;
Toward Thee they turned their soft, kind eyes,
Watching, with gentle, mute surprise,
The tender, tiny thing that lay
In safe content upon their hay.

Oh, Saviour, who didst leave Thy throne
Of glory for the sad and lone,
Give us to save from all despite
Such voiceless ones as watched that night;
Give hearts to fend for all the weak
Defenseless ones that cannot speak,
They that on man's compassion wait,
Oh, Thou, the All-Compassionate!

—Minnie Upton, in Our Dumb Animals.

* * *

### WILLIAM THE CONQUEROR

Billy like history, especially the early history of Great Britain.

"Daddy," he said one day, "I've been reading about William the Conqueror, and say! he really did big things. I wish I could succeed like that."

"Maybe you can," encouraged his father.

"Maybe some day. But it's a long time to wait. I'd like to begin right now."

"Well, why not? I read where some successful boy's leader told his group of boys not to wait to be a successful man—to be a successful boy."

"Yes, but how? I don't have any way to make much money."

"It doesn't take money to succeed in some things."

"But I don't have time to do anything big. I have to go to school."

"Too bad," grinned daddy. "But did it ever occur to you that that might be one way to succeed? For one thing, it's preparing you for future accomplishments. Then, if you study hard and don't cheat in exams, you're being right now a successful student."

"Yes, and what else could I do?"

"You might try being a successful choreboy. Mother would like that."

"But I'd rather conquer something."

"Don't you see, in both cases, you would be conquering laziness."

"That's right," beamed Billy. "And say! you know what? My name's William, too, so I'm going to be a William, the Conqueror."

"I have an idea. Take a sheet of paper, and write at the top: 'William, the Conqueror.' Then underneath, make a list of what you are going to conquer. You can start the list with the word 'laziness'."

Billy got the paper and wrote down what had been suggested. Then he sat pencil in hand. "I can't think of anything else."

"Are you that near being perfect?" teased his father. "What about being angry?"

So Billy wrote down "temper". "And sometimes," he admitted honestly, "I don't exactly tell the truth. That doesn't suit William, the Conqueror".

"Of course not. Write 'untruthfulness'. And it is easy to refuse when other boys want you to sneak out nights, or take a dare, or something else you know you shouldn't".

Billy shook his head. "But how shall I put it? Conqueror of what?"

Daddy thought for a moment and then suggested, "You might write 'Fear of what people think'. If you can conquer that, with God's help, you'll be a really brave boy. It's harder to face a sneering classmate than a cannon".

"I know," said Billy understandingly. "They think you're a sissy if you refuse, but I'll try to be braver after this, for it wouldn't do for William the Conqueror to be a coward."—From The Young Crusader.

* * *

### THE KING'S MESSENGER

When your hands or face or clothes are dirty, what does your mother use to make them clean again? Water, of course.

But there are stains of sin on our hearts which only Jesus can take away. The washing called baptism is a sign that the sin-stains have been washed away from people's hearts and they are made clean and white.

The book of Mark begins as if the curtain were suddenly drawn, and a tall, gaunt, desert-loving man stands before us. He makes us think of Elijah, the stern prophet of the Old Testament.

In the book of Malachi—the last book of the Old Testament—we read about this stern-faced man of the desert. Malachi tells about the Coming One—the Messiah. "But," he says, "God will first send into the world a man like Elijah."

Four hundred years had passed since Malachi died, and now at last had come "Elijah". His real name was John.

For a long time John had lived alone in the desert, where he could think and pray to God. Then, some way the people in the cities found out that he was there. Perhaps travelers through the desert had stopped to talk to him, and then had told their friends in the cities about him.

Soon great crowds of people were traveling miles out into the hot desert to see this strange man and hear him talk. He was a preacher, and he said things that they had never heard before.

"How strange he looks," said the people to one another. "See the clothes he wears—made out of coarse cloth woven from camel's hair—such as the poorest people have. And they say he has nothing to eat except what he finds here in the desert—locusts and wild honey. How could a man sent from God be like that?"

"Perhaps he is the Coming One whom God has promised," said others. "Let's ask him."

They found him alone, sitting on the bank of the river, looking far out over the desert and thinking of God.

"Are you the Coming One?" asked one timidly.

John started.

"No!" he exclaimed. "You must never think that. You know the shoestrings of great people are fastened by slaves. The Coming One is so much greater than I, that I am not good enough to stoop down and untie His shoestrings for Him."

In that Eastern land, when a king was going on a journey, he sent a messenger ahead to have the people make the roads ready for him to pass over. Sometimes roads had to be made where there were none before.

"I am the King's messenger," said John. "God has sent me to have you make the roads ready for Him. Prepare the way of the Lord! Make His paths straight! Every valley must be filled up, and every mountain must be made level. And the crooked places must be made straight, and the rough places must be made smooth."

Of course, the high and low and crooked and rough places were in people's hearts. How could they make them level and straight?

Some of these people had taken money away from the poor. Some were soldiers who had treated people roughly, and grumbled about their wages. All had done wrong. The only way they could make a smooth path in their hearts for King Jesus to pass over was to tell out these wrong things and ask God to forgive them.

"And that is exactly what you must do," said John sternly.

"We are doing it," said some. "Will

(Continued on page 15)

# A WEEKLY REVIEW OF THE NEWS

## *December Meeting National Council*

**All Members of Council Appointed to Forward in Service Committee**

New York, N. Y.—The December meeting of National Council, December 7-9, brought the largest number of new members in many years. Presiding Bishop Tucker introduced the members who took their seats for the first time, nearly a third of the total Council membership. Members elected since last Council meeting are: the Rev. John Huess, Jr., Evanston, Ill.; the Rt. Rev. Charles C. J. Carpenter, Alabama; the Very Rev. Elwood L. Haines, Louisville; the Rev. John E. Hines, Houston, Texas; the Rev. Jackson A. Dyckman, Brooklyn; Mr. E. Townsend Look, New York; Mr. Alexander Whiteside, Boston; Mrs. John E. Hill, Philadelphia; Miss Anne W. Patton, San Marino, Calif., and Bishop Harry T. Moore, of Dallas, elected by the Seventh Province.

Aid to British Missions, it was announced, will be for this year in the Yun-Kwei field, i. e., Yunnan Province and Kweichow Province, China, under Bishops Hall and Tsu; work in the Southwestern Pacific, conducted by the Church of England in New Zealand and Australia, including New Guinea and the Solomons; additional aid in the Diocese of Dornakal, India; and certain other areas still under consideration in the British West Indies.

In order to make more effective Forward in Service, Bishop Tucker stated that there is need for coordination of Forward in Service plans with the general program of the Church in parish, diocese, nation and world. The Presiding Bishop appoints the members of the Forward in Service Committee, and Bishop Tucker announced his appointment of all the members of the National Council. He announced also that between meetings of the whole body, plans and decisions concerning Forward in Service will continue to be in the hands of the Presiding Bishop, but that he will be advised and assisted by an executive committee consisting of the officers of the Council, heads of Departments and Divisions, executive secretary of the Woman's Auxiliary, executive director of the Presiding Bishop's Committee on Laymen's Work, secretary in charge of Rural Work, secretary in charge of Negro work, and the executive secretary of Forward in Service.

Special emphasis of Forward in Service for the period September 1944-September 1945 is to be International and Inter-racial Understanding. Council so voted sitting as the Forward in Service Committee.

No action was taken on the matter of a deputation to England and to Russia. Bishop Tucker said there are several unresolved difficulties, among them the matter of financing, securing official permissions, and difficulties of travel.

Council confirmed the appointment of the Rev. LeRoy Burroughs of Ames, Iowa, as associate secretary for college work in the Sixth Province, and that of the Rev. Almus Thorpe of Columbus, Ohio, for the same work in the Fifth Province.

Council was informed that the Division of College work has been able to assist in the re-location of 44 Japanese-American students. All are members of the Episcopal Church, and they have been placed in secondary schools and colleges. The Division has assisted also in placing a number of students of other faiths.

The Report to the Church which followed General Convention was reported a complete success. It was made in 74 dioceses, and reports from the visiting speakers, it was said, indicate determination in all parts of the Church to work earnestly to achieve the new increased budget.

**Post-War Reconstruction Fund**

Council discussed the establishment of a post-war Reconstruction Fund. It was decided that the fund shall be set up at once, and that contributions from individuals or parishes will be received, but that the Council will not inaugurate a campaign for the Fund at present, deferring such action until needs may be discerned more clearly.

The United Church Canvass, Bishop Henry W. Hobson told National Council, is more successful this year than last. It is being used in more cities, and in more of the larger cities.

The Bishop Rowe Memorial Building Fund, it was announced, has reached a total of $38,500. The goal for building and small endowment for maintenance is $55,000.

**Japanese-Americans**

Dr. George A. Wieland, director of the department of Home Missions, reported to Council that Churches are cooperating splendidly in the resettlement of Japanese-Americans. He said that 16,000 such citizens have been resettled in private employment; 5,000 more are out of relocation centers on seasonal employment passes, and there are 10,000 Japanese-Americans in the United States armed forces.

**Relief Fund**

The Presiding Bishop's Fund for World Relief has received and disbursed, January 1 to November 1, 1943, $113,218.16, which includes the gift of $25,000 from the Woman's Auxiliary. General Convention authorized an Advent Call on behalf of this fund, which is aiding more than 30 accredited relief agencies, and Council was urged to do everything possible to keep before the people of the Church this means of aiding the needy in all parts of the world.

The Rev. Dr. Almon R. Pepper, for Christian Social Relations, reported that at present there are 28 Episcopal Church workers in 21 dioceses receiving aid from the general Church in war industry areas. In addition the general Church is assisting 24 interdenominational workers in ten States.

Visitors to National Council included Bishop Lloyd Craighill, just repatriated after a long period of internment in Changhai; Bishop-elect Harry S. Kennedy, who will be consecrated for

(Continued on page 15)

## *National W. A. Board Meets*

**Assignment of U. T. O. for New Buildings Voted**

New York, N. Y.—One of the most agreeable duties of the Woman's Auxiliary national executive board, which held its regular meeting in New York December 3-6, would be the assignment of money which the Triennial Meeting voted from the 1943 United Thank Offering for new buildings, if the applications for building funds did not so far exceed the sum available. The satisfaction of choosing a few is offset by regret at refusing others.

The Triennial voted $85,000 for buildings. On recommendation of the board's United Thank Offering committee, after discussion with the home and overseas departments of the National Council, the board voted:

Toward a new church at Conway, Ark., a town with three colleges, one of which is now used by Wacs—$1,500. The priest in charge is holding duplicate services on Sundays and begs people not to come more than once a Sunday.

Toward a church for each of two growing towns in Eastern Oregon, Milton and Prineville—$1,000 each.

For a building at Bishop Payne Divinity School, Petersburg, Va., the last $15,000 of $22,000 needed.

A new unit for St. Paul's School for girls at Walla Walla, Wash., a school serving a wide region, with a strongly missionary and Church-centered program—$12,500.

Toward replacing the main building of the John Moncure Negro High School, Millers Tavern, Va., burned a year ago—$5,000.

For small buildings to be secured as needed when opening up new Negro activity in the near future, in connection with the work of the Rev. Bravid W. Harris, National Council secretary for Negro work—$6,000.

For a parish hall, St. Peter's Church, La Boca, Canal Zone, where an active congregation of nearly 800 West Indian communicants have no place but the church for their activities—$5,000.

Toward a new church for St. Christopher's Mission, Rio Abajo, Panama, work started in a saloon four years ago, for a new and growing community of West Indians moving out from a congested section of old Panama City—$15,000.

Half the cost of a school at Kathaguden, India, diocese of Dornakal, the other half having been given from the Youth Offering—$1,000.

To enlarge the parish hall of All Saints Church, Charlotte Amalie, Virgin Islands, where, among other events, a church school of 800 has to meet in two crowded sections, morning and afternoon—$20,000.

The board voted the last of the equipment and repair item from the 1940 United Thank Offering, the former to aid three missionaries, in Duluth.

(Continued on page 14)

# National Day Of Prayer

**Roosevelt Sets New Year Day As a Fitting Day for the Nation to Pray**

Washington. — President Roosevelt has proclaimed January 1 as a National Day of Prayer for "strength and guidance for the problems of widening warfare and for the responsibilities of increasing victory."

The text of the proclamation, made public yesterday by the White House, follows:

"At the end of the year of 1943, which has not only made manifest the devotion and courage of our nation's sons but has also crowned their efforts with brilliant success on every battle-front, it is fitting that we set aside a day of prayer to give thanks to Almighty God for his constant providence over us in every hour of national peace and national peril.

**"Fitting That We Pray"**

"At the beginning of the New Year, 1944, which now lies before us, it is fitting that we pray to be preserved from false pride of accomplishment and from wilful neglect of the last measure of public and private sacrifice necessary to attain final victory and peace.

"May we humbly seek strength and guidance for the problems of widening warfare and for the responsibilities of increasing victory. May we find in the infinite mercy of the God of our fathers some measure of comfort for the personal anxieties of separation and anguish of bereavement.

"Now, therefore, I, Franklin D. Roosevelt, President of the United States of America, do hereby appoint Saturday, the first day of January, 1944, as a day of prayer for all of us, in our churches, in our homes, and in our hearts, those of us who walk in the familiar paths of home, those who fight on the wide battle fields of the world, those who go down to the sea in ships, and those who ride in the air on wings."

* * *

**STUDENTS STUDYING RUSSIAN AND CHINESE LANGUAGES**

Wheaton, Ill.—Anticipating a great era of world-wide missionary endeavor following the war, students at Wheaton College, Wheaton, Ill., are preparing now for service in Russia and China by studying the languages of those countries as extra-curricular activities.

A class in Russian was organized following an address by the Rev. Basil A. Malof, president of the Russian Gospel Movement, before the Wheaton chapter of the Foreign Missions Fellowship. The Rev. Mr. Malof, an exiled Russian missionary now living in Wheaton, teaches three weekly classes with a total enrollment of fifteen. He is giving his time and effort without charge as "part payment in appreciation for the lease-lend aid which the United States is sending Russia".

At present Mr. Malof is aiming merely to familiarize the students with the peculiarities of Russian characters and pronunciation. Soon they will be speaking stock phrases like "Good morning" and "How are you?" in the language of Stalin. Within a year Mr. Malof hopes to have them reading Russian text.

The inauguration of the Russian class was a challenge to the four Chinese students on the campus. They immediately organized a class in Chinese, choosing Edward Leung and Andrew Yang as teachers. Fifteen students have enrolled in the class, the majority coming from the three American-born and the five Hawaiian-born Chinese students at Wheaton.

Several years ago Dr. James R. Graham, a missionary who is an able Chinese linguist, organized a class in Chinese while a member of the Wheaton faculty. The present teachers aim to have their students reading newspapers and writing letters in Chinese within a year.

* * *

**MOSCOW PLANS FOR TRAINING OF CLERGY**

Moscow.—The Holy Synod of the Russian Orthodox Church recently decided to establish a Theological Institute in Moscow for the training of clergymen in all the bishoprics of the Soviet Union it was disclosed yesterday.

The Synod's project would reestablish theological schools for the first time since the revolution.

The Synod's announcement said the curriculum will consist of the usual subjects taught before the revolution, plus canon law and the constitution of the USSR. Libraries and reading rooms will be organized throughout the country.

Students must be of "proper religious and moral background" and determined to serve the Church for life. Tuition will be free and the students will receive stipends from the Church.

**$295,407.82 TO BE COLLECTER IN DECEMBER**

This is the sum remaining to be collected in the closing month of the year if the full amount of the Expectations of the dioceses and districts is to be realized. It is a large amount but not a staggering one in view of the fine progress which has been made by such a large proportion of the dioceses in keeping their collections and remittances up to date.

Quite a large number of dioceses and districts have already equalled or exceeded their Expectations for the year. We thank them and assure them that any further remittances they may make can be put to good use in furthering the missionary cause. The 1943 budget was only balanced by an agreement to use the principal of available special gifts and legacies to the extent necessary. Any overpayments on Expectations will release part of this legacy money for other needs.

**British Missions**

Some increase in receipts for this purpose took place in November and it is important that all "Specials" for this purpose be remitted promptly. Our gift for this purpose in 1943 is still far below $100,000.

Faithfully yours,
Lewis B. Franklin,
6 Dec., 1943 Treasurer.

# Repatriates Guests Of National Council

**After 64 Days at Sea and Six Years of War Faces Have Smiles Which Would Reach China**

New York, N. Y.—Smiles that were visible on the faces of the China repatriates from the Gripsholm, lunching with their families and friends as guests of the National Council's overseas department, in New York on December 4, at the National Arts Club, if placed end to end would have reached over to those still in China and back again. The friends and relatives who knew how the repatriates should look normally said that most of them were thin, but to the average eye they looked strong and flourishing.

All but a few who were unavoidably out of town were at the celebration of the Holy Communion, for which Calvary Church, next door to Church headquarters, was kindly loaned, as the congregation of more than 100 was beyond the capacity of the headquarters chapel. Bishop Tucker was celebrant, assisted by Bishop W. P. Roberts, of Shanghai, and Bishop Lloyd R. Craighill, of Anking.

The repatriates had had sixty-four days at sea, preceded by six years of life in an invaded country, six years of war. For the past eleven months they had been living in internment camps in or near Shanghai. Much of that story remains to be told but in general, as the two bishops reported, the internment was "an interesting experience and not too difficult". Those at the Pootung camp formed an alumni association and resolved to hold future annual picnics at Pootung during which they would eat all the good things they had a tendency to think about while interned. Bishop Roberts added that on boarding the Gripsholm at Goa, they found a buffet lunch spread on the deck which included all the kinds of food they had been dreaming about.

Ellis Tucker and others from St. John's University faculty ran a university in the camp, with some 700 students attending. Dr. Walter Pott, of St. Luke's and St. Elizabeth's Hospital, Shanghai, was medical director here, and Dr. Harry B. Taylor, of St. James Hospital, Anking, was medical director for the Ash camp—named not for ash heaps, it seems, but for ash trees.

Of the present status of the Shanghai diocese, Bishop Roberts reported St. John's running with 3,000 students and no interference. "We have academic freedom." St. Luke's and St. Elizabeth's are running under Chinese management. In the cities, most of the Church property, though not all, is occupied by the Japanese military and the congregations are worshipping in houses. Most of the country stations are active, undisturbed. "Future opportunity for the Chinese Church," the Bishop stated, "is unlimited."

In the occupied section of the Anking diocese, Bishop Craighill spoke particularly of the Rev. Graham Kwei and the continuing congregation at Anking, where Bishop E. S. Yu, now in charge at Shanghai, visited a few months ago,

(Continued on page 14)

# *Bishop Unwilling To Talk*

### Prefers Not to Tell About Internment by Japanese

New York, N. Y.—Bishop William P. Roberts, who returned on the Gripsholm, is unwilling for various good reasons, to say very much about the experiences of his seven-months' internment by the Japanese, but he is very willing to tell of the Church in China, and of his confidence in its stability and dependability.

Declining to say anything about his treatment in a prison camp, the Bishop said, "Our chief interest and concern is not with ourselves, but with the Chinese Christian Church. We hope that our many friends in America will not be so much interested in what happened to us that they will forget that to which we have consecrated our lives, the upbuilding of the Christian Church in China. The report we bring back on this subject is a cheering one. The work of our Mission and the work of the Chinese Church have always gone hand in hand as one work. Since our internment and repatriation all this work has necessarily been assumed by our Chinese colleagues and the native Church.

"In the District of Shanghai, Bishop E. S. Yu and his Standing Committee form one of the strongest groups of men that one could find in all China. We have the utmost confidence in their ability and loyalty. They are shouldering their new responsibilities with great courage.

"In spite of difficulties there are many encouraging things. Although our property in Nanking City, in Hangchow, Wusih, Soochow, Changsu and Woosung has been taken from the Chinese Church, our other centers have not been greatly molested. All together there is a total of 35 churches or chapels that carry on with their regular weekly worship and work. In the places where the property has been taken from them, the congregations are meeting in other quarters. One or two of the older Chinese clergy have been retired, but so far as I know not one has left the work of the Church and they are remaining with their people to lead them through these hard times.

"Our two hospitals in Shanghai are carrying on without molestation and in a free Christian way, and are meeting all expenses. St. Luke's has about 100 beds and St. Elizabeth's about 300.

"Most of our educational work is going forward freely. Some parish schools have had to close but not many. Soochow Academy is still carrying on in Shanghai. On St. John's University compound there are nearly 3,000 students under instruction—300 in the primary school, 200 girls at St. Mary's, 550 boys in St. John's Middle School, and about 2,000 in the University, of whom 150 are medical students. This is an amazing increase in numbers. It has been an untold blessing to the youth of Shanghai and China generally that St. John's has been permitted to carry on, and with complete academic and religious freedom. Our Chinese colleagues are pledged to close the University rather than compromise in any matter of principle."

Bishop Roberts expressed concern about five of his Shanghai workers who were sent to the Philippines when war threatened, but feels that there is good possibility that they may be repatriated during the next six months.

* * *

### DR. YOUNG RESIGNS VICARATE FOR PROFESSORSHIP

Philadelphia, Pa.—The Rev. Dr. Edgar C. Young, for 27 years Vicar of the Phillips Brooks Memorial Chapel, this City, a chapel of Holy Trinity Parish, has resigned his vicarate and has accepted the full-time professorship of Old and New Testament Literature at the Bishop Payne Divinity School, Petersburg, Va. He will begin his work there at the start of the next semester in January, 1944.

Dr. Young is a graduate of the Temple University Teachers' College with a B. Sc. in Education; of New York University with an M. A. degree; of the General Theological Seminary, New York City, in 1915, winning in that year the George Cabot award for excellent reading of the services of the Church, and receiving the S. T. B. in 1917. He continued his studies at the Philadelphia Divinity School and the University of Pennsylvania, and he received his S. T. M. from the former School in 1922, followed later by a Th. D. (in course) from the Philadelphia Divinity School. He has also been honored with an honorary D. D. degree by both Wilberforce University, Xenia, Ohio, and Morgan State College, Baltimore, Md. He was ordained priest by the late Rt. Rev. Philip M. Rhinelander, D. D., bishop of Pennsylvania in 1916.

He leaves a very missionary-minded congregation of our colored brethren, with good schools and a devoted group of people as communicants of this diocese. While in this diocese he has served as a member of the Department of the Christian Social Relations, of the Department of Religious Education, of the Commission on Church Schools, the Commission on Recruiting for the Ministry, a Vice-President of the St. John's Settlement House, and as an Examining Chaplain of the diocese. For over ten years he has been Instructor of Old and New Testaments at the Southwest Training School for Church School teachers (interdenominational), and as Lecturer for many summers at the Provincial Summer School held at Lawrenceville, Va. He married Myra Jeannette Reynolds, of this city, and they have six children: three sons, Kenneth, in Sicily; Harold, in Guadalcanal, and Stanley in Camp at home, are serving in the Army, and one son is still in High School.

* * *

### DIOCESE OF MASSACHUSETTS

#### Qualified Lay Readers Receive Commissions

Boston, Mass.—Bishop Henry Knox Sherrill commissioned a group of 23 lay readers on November 30 in the Chapel of the Diocesan House. Behind this announcement lies all the effort of recent years to raise the calling of lay reader into one of dignity, executed with development of each man's powers through the special courses for lay readers in the diocesan schools conducted by the Department of Religious Education of the Diocese of Massachusetts. These courses cover the Prayer Book and Bible and training of the voice as essential features.

This recent gathering on St. Andrew's Day opened with a supper before the group moved to the Chapel, where they were presented to the Bishop by the Rev. Wilbur J. Kingwill, chairman of the Diocesan Commission on Lay Readers. Among those present were the members of the Commission and the instructors of the Diocesan School courses.

In addition, other lay readers who have been licensed for many years and who have now qualified under the new arrangements, were also commissioned.

#### Looking Ahead to Training of Boys and Girls

Boston, Mass.—A forward look to the religious training of boys and girls in the years ahead of them was the subject of an address by Dr. Franklin P. Hawkes, superintendent of schools in Springfield, Massachusetts, at the 39th annual meeting of the Church School Union of the diocese in the Assembly Hall of the Diocesan House, on the afternoon of November 28. Church School teachers, officers, parents of pupils, and some of the clergy gathered for the occasion, which included a brief business meeting and ended with discussion groups and tea.

Dr. Hawkes' argument was that a change in the religious perspective is necessary and substantiated it by listing four factors:

1. Boys and girls are becoming more and more economically maladjusted. Religion must be made vital to them so that they realize they have a life to live and not merely a million to make.

2. They are becoming more and more emotionally unstable. The Church can most satisfactorily work out this problem in common with other community agencies.

3. Youth is religiously aroused. The deep question is whether or not we can meet the religious needs in answer to their experience when our young men and women in the service of their country return home.

4. Youth has a suspended judgment. They must be taught that the things most worthwhile are the things that no one can take away from them.

Five needs of today's youth were then given: Bearings, in and by religious education; willingness and desire to seek advice from teachers of religion; control based on security and the removal of fear by substitution of something constructive in its place; example, Participation.

The gist of Dr. Hawkes' thesis was that God has a plan for our lives. It is our duty to find that plan,—not first to earn a living, not first to find a job, but first of all to be as near the Master as we can.

The discussion groups,—arranged for those teaching Junior and High School ages; Juniors, and Kindergarten and Primary,—were led respectively by Dr. Hawkes, the Rev. Gardiner Monks, headmaster of the Lenox School, and Miss Lillian Boyd, of the Massachusetts diocesan Department of Religious Education.

The president of the Church School Union, the Rev. Halsey I. Andrews, appointed by the Bishop of the Diocese, remains in office. Others elected to serve as representatives of the Church School Union on the diocesan Department of Religious Education were the Rev. Messrs. Laurence H. Blackburn and Howard M. Lowell, and Mr. George E. Wheatley.

**BISHOP OF HAITI CONSECRATED**

**The Very Rev. Charles Alfred Voegeli,** Bishop of the Missionary District of Haiti, was consecrated at St. Peter's Church, Morristown, N. J., Thursday, December 16, at 10:30 A. M.

Presiding Bishop Tucker was the Consecrator, with the Rt. Rev. Benjamin M. Washburn, of Newark, and the Rt. Rev. G. Ashton Oldham, of Albany, as co-consecrators.

Dean Voegeli was presented by the Rt. Rev. Theodore R. Ludlow, suffragan of Newark, and the Rt. Rev. Spence Burton, bishop of the Church of England, district of Nassau. Bishop Washburn preached the sermon.

Attending Presbyters were the Rev. J. Foster Savage, Norwood, N. J., and the Rev. C. A. Simpson, of the General Seminary faculty. The Litany was read by the Rt. Rev. Charles K. Gilbert, suffragan of New York, and the Rev. Dr. John H. Fitzgerald was registrar.

Dean Voegeli has been in charge of the Cathedral of St. Luke, in the Panama Canal Zone since 1938.

* * *

**BISHOP-ELECT SUMNER WALTERS' CONSECRATION SET FOR JAN. 8**

New York, N. Y.—The Presiding Bishop has taken order for the consecration of the Rev. Sumner Walters, bishop-elect of the missionary district of San Joaquin.

Bishop Tucker will officiate at the service which will be held in St. James Cathedral, Fresno, California, at 10:30 A. M., January 6, 1944.

Co-consecrators will be the Rt. Rev. Louis C. Sanford, retired bishop of San Joaquin, and the Rt. Rev. W. Bertrand Stevens, bishop of Los Angeles.

The bishop-elect will be presented by the Rt. Rev. Edward L. Parsons, retired bishop of California, and the Rt. Rev. Benjamin D. Dagwell, bishop of Oregon. Bishop Karl M. Block, of California, will be the preacher.

The attending presbyters will be the Ven. Rex A. Barron, of Sacramento, and the Rev. Canon John P. Craine, of San Francisco.

Bishop Stevens will read the Litany, and the Rev. Arthur L. Walters, Reedley, California, will serve as Deputy Registrar.

* * *

**CONSECRATION OF BISHOP OF HONOLULU, JAN. 11**

New York, N. Y.—The Presiding Bishop has taken order for the consecration of the Rev. Harry Sherbourne Kennedy, bishop-elect of the Missionary District of Honolulu, which will take place in Grace Church, Colorado Springs, Colorado, January 11, 1944, at 10 A. M. The Presiding Bishop will be the chief consecrator. Co-consecrators will be the Rt. Rev. Fred Ingley, Bishop of Colorado, and the Rt. Rev. Walter Mitchell, Bishop of Arizona.

The presenting Bishops will be the Rt. Rev. Everett H. Jones, Bishop of West Texas and the Rt. Rev. S. Harrington Littell, former Bishop of Honolulu.

The consecration sermon will be preached by the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, and the attending presbyters will be the Rev. J. Lindsay Patton, and the Rev. Marius Lindloff, both of Berkeley, California.

The Rt. Rev. Benjamin D. Dagwell will read the Litany, and the Rev. Charles H. Brady of Denver will be deputy Registrar.

# Personal Notes Of Interest

**The Rev. Val H. Sessions, D. D.,** rector of the Bolton Field, Bolton, Mississippi, has resigned as rector of St. Columb's, of Jackson, on account of ill health. The Rev. Paul E. Engle from Lockhart, Texas, has taken his place.

The following letter was sent him by his congregation:

"We, the members of St. Columb's Parish, wish to express to you our love and appreciation for the untiring efforts, both spiritually and physically that you have rendered us. We realize that without you there would not be a St. Columb's. We pray that God in His goodness may restore you to your former good health and many more years of service in His Name." Signed by practically every member of the congregation.

---

**The Rev. L. R. S. Ferguson,** formerly locum tenens of Christ Church, Leed, S. D., is to be locum tenens of Grace Church, Huron, S. D. New address Huron, S. D.

---

**The Very Rev. Thomas Hill Carson,** formerly rector of Christ Church, Greensburg, Pa., is now dean of St. Stephen's Cathedral, Harrisburg, Pa. He assumed his new charge November 25. Address: 215 North Front St., Harrisburg, Pa.

---

**OCT.-NOV. APPOINTMENTS**
**By the Army and Navy Commission**

Carty, Denzil A., Craig, Herbert S., Edwards, John H., Higgins, George V., Kellermann, Joseph L., Matthews, Thomas S., McNeil, Walter W., Jr., Taylor, Oscar C., Wilson, Stanley.

**Separations**

Tucker, Royal K., retired.

**Promotions**
**First Lieutenant to Captain**

Bierck, Walter H., Bowers, John E., Chamberlain, Oren V. T., Clingman, Robert C., Fenwick, Lawrence M., Hauser, Roscoe C., Jr., Henning, Donald G. L., Hill, Gilbert K., Kippenbrock, Michael J., Littell, Edward M., Magnan, Thomas W. B., Man, Robert M., Smith, Donald G., Wood, George B.

**Captain to Major**

Sagar, John.

**Lieutenant Colonel to Colonel**

Webster, J. Burt.

---

**ORDINATIONS**
**Priests**

**The Rev. Malcolm Marshall** was ordained to the priesthood on St. Andrew's Day by Bishop Powell of Maryland, acting for the Missionary Bishop of Arizona, at St. Alban's Church, Washington, D. C. The sermon was preached by the Rev. C. T. Warner, Rector of the parish. The Rev. Peyton R. Williams was the presenter. The Rev. Mr. Marshall will remain as assistant at St. Alban's Church, Washington, D. C.

---

**John Richard Caton** was ordained in St. Thomas' Church, Sturgis, S. D., by the Rt. Rev. W. Blair Roberts, Bishop of South Dakota. He was presented by the Rev. Z. T. Vincent. The sermon was preached by the Rev. Dallas Shaw. He is to be assistant priest on the Corn Creek Indian Mission, S. D. Address, Martin, S. D.

---

**The Rev. Edgar Bolling Robertson** was advanced to the priesthood on St. Andrew's Day, November 30, in St. James' Church, Boydton, Va., by the Rt. Rev. William A. Brown, D. D., LL.D. The sermon was preached by the Rev. E. Felix Kloman, of Philadelphia. The Rev. Mr. Robertson was presented by the Ven. Norman E. Taylor. The Litany was read by the Rev. Morton Townsend. The Epistle by the Rev. Emmett Hoy and the Gospel by Rev. Leon N. Laylor. The veni creator Spiritus was sung by the Rev. Alfred L. Alley. Others who assisted in the laying on of hands were the Rev. Messrs. P. H. Sloan, J. H. Lloyd, D. D., Frederick A. Sapp and Thomas G. Faulkner. In the procession were the Rev. Messrs. John Bonner and Robert Cox. The choir, with Mrs. W. G. Baptist at the organ, was composed of representatives from the choirs of the various churches in Mecklenburg County over which Mr. Robertson has charge. After the service a buffet luncheon was served in the Boydton Town Hall.

For the past year the Rev. Mr. Robertson has been deacon in charge of churches in Mecklenburg County. As priest, he will remain in his present Cure.

---

**The Rev. Bancroft R. Smith,** curate of Grace Church, New Bedford, Mass., was ordained to the priesthood by the Rt. Rev. Henry Knox Sherrill in that church on November 28. The Rev. Howard M. Lowell, rector, presented the candidate, and the Rev. Massey H. Shepherd, Jr., preached the sermon.

---

**Deacons**

On St. Andrew's Day, in the Cathedral of All Saints, Albany, N. Y., the Rt. Rev. G. Ashton Oldham ordained to the diaconate **Mr. Harry Grant Campbell, Jr.,** of Cooperstown, N. Y. He was presented by his rector, the Rev. Jackson L. Cole.

Bishop Oldham preached the sermon, and others participating in the ordination service were Dean Howard S. Kennedy and the Rev. Rees Hay, of the Cathedral, and the Rev. George A. Taylor, rector of St. Paul's, Albany, whose curate Mr. Campbell will be after completing several weeks' work at Berkeley Seminary.

---

**Mr. W. A. Chamberlain, Jr.,** was ordained to the diaconate by the Rt. Rev. Alexander Mann, D. D., in Epiphany Church, Bellevue, on Sunday, November 28.

* * *

**LETTERS TO EDITOR**

(Continued from page 2)

spiritual" manner. Again, the sacrament of the Lord's Supper is not to be "reserved", "carried about", "lifted up", or "worshipped"—since all this is "repugnant to Scripture"; "overthroweth the nature of a sacrament" and "giveth occasion to many superstitions".

I have asked my critics, whose letters are unworthy of fellow-ministers, to cite the records of this Church, to prove my irregularity—and they merely sputter and explode with emotional bias! I want light—not heat!

Thos. F. Opie.

Great Barrington, Mass.

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

WANTED, BY REFINED MIDDLE-AGED lady, position as companion-helper to lady or young person. Episcopalian, kind disposition. Address "M," care of Southern Churchman.

WANTED, REFINED LADY TO KEEP house and take care of middleaged man. Home, oilburning heat, electrical equipments, hot water summer and winter hookup. Located on highway near Baptist, Episcopal, and Methodist churches. References exchanged. E. M., New. Saluda, Va.

**LEPER MISSION**
**June, July, August, September to October 15, 1943**

| | |
|---|---|
| Mr. and Mrs. Fred Grimmel, Richmond (Pete Bank) | $ 5.00 |
| Mr. J. P. Earnest, Richmond | 5.00 |
| Mrs. William C. Latane, Oak Grove, Va. | 1.00 |
| Miss Hanckel's Estate, Charlottesville, Va. | 4.00 |
| Night Branch, Woman's Auxiliary, Diocese of Virginia, Charlottesville, Va. | 10.00 |
| Alexandria, Emmanuel Chapel, Seminary | 50.00 |
| Mrs. W. T. Yancey, Woodville, Va. | 5.00 |
| Miss Mae Stringfellow, Charlottesville, Va. | 1.00 |
| Richmond Federation Church Women | 45.00 |
| Miss Margaret Mason, Woodville, Va. | 5.00 |
| Woman's Auxiliary, Diocese of Virginia, Richmond, St. Paul's Jr. Women | 5.00 |
| Bowling Green, St. Asaph's | 1.25 |
| Richmond, St. Thomas | 5.00 |
| Mrs. Henry Edmunds, Halifax, Va. | 10.00 |
| Miss Margaret Atkinson, Staunton, Va. (For Chaulmoogra Oil) | 10.00 |
| Woman's Auxiliary, Diocese of Virginia, Arlington, Trinity | 2.05 |
| West Point, St. John's | 5.00 |
| Stafford County, Aquia | 2.00 |
| Millwood, Christ Church (Support of two Lepers) | 80.00 |
| Charlottesville, Christ Church | 5.00 |
| Mrs. R. R. Harrison, Richmond, Virginia (Pete Banks), G. F. | 350.00 |
| Woman's Auxiliary, Diocese of Virginia, Gloucester-Ware | 2.00 |
| Millwood, Christ Church (Christmas Fund) | 10.00 |
| Millwood, Christ Church—Support two untainted lepers | 60.00 |
| Mrs. T. W. Meriwether, Miss Evelyn Meriwether, Madison-Connecticut (Pete Banks) to October 15, 1943 | 20.00 |
| Total | $804.30 |

All contributions gratefully acknowledged by

MISS EVELYN P. MERIWETHER,
Pres-Treasurer, Richmond Branch
American Mission to Lepers.

Address:
1009 Floyd Avenue,
Richmond, Virginia.

NOTICE

The American Mission to Lepers, Inc., held their annual meeting at the Henry Hudson Hotel in New York City, October 21-22.

Many interesting speakers were there. Miss Jean Barr, a nurse from China; Rev. P. A. Penner, 40 years at Champa, India; Rev. Clifton Rash, Chaplain at Carville, Louisiana; Mrs. R. Archer, subject—"My Friends at Singapore". Also motion pictures from Chandkuri, India, were shown.

The delegate from the Richmond Branch was Miss Louise Powers, Vice-President Woman's Auxiliary, Diocese of Virginia. Also Mrs. Robert Harrison attended to make an important announcement.

The Christmas Season is approaching. Will you not remember the Lepers in their great need?

## REPATRIATES

(Continued from page 14)

confirming forty-four persons.

Of those remaining in China, whose return on another repatriation trip is hoped for, the two well known invalid people are progressing: Sister Constance, of the Community of the Transfiguration, not yet well enough to have risked this last trip, and Mr. B. W. Lanphear, making a good recovery from an operation in a Shanghai hospital. Miss Laura Clark, of Anking, voluntarily remained behind to stay with Sister Constance. Their camp, where Dr. Harry Taylor was serving, is not too uncomfortable, had better food than some others, and some degree of privacy. Others still interned are reported in good condition, Messrs. R. J. Salmon, George W. Laycock, Foster Teevan, George J. Sullwold, C. W. Harbison and wife, the former Frances MacKinnon; the Fred Browns, Gwen Cooper. Winifred Steward has been ill, but is well cared for.

Present at the service and the lunch and seemingly in fine form were the famous quartet, Misses Elizabeth Falck, Ann Groff, Marion Hurst, three nurses, and Anne Lamberton, hospital secretary and manager. Among other adventures, they will be remembered for their trip over the Burma Road in the lovable little Ford they named Marco Polo; their story, "Marco Polo Rides Again," being one of the best stories from that region. Friends were relieved to learn that Marco Polo had been well placed in a good home.

## TWENTY-ONE OF MISSION STAFF RETURNED

New York, N. Y.—The twenty-one members of the China mission staff who returned on the Gripsholm repatriation ship to the United States, December 1, include: Two bishops, Wm. P. Roberts, of Shanghai, and Lloyd R. Craighill, of Anking. Two physicians, Harry B. Taylor, M. D., of St. James Hospital, Anking, and Walter H. Pott, M. D., of St. Luke's and St. Elizabeth's Hospitals, Shanghai. Five other hospital workers: the Rev. James M. Wilson, manager, and more recently chaplain, of St. Luke's; Anne Lamberton, secretary, and three nurses, Elizabeth Falck, Ann Groff and Marion Hurst. Ten faculty members from St. John's University and Middle School, Shanghai: Montgomery Throop, English literature; James H. Pott, education; John R. Norton, headmaster of the middle school; Donald Roberts, history; Walter H. Taylor, chemistry; Edward H. King, engineering; Ellis Tucker, mathematics; Philip B. Sullivan, economics; Charles E. Perry, history, and Florence J. Sherriff, Ph. D., assistant professor of government. Mrs. Sherriff is not a National Council appointee, but employed by St. John's. Also one other clergyman, the Rev. Hollis S. Smith, of Zangzok, and one deaconess, Katharine Putnam, of Yangchow.

The years of service given to the Church in China by these people and their wives amount to more than five centuries. Their terms range from that of Dr. Harry Taylor, 1905, closely seconded by the Rev. Dr. Montgomery Throop, 1907; to the most recent, Marion Hurst, R. N., 1935, but her years in China, if fewer, have not been uneventful.

* * *

## WEST VIRGINIA

(Continued from page 10)

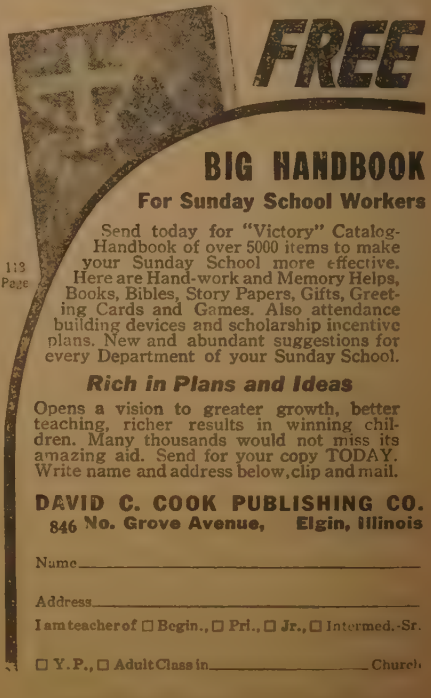
Eastern Oregon and Nebraska; the latter for repairs in Eastern Oregon, Maine and Nevada. Also, drawing on the new repair item in the 1943 Offering, $5,000 was voted for repair of Christ Church, Colon, Canal Zone, and $5,000 for part of extensive renovating now under way at St. Agnes Hospital, Raleigh, N. C.

**First Meeting—Every Member Present**

This was the first meeting of the newly elected board, of whose twenty-one members eleven are serving for the first time. Every member was present, was assigned to a committee and put to work before the first day ended, though more time than usual was given to reports and information that would help orient new members as to the function of the board and its committees and the National Council.

Resolutions from the Triennial Meeting calling for action by the board were noted. Some are already completed action (such as the appointment of two women, Mrs. Henry Hill Pierce of New York and Mrs. Stephen K. Mahon, Toledo, on General Convention's Joint Commission on Holy Matrimony), others are in process or will be dealt with during the triennium.

The printed report of the Triennial Meeting has appeared, called **God's Gift and Our Task** (32 pages, 10 cents, available from the Woman's Auxiliary, 281 Fourth Ave., New York 10). It includes resolutions adopted, with the United Thank Offering budget and the statement of policy for supply work; also the report of the Triennial's Continuation Committee listing suggestions



FREE
BIG HANDBOOK
For Sunday School Workers
Send today for "Victory" Catalog-Handbook of over 5000 items to make your Sunday School more effective. Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Gifts, Greeting Cards and Games. Also attendance building devices and scholarship incentive plans. New and abundant suggestions for every Department of your Sunday School.
Rich in Plans and Ideas
Opens a vision to greater growth, better teaching, richer results in winning children. Many thousands would not miss its amazing aid. Send for your copy TODAY. Write name and address below, clip and mail.
DAVID C. COOK PUBLISHING CO.
846 No. Grove Avenue, Elgin, Illinois
Name
Address
I am teacher of ☐ Begin., ☐ Pri., ☐ Jr., ☐ Intermed.-Sr.
☐ Y.P., ☐ Adult Class in Church

for the "translating the inspiration of the Triennial into action in parish and mission."

**New Committee Chairmen**

New committee chairmen are: United Thank Offering, Miss Alpha B. Nash, Sarasota, Fla.; Personnel, Miss Adelaide T. Case, Cambridge, Mass.; Leadership, Mrs. George E. Judson, San Antonio; Finance, Mrs. George McP. Batte, Berkeley, Calif.; Field, Mrs. Clifford C. Cowin, Cleveland. Chairman of the board for 1943-44 is Mrs. Donald C. Stevenson, Grosse Pointe, Mich.; vice-chairman, Mrs. Roger L. Kingsland, Fairmont, West Va.; secretary, Mrs. Cowin. The next meeting will be in New York, Feb. 4-7.

As the board members had learned of the approaching marriage of the executive secretary, Miss Margaret I. Marston, to the Rev. Dr. Arthur M. Sherman, the board gave its official blessing and expressed its gratification that she will continue as executive.

An appropriation of $2,000 from the United Thank Offering is to be added to the sum of $8,000 already raised in free China for a church building to serve the new work at Maolin, where the Rt. Rev. Robin Chen, assistant bishop of Anking, has his headquarters.

* * *

**NATIONAL COUNCIL**

(Continued from page 10)

Honolulu January 11.

Bishop Tucker received notice during the Council meeting, of the appointment of the Rev. Canon Charles T. Bridgeman to be Archdeacon in Syria. The appointment was made by the new bishop in Jerusalem, the Rt. Rev. W. H. Stewart.

Dr. Lewis B. Franklin told Council that arrangements have been completed whereby it is possible to offer a blanket bond for treasurers of parishes, dioceses, Church organizations, institutions, etc., at a fraction of the cost of individual bonds.

National Council voted to affiliate as sponsor with the Service Men's Christian League, and Bishop Oliver J. Hart and the Rev. Dr. D. A. McGregor of the Council's Division of Christian Education, were appointed to represent the Episcopal Church on the League's Council. Council appropriated $3,000 and the Army and Navy Commission an equal amount, as the Church's present share in the work.

Council authorized the officers to proceed to put into effect January 1, 1944, the budget for that year adopted by General Convention, with the exception of a list of items totalling $151,320, action on which is deferred until the meeting of the Council next February, and the receipt of final reports from dioceses and districts as to their Expectations for that year. Dr. Franklin expressed the hope that all these items will be restored, that reports on expectations received so far are very encouraging, but that to achieve the complete budget, every diocese will have to meet its quota.

* * *

**CHILDREN'S PAGE**

(Continued from page 9)

you baptize us in the Jordan River, to show that our sins are washed away?"

One day among the crowds of people who wished to be baptized stood the Coming One Himself. John saw Him and said quickly, "Why do You ask me to do this? I need to have You baptize me."

"I wish you to baptize Me," said the Coming One quietly. "I came to take the place of sinners."

When He came up out of the water, a pure white dove flew down and alighted on His head. And at that instant a voice spoke out of Heaven saying, "Thou art my beloved Son; in Thee I am well pleased".—Marian Madison.

**Thomas W. Moore**
FURNITURE COMPANY
300 W. Broad Street
Richmond ,Va.
BUY BONDS
And
WIN THE WAR

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.
C. M. ALMY & SON, INC.,
562 Fifth Avenue (at 46th St), New York N. Y.

**Sarah Lee Kitchen**
Homemade Cakes, Pies, Bread,
Beaten Biscuits, Box Lunches
701 W. Grace St., Richmond, Va.
Dial 3-2805

**N. W. Martin & Bros.**
Roofing and Sheet Metal
Contractors
SLATE TILE SLAG ROOFING
Seventeenth and Dock Street Richmond, Va.
Dial 3-7384

**RICHMOND DAIRY CO.**
MILK - - - ICE CREAM
SERVING RICHMOND FOR OVER 50 YEARS

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

Terms—Board and Tuition, $500
Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B.**
**(Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **Rev. Janney S. Hutton, Headmaster.** For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

### STARTLING CONTRASTS

BEHOLD!

**"The Desire of Every Nation"**
in tiny Bethlehem!
**The Gentiles' sole Salvation.**
He sprang from Abram's stem!

BEHOLD AGAIN!

**The Aeons' Expectation!**
Not in palatial Rome,
**'Mid angels' jubilation**
A stable for His home!

BEHOLD ONCE MORE!

**Beyond imagination!**
Laid at Earth's back door!
**The world's Illumination!**
A helpless Babe and poor.

"TAKE, EAT"

**"Bread, man's Sustentation.**
**"Manna" from Heaven sped.**
In meek humiliation
A crib whence oxen fed.

PRAISE

To Thee, all things Summation,
Man's Son and Very God,
We yield supreme laudation,
Sweet Christ-Child, Ageless Word.
—P. F. Hall.

* * *

"The very light that judges us, saves us—that is the Gospel."

The chains of habit are too weak to be felt until they are too strong to be broken. —Dr. Johnson.

It is better to light a candle than to curse the darkness.

"While the trees of the wood are still bare the crocuses bloom."

"Tarry on a promise 'til God meets you there."

Save an old man and you save a unit; but save a boy and you save a multiplication table. —Sel.

When Columbus set out he did not know where he was going; when he arrived he did not know where he was; when he returned he did not know where he had been, but all the same he discovered America.
—Pres. Lowell.

I have read in Plato and in Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto Me and I will give you rest".
—St. Augustine.

"To expect a change in human nature may be an act of faith; but to expect a change in human society without it is an act of lunacy."

The more it becomes manifest that those secular supports and pillars are breaking down—power, wealth, culture, social security, scientific certainty, human experience, political and military forces, the more God is again seen as the strong fortress in which alone men are secure.
—Adolph Keller.


**PURE IRISH LINEN AVAILABLE**
Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.
MARY FAWCETT CO.
Box 146 Plainsfields, N. J.

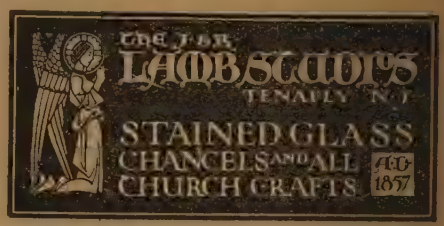
**EPISCOPAL CHURCH HEADQUARTERS LYCETT, INC.,**
**317 N. Charles St.,**
**Baltimore (one), Maryland**
For Bibles, New Testaments, Prayer Books—from 40c up. Send for price list. Church and Religious Books.
Order now your

| | |
|---|---|
| Christian Year Kalendar | $1.00 |
| Ashby Calendar, 30c—4 for | 1.00 |
| Scripture Text, 30c—4 for | 1.00 |
| Philip Brooks Engagement | .50 |
| Church Devotional Calendar | .20 |
| Pocket Church Kalendar | .05 |
| Living Church Annual | 2.00 |
| Desk Kalendar, 30c—4 for | 1.00 |
| Xmas Annual of Literature and Art 10x14 | 1.00 |

Above and any book sent postpaid on receipt of price.
Folders—Christmas Designs for printing your message, Church Services, etc. Samples upon request.
Church Furnishings, Honor Rolls.
Church and U. S. Flags. Information upon request.

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
Episcopal and U. S. Church Flags.
Send for Circular with prices.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1943
COX SONS & VINING, INC.
131 EAST 23rd STREET, NEW YORK, N. Y.



**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**Cauthorne Paper Company**
**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
This paper is printed on paper supplied by the Cauthorne Paper Company.

Vol. 109—No. 51

25 DEC. 1943

# The Southern Churchman

## The Manger and the Morn

We wish you Merry Christmas!
Aye, let us merry be;
For the Babe that in the manger lay
Was born for you and me.
And the Angels of the Heavenly Host
They sang right joyously.

We wish you Happy Easter,
And happy let us be;
For the Resurrection Morning comes
With joy for you and me.
But between the Manger and the Morn,
There lies Gethsemane.

O Holy Christmas Morning;
O Easter Day to be,
May God in loving kindness send
Their Peace to you and me.
And the Angels' joy abide with us
Through all Eternity.

—Margaretta James.

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

### OUR CHRISTMAS VISION

JESUS, Lord of life and glory,
Who this Day was born,
Send to us the angels' message,
"Peace" to earth—war-torn,
And in spite of loss and sadness
Grant the sunshine of Thy gladness.

BY THY COMING Thou didst bring us
Joy in midst of pain.
Upturned faces see the Vision—
Christ has come to reign.
Though our world is dark and drear,
Light and Courage both are here.

THOU didst say to Thy disciples,
"Peace, fear not, have cheer."
In the world is tribulation,
But God's Day is near.
Heaven and earth sound forth the cry,
"Glory be to God on high!"

—F. G. W.

Christmas greetings from Shrine Mont, 1943.

* * *

### CHRISTMAS AND NEW YEAR GREETINGS

However sad the darkening year,
Still CHRISTMAS brings a time of cheer—
Feasting, and carols, and at night
Candles on CHRISTMAS trees alight
A strange NEW YEAR stands at the door,
Like none that we have known before.
Whatever sorrows it may bring,
Our souls a song of hope shall sing.
If grief throughout the world prevail,
Let LOVE and COURAGE never fail!

—Alice Stone Blackwell.

* * *

### CHRISTMAS

It was chilly that night in Bethlehem,
The crisp, clear air pulled cloaks tightly around shivering shoulders.
The shepherds marveled at the starlit beauty of the night.
It seemed, almost, as if the world had been cleansed by an unforgettable radiance—and they felt it.
Some followed their restless urge toward a glowing, happy manger;
Others breathed the life-giving splendor of that night and knew not from whence came the strange exhilaration in their souls.
There was not much excitement over this holy Babe then, but rumbles of Herod soon came from afar.
Both love and hate watched over His cradle—and they hovered, following, watching hungrily throughout His life.
Had love been the weaker, the failure of Christmas would have been absolute—but it was the stronger!
Jesus entangled His Godliness with the human heart—forever.
So Christmas . . . a quiet, lovely festival of hearts all tangled and entwined—woven into a pattern, each unseen in the burst of joyful sound . . .
"Good will . . . ."
"Good will . . . ."
Wild bells ringing, Lord Jesus.
"Good will . . . ."
"Good will . . . ."
To all mankind they 'claim . . .
And peace . . .
Earth's approach to Heaven!

J. W. Kennedy.

## *LETTERS*

### MORAL—LET WELL ENOUGH ALONE

"Our point was that it is presumption for any such unofficial group to even give the appearance of **spreading** ex cathedra for the whole Church. None of us, unfortunately, are that **Catholic** in our approach." From an Editorial, Dec. 18, 1943.

With the sympathy of a fellow editor! We try to correct one typographical error and the gremlins or the evil spirits which dwell in linotypes add seven others worse than themselves until the last state of that poor editor is worse than the first.

The season's greetings.

—J. LEWIS GIBBS.

**The Southern Churchman**

Wishes its Family of Subscribers, Contributors, Correspondents, and Advertisers

A VERY MERRY CHRISTMAS

# HAVEN . . .

By J. W. KENNEDY

AT THIS TIME of year man's face softens, and the lines of worry and care grow dim, and there seems to be a new kind of look shining there. Everyone and everything is effected by it. Men seem to realize more pointedly than at any other time of year the discrepancies in their lives and the burning desire to reach up higher. (Does not the star symbolize the utmost in man which beckons to him?)

Most men are not poets in the usual sense of the word but at Christmastime men seek to write their thoughts and express their feelings in poetry. Poetry seems to come nearer to expressing the beauty of the inexpressible than does prose. On Christmas cards, in letters, on Christmas gifts, from doggerel to unchanted plain song, we find the flow of words, line by line, striving valiantly to express the release from earth-bound feelings, the stirrings of an inner new life struggling to be born.

The flame of the Christmas Spirit burns brightly today. Shall we seek to uncover wherein we have failed to express it in the most perfect form as we are capable. Is there a lurking bit of selfishness or antagonism or a grudge or an unkindness which needs to be dealt with? We must present ourselves on His Birthday without spot. Christmas is often spoiled by selfish over-indulgence. Plan now to guard against this danger of turning the glory of a starlit night into a nightmare of regret. Christ's spirit is within and no outside addition can take its place. Bodies weary with the toil of preparation should not be allowed to collapse into unconsciousness but to greet the Christmas Day with a joy and love which fills body and mind with strength. All the presents in the world can never make up for the lack of Christ's spirit in us.

IN SPITE OF haunting spectacles of misery on every side the glory of Christmas is felt within each home-locked heart. In the spirit of gay whimsey we might say: "Christmas comes to burnish the brass on the cobwebbed knockers of our better selves, and the oil of joy allows the door of once-a-year to swing wide with wondrous ease to bid the clamoring, hungry spirits of good cheer a hearty welcome as the bells ring out the gladsome songs of 'Peace on Earth.'"

It was Charles Dickens who took Christmas, warmed its dying embers and made it a festival of joy . . . showing forth in the immortal Scrooge the transmuting of a hardened heart by the insistent workings of the gentle spirit of love and kindness, and in Tiny Tim, the winsome, goodly gospel of the baby Jesus. Dickens retaught men about the season when the kingdom of Heaven reigns (for a moment) on earth; he softened their hearts and made them more child-like—that is, more Christ-like.

When Christ holds sway this once-a-year and releases our pent up generousness . . . we feed the poor, we clothe the naked and warm our hearts with such golden deeds. But human need (ever) continues (long after the holly has withered). May our Christmas Spirit (continue to) beam like golden rainbows that are never dimmed by the blight of 'afterward'—may it never become like a shabby patch of worn-out snow, or the dry, sad cry of a cast off tree, or the crunching destruction of "getting back to earth".

As the winter sun lays strips of velvet over earth's soon waning day, may the radiance from the Star of Bethlehem steal into our hearts and abide there this Christmastide and forevermore.

(So will come) a Christmas of peace and contentment (and) a New Year full of the blessedness of security and happiness.



# *This Week . . .*

THE MANGER AND THE MORN—Poem, Cover Page
By Deaconess Margaretta James

CHRISTMAS CHIMES ..... 4
By the Rev. B. S. Murray, M. A., West Shefford, Quebec

THE LIGHT OF CHRISTMAS ..... 5
By the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Maryland

NO BLACK-OUT OF CHRISTMAS ..... 6
By the Rev. Frederick Ward Kates, rector of Christ Church, Oswego, New York

SWISS CELEBRATIONS TO BE HELD AS USUAL 8
By Marie Widmer, with the Official Bureau of Information of Switzerland, New York, N. Y.

**FEATURES**

Haven ..... 3
J. W. Kennedy.
Editorials . . . ..... 7
Children's Page ..... 10
Mrs. C. H. Goodwin
News . . . ..... 11

**DECEMBER**

1. (Wednesday.)
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. S. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. S. Stephen. First Sunday after Christmas.
27. S. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

* * *

**COLLECT FOR CHRISTMAS DAY**

Almighty God, Who hast given us Thy only begotten Son, to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

# *Christmas Chimes*

By B. S. MURRAY

SOON THE GLAD Christmas Bells will, in their own way, tell the sweet and pleasant story of the Nativity of Christ. Now loud—as if those bells had heard the "multitude of the Heavenly host praising God", and therefore must respond to their song of "Glory to God in the highest" by pealing forth the "good tidings of great joy . . . to all people". Then, soft and sweet was their music, as if they were echoing the angels' "Fear not," and were endeavoring to speak words of comfort, and to bring "peace" to troubled hearts on earth.

Listen then this Christmas to the Bells as they wing on the breeze chimes of Joy. Christmas is a day of joy for it is the birthday of Him Who is the great joy Bringer. Isaiah foretold that in His government and dominion and victories, as Immanuel, He would wonderfully increase men's joy and the total amount of joy in the world. The joy of the first century Christians was no mere rebound of animal spirits; it was an inner harmony of life coming from the conviction that "God is with us" and they were with Him. And that is the type of joy our war-weary world needs now. The world—the Church—needs more joy with the increased energy of life it brings and the endurance, vigor, and courage it confers. Then, too, as we prepare ourselves for the new era, we need Divine joy, which will create not only new desires and powers in our lives, but will also energise our faith and awaken within us a clearer vision of Divine love. Joy, then, is the gift of the Child born on Christmas Day.

As the Bells their old familiar carols play, they must be in unison or discord would ensue. To those who listen intelligently they suggest unity. Surely the Christmas message does this. The Festival of the Nativity is bathed in it. Stars and candles . . . oxen and angels . . . shepherds and wise men . . . cradle and a stable may be paradoxes but they are not contradictions. Rather, they suggest unity in diversity. The world in which we live is one world. A universe. We must make it a brotherhood. The bells of Peace will not bring in a new-world-order unless a great crusade of new men with the flame of freedom in their souls begin now to organize for Peace. This will involve sacrifices, adjustments, and a willingness to pay in money, discipline, and national pride. Tomorrow will need an abundance of unity! Let us catch the spirit of Christmas with its marvellous unity. At this season people will work together without any thought as to social and creedal cleavages. There are no dividing gulfs then—love is the cement that binds all elements together. How good it is to have one day at least in the year when divisions are forgotten and the fundamental unity of humanity is the dominant note. Not satisfied with this, we must carry forward the spirit of unity until unity reigns everywhere, every day.

THEN WILL LOVE dwell within each heart. The heart of Christmas is a heart of love. Love is the only argument for Bethlehem. Love is the only commandment from the Man of Galilee. Love is the only explanation of Calvary. Love is the only hope for today and tomorrow. Without Love Christmas has no meaning and there is no explanation to the Incarnation.

"Love came down at Christmas,
Love all lovely, Love divine,
Love was born at Christmas,
Stars and angels gave the sign."

The Incarnation is simply a great object-lesson of God's love. He loved before, but the Incarnation taught men that He loved and how much He loved. God so loved that He gave His only Son. The Gift Unspeakable! That must be the standard and measure of giving, a brimming, overflowing surrender of love in the ministry of joy.

One more chime must be added to make the Festival complete. It is the casting out of fear. That was the original word of the angelic message: "Fear not." If ever a world needed that reassuring command, our war-torn, fear-infested world does. One has only to think of enslaved Europe to see fear at its worst in 1943. This is not good enough after 2000 years of Christian teaching. The first step is to cast fear out of our own lives. Millions today are prisoners of fear. To these the Christmas faith has the remedy, for faith is the only thing that can eliminate fear. And Christmas can only be properly kept when hearts are full of confidence and minds freed of fear.

LET US GREET the future "by faith"; it is the Christian democratic way! Listen to the Christmas chimes! They announce the coming of the King of Liberty, the Master of Justice and the Light of the world. The Saviour. As you look at the Church steeple can't you see four shafts of light: freedom of speech . . . freedom of worship . . . freedom from want . . . freedom from fear? Surely these four constitute a challenge, for the only world worth building is a Christian world. We must spiritually commit ourselves to co-operate in making these ideals actualities. Alive to all new movements of God's spirit in the hearts and minds of men and determined to remedy injustice, vindicate right and truth, the Church of God, inspired by the Four Christmas Chimes of Joy, Unity, Love, and Faith, marches forward.

Listen again to the Bells, "God's messengers and servants." "Come and worship, worship Christ the new-born King," they peal forth o'er hill and dale, in city and village, everywhere. Let us go to Bethlehem! To our Bethlehem—the House of Bread—the Church of God in your community. So—

"Hasten with your greeting
And adore Him at the meeting
Of all faithful hearts that seek Him
At the Christmas Eucharist."

# *The Light of Christmas*

By WILLIAM R. MOODY

"Arise, shine! For thy light is come,
"And the glory of the Lord is risen upon thee!
"For, behold, the darkness shall cover the earth,
"And gross darkness the people!
"But the Lord shall arise upon thee,
"And His glory shall be seen upon thee.
"And the Gentiles shall come to thy light,
"And Kings to the brightness of thy rising."

THESE WORDS, from the sixtieth chapter of the Book of Isaiah, are an apt description of the position of the Church of Christ in this hour. Surely there never was a time of more darkness and confusion and distress in the earth since the beginning than there is today. Yet, in this time of darkness and distress there is light for all who will see it. It is the same light which, centuries ago, had its first dawning in the sky over Bethlehem. It is the light of Christ.

We people who belong to the Christian Fellowship are, in this Christmas season, celebrating the only real hope of earth, the only doctrine capable of bringing a lasting peace. The Gospel of Jesus, with its message of human brotherhood and justice and righteousness under God, who loves us as a Father loves His own children, is like a light burning in the midst of a great darkness, throwing out its beams like a challenge, pointing the way towards hope, and giving the lie to sadness and despair!

As long as the light of Christmas shines in the world, it is a hopeful world, a world of promise! While that light shines forth, challenging the darkness and the evil, we have the assurance that we belong to that light, and not to the darkness; and that all that light stands for, with all its promise for mankind, is our rightful heritage. The Church is the custodian of that light, and its herald. Christians are, and have always been, light-givers, and hope-givers to mankind. And God says to His Church, and to His faithful ones in the Church today, "Arise, shine! For thy light is come; and the glory of the Lord is risen upon thee!"

THE TIME for the lamps to be lighted is when the world is dark. So I say that there never was a time when there was more need for the light which the Church holds in its keeping than there is today. In every generation there comes one time when the light of the Gospel is more needed, and will be more apprciated, than at any other time. Indeed that time has come for our generation!

When men are sorrowful, that is the time for the Church to bring its consolation. When cruelty reigns, that is the time for the Church to speak of kindness and mercy, the exercise of which lifts mankind above the beasts, and shows his kinship with the Eternal God.

When the nations have been wounded in heart and spirit, that is the time for the Church to go forth to heal, "to bind up the brokenhearted, to preach deliverance to the captives, and the opening of prison to them that are bound; to set forth the acceptable year of the Lord!"

Now, indeed, has the Voice of the Eternal Father come to His children in the Church, "Arise, shine! For thy light is come; and the glory of the Lord is arisen upon thee!"

If the Church does not bring forth this message—this message which is at heart the message of Christmas—this message of peace, and good will, and brotherhood—then it will not be brought forth at all in our time. There is no one else to bring it forth, except the Christian Church, and the Christian people in the churches! You know that, and so do I.

There is no other Gospel in the world like the Gospel of the Lord Jesus. Go over the whole field, and there is none. And there are no other people in the world with conviction enough in their souls, and with courage enough in their hearts, to stand up and speak boldly for these things which we know must come to pass before the world can have peace. Indeed, darkness does cover the earth, and gross darkness the people—but the Lord has arisen upon us, and His glory shall be seen upon us! That is the measure of our great privilege, as Christians—and that is also the measure of our duty!

IN THE MIDST of this dark world of today we must not let that light grow dim. We must defend it. We must proclaim it. We must live in the glory of it. Only so shall those who know Him not see to come to His light, and the Kings of the earth to the brightness of His rising!

We must give all our care to keep this blessed, holy light of God awake in our own hearts and in our own souls. No light will shine without being fed—not even the light of Bethlehem. We must feed this holy fire within us with renewed prayer, renewed faith, renewed study of His word.

We really must begin to pray more than we have been praying. That is one way to make the Christmas light shine brightly. Let your prayers follow those boys who have gone away from us out there to fight for us. Pray for them without ceasing. The united voice of prayer of a people will have its effect. It will shine forth like a light across the dark earth, and across the dark oceans, and some gleam of it will come to those for whom we pray, and will strengthen them in their loneliness, and in their separation, and in their trial.

And we must have faith. We must believe that those prayers will shine like light! We must believe that those prayers will strengthen those for whom we pray. We must have faith unswerving that right will triumph, and that all the sadness and the toil and the sacrifice of this present day will not be in vain. It takes courage to have faith like that. We must have that courage!

Our soldiers must have courage to die, if need be—but we, at home, must have even greater courage than they! We must have the courage to live and work so that their sacrifice will not have been in vain!

WE MUST GO BACK again to the Bible, which so many of us have neglected and forgotten. We must not let it remain a closed book; for in it are the words of Life! If the Christmas light is to shine for all the world, then that Book must be made an open book for all the nations to read! For that Bible is the book of liberty, and when it is opened, and kept open, in any nation, tyrannies in that nation will surely fall!

And we must not forget to be kind. The Christmas light will not shine without kindness. We must walk humbly, and in righteousness, and in honor, for the sake of Him whose Name we bear, and for the sake of those who need His Gospel in the world.

(Continued on page 9)

# *No Blackouts for Christmas*

By FREDERICK WARD KATES

DESPITE THE CLAMOR and carnage of warfare and the cries of desolate and distressed human hearts sounding in almost every nation on the face of the earth, the peace of God, strange and still, lies over the world tonight. For, once a year, these nineteen centuries past, no matter what is stirring in the world of man of weal or of woe, a heavenly benediction mantles the earth on Christmas Eve as Christian men pause to celebrate with gladness and with song the Birth of Christ their King.

Many churches throughout the world where Christ is honored and worshipped are dark tonight, blacked-out because of war. But of this we can be sure: no matter what happens and no matter what may come in this fevered and suffering world, Christmas will not be blacked-out in the hearts and minds and souls of men. Three reasons are our warranty for this statement.

YES, CHRISTMAS will live on, year after year, to renew the hearts of men, for the Christmas Story, as told in the first two chapters of the Gospels according to St. Luke and St. Matthew, is the most precious art-treasure of the human race. Such beauty as this cannot perish and will not be allowed to perish from the earth.

As we read the Bible verses that tell the Christmas Story, we tread, if anywhere in this life, on holy ground. Not even in the fairyland of children is there such a tale. "Only God could have thought of Christmas." Yes, truly, only God, in His deep wisdom, so very different from our own, could have conceived the Christmas Story, so tender and so sublime in its sheer wonder and pure beauty.

Works of art and masterpieces of beauty all over the world bless and enrich mankind, but none compares with the treasure the race possesses in the story of the Christ-Child's Birth in Bethlehem of Judea long years ago this night. By such beauty as the Christmas Story men live. Without such beauty to nourish the soul, the spirit of man would dry up and wither and die.

No matter what may come to pass in our troubled world, we need never fear that Christmas will be blacked-out of the calendar or out of the hearts of men. Mankind is too grateful to God for Christmas to let it die. For the wonder of the Story, and the incomparable beauty of it, heals men's souls, comforts and assures their hearts, and makes faith white and shining again.

FOR A SECOND REASON Christmas will live on through the years. Without a vision people perish—this is true, and this is why Christmas will never die; it keeps alive and bright in men's hearts the vision of the kind of world God would have this world be—a Christmas world, a world where the kindly spirit of Christmas prevails, not for just a short season but for all the whole year through, a world where there will be "on earth peace, good will toward men."

This war-seared world of ours tonight is far from the kind of world in which God wants His sons and daughters to dwell. No man, I believe, would venture to maintain a position to the contrary. And this world of today is largely of our own making, and its tragic plight is eloquent proof that man, left to himself, can build little of lasting worth, that man without God is of poor avail. But the world, as God intends it to be, is a vastly different world from our pitiful planet of today.

Christmas comes each year and for a short time at least casts its heavenly spell over our lives and days, if, for no other purpose than this, to remind us afresh of the kind of world God wills this world to be. Christmas precludes the vision from growing dim, the vision of a fairer world for all men.

This Christmas vision of a Christmas world—without it we would be poor indeed—it will never be blacked-out of the hearts of men, for all men know—even those who defy it—that it is a blue-print of the kind of world men of goodwill must live for and labor to establish among men.

THE THIRD AND principal reason why Christmas will never be blacked-out of the hearts and souls of men is this: Christmas commemorates with never-diminishing vividness an event mankind never can forget. Once, just once, in the long history of this planet and in the story of men, God Himself visited this earth which He had made. Christmas Day is the joyous anniversary of that astounding event.

The great problem of all time was solved when Christ was born, for in Him, Who was God made flesh, men and God were brought together. Man and God were joined in His life as in no other life that has lived upon this earth. In Jesus, the two worlds met, the world of eternity, and the world of time, the world of God and the world of man.

Religion is often described as being a way of man to God, but Christianity defines religion differently. It declares triumphantly that God, on His own initiative, has made a way to man in and through the life and personality of Him Who was born at Bethlehem long centuries ago this night, Whose perfect humanity was the completely adequate instrument for the very life of God among men.

The Divine Invasion—this is what Christmas celebrates, the coming of God among men as perfect man. The Good News of Christianity is this, that when man by searching could not find God, and when man by striving could not find peace, then God spoke. More than this, in our extremity and desperate need, He came Himself among us. God was made flesh and dwelt among us and we beheld His glory full of grace and truth.

Why are we so joyful at Christmastide? Simply because we know that something sent from God stole into time and space 1900 years ago and crowned our human history with a heavenly life. Somehow, we know not how, but somehow, in Bethlehem, long years ago, a blessed contact was made between heaven and earth, between the divine and the human; eternity was translated into terms of time, the divine and the human merged—and by the design and purpose of God. Somehow the divine and human merged and met in a perfect, the only perfect, human life. God came along with that Child born centuries ago this night in a way that He did not come with you and

(Continued on page 9)

# E D I T O R I A L S

*The Undiscovered Country*

There is an undiscovered country that surrounds us every Christmastide. Wise men and women find the undiscovered country each returning Christmastide. But painfully there are not many wise. And so the undiscovered country of the Christmastide remains an unexplored region for millions.

The amazing thing is that often this undiscovered country comes very near to this world of ours. It comes near when the world is at peace. It comes near when some new religious renaissance sweeps the soul of man. It comes near when men of humble hearts discover the real beauty of the season; when with a quiet, simple trust they sense its real significance. This undiscovered land can come very near to all of us.

To change the figure, the land can be very far away. Or to express it yet another way, men may miss discovering this land by many degrees of both latitude and longitude. For to discover it, men have to set their course by a very definite compass. A compass in which there is no variance. Christmas, 1943, finds the world of men far off the course which would lead to the discovery of this undiscovered land. For men are following a course planned and plotted by their own fallible minds. This course has taken great groups of armed men to the places far away from their homelands, there to fight their fellowman. These men are discovering new lands. Literally they have gone to the ends of the earth, to establish through the sword of justice, a new world for all men. But it is man's way of establishing justice. We know that it must be that way now, for cruel men have insisted that the reign of their cruelties through the domination of particular racial groups shall rule the world. We know that the Ruler of the undiscovered country wills that it be done another way.

What is this undiscovered country and where is it? It is the land of human wills that have been transformed by the Light of Bethlehem's Hills. For

> Bethlehem's hills are holy hills,
> Bethlehem's dells are holy dells,
> And from the hills and dells of
> Bethlehem's holiness,
> There comes a mighty procession;
> That through all the world a way
> proclaims,
> So that men here, there and everywhere
> Speed to swell its coursing way,
> Until from every kindred, every tribe,
> A way—becomes The Way,
> For all men everywhere.

The undiscovered country then is God's way for mankind as revealed in the person of Jesus Christ, whose birth we celebrate. From the days of Bethlehem's Holy Birth, until this very present, men have tried to build, a country in which the lovely influence of the Holy Christ, would be the one dominating motive to bind men together. The empires that have been built in this world have at times claimed His sovereign sway, but only in part. In the end they have always failed, because they have discovered that God imparts only to meek and humble hearts His Kingdom of love. For the Christ tells us that the Kingdom of God is within. It is to be built then by loving hearts spreading the contagion of their love.

Today it is hard for us to see that country. The horror of the present makes a great blackness. But there are those who know as Russell Bowie has so well expressed it, that there is "The Star that Gleams in the Blackness." It is the same Star that Wise Men of old followed. Their world was filled with darkness. But they followed the Star.

As Christians we, too, must learn to follow that Star through every blackness of cruelty, and terror and grief. For it is the Star that will lead us into the undiscovered country of God's Redeeming Love.

It is undiscovered and yet well known. Men everywhere have heard of God's way in the Christian revelation. But men have not been willing to accept God's way.

We are thinking and talking in these tragic days about building a new world. The ground of our hope in this matter as in all others is the character of God as revealed in the Incarnation. As Christians we know there is no other way to build a better world, than the Way given us by Jesus Christ.

May we help men everywhere to enter the undiscovered country of God's Love, for all men regardless of race, creed or color.

If we do this as individuals, we will become followers of the Star of true Christian hope.

# *Swiss Celebrations To Be Held As Usual*

By MARIE WIDMER

WHILE MANY SWISS SOLDIERS still are keeping watch at the front, children in Swiss rural districts and even in some of the larger cities will enjoy their traditional Santa Claus celebrations. In Switzerland it is not on the night before Christmas when kindly, ruddy-cheeked Santa makes his rounds, but on December sixth, which is the birthday of the first Santa Claus which the world ever knew. He was St. Nicholas, Bishop of Myra in Asia Minor, who in the eleventh century gave presents to the poor yearly on that day.

At sequestered Bellwald, in the Upper Valais, Santa Claus doings start immediately after lunch with a gathering of all the school boys on the village square. Every lad carries a good sized cowbell and four boys are garbed in quaint costumes which in long forgotten days were worn to keep away supposedly evil spirits of winter.

"Santa Claus" marches at the head of the procession which stops at every home to collect apples, nuts, and cookies. The boys don't confine their calls to their own locality, but also make the round of neighboring communities. When dusk falls the youngsters return to their own village and after supper they proceed under the supervision of grownups to the Borough Hall where the local school master sees to it that donations received are properly divided.

There are also merry Santa Claus celebrations in the Aegeri Valley, canton of Zug, as well as at Kaltbrunn, in the canton of St. Gall. In the former district the school boys parade with illuminated lanterns and hats, cowbells and a voluminous bag to hold the collections. In the latter region the celebrants are garbed in white trousers and shirts, with herdsman's fancy belt and suspenders. They, too, ring cowbells and wear home-made, illuminated headgear of elaborate design.

EVEN ZURICH, the largest city in the country, takes keen delight in observing the old Saint's birthday on December sixth. In this great metropolitan area a tall Santa Claus, with flowing white beard, and carrying a huge bag on his back, leads a long procession of eager "helpers", mostly from 13-15 years old. These assistants wear long white nightshirts, huge cardboard masks and illuminated headdress fashioned by themselves under the guidance of their teachers. Equipped with horns and bells the boys exercise quite a pied-piper spell upon the inhabitants. Thousands of eager spectators, both young and old, line the streets wherever the merry parade goes, and simple Santa Claus gifts are generously contributed by friends of youth. Many a home is afterwards visited by the Zurich Santa Claus and his helpers, and all obedient children receive their share of presents. Naughty children, however, are sternly reprimanded and in urgent cases a switch, made by Santa himself from twigs of birch, is left with the parents of the little culprits.

THE CHRISTKINDLI, a beautiful angel, commemorating the birth of the Christ Child, is the bringer of Christmas joy and gifts in Switzerland on the eve before Christmas. This fairy spirit is said to be traveling on a magnificent, reindeer-drawn sleigh, heavily laden with trees and tantalizing packages.

**With its National Red Cross in charge of work, Switzerland provides for vacations of three months each, either in private homes or in special centers for a yearly total of at least 40,000 of Europe's starving children from 4-14 years old. This photograph shows a group of French boys arriving at a Genevaa railroad station. Swiss volunteers are taking charge of them.**

Presently, in every home of the land, families will gather around their fragrant, sparkling trees, and they will sing the beautiful carols of olden days and read the Bible's glad tidings of the Nativity.

With some 200,000 soldiers still keeping vigil at the front, Christmas 1943 will find many menfolk of military age missing in Swiss homes. But the defenders of Swiss neutrality will not be forgotten. A nationally collected Christmas fund will, as in previous war years, provide for special holiday treats, as well as for useful gifts among needy men.

At no time of the year is Switzerland lovelier than it is during the Christmas season. It is a symphony in white with a sapphire sky stretching over regal mountains and sparkling snowfields. In spite of these critical times, when there will be no foreign visitors to enjoy Swiss winter splendor and its accompanying gala of snow and ice sports, the Swiss people themselves are determined to keep fit by means of these priceless gifts from Nature.

* * *

## THE LIGHT OF CHRISTMAS

(Continued from page 5)

We must remember that righteousness exalteth a nation, and that no nation is truly exalted that is not righteous, no matter how great its strength, nor how far-flung its power.

We must remember that those nations who had banished righteousness within their own borders, then went ahead to bring darkness upon all mankind.

That nation will shine as light in the world that shines in righteousness among its own people.

We must demand of our leaders that they remember the teaching of the Holy Child of Bethlehem when they come to write the peace which shall end these days of struggle.

If eternal vigilance is the price of liberty, then eternal vigilance in these things which we have named is the price of that new and better world for which we Christians pray, the promise of which came to us first in the birth of the Holy Child, on the first Christmas Day.

"O Holy Child, now come to us
Though our desert be least,
Bless us as we kneel to Thee
In Thy Eucharistic Feast
Where Thine Altar Candles shine like stars
Shone once in the distant East."

* * *

## NO BLACKOUT FOR CHRISTMAS

(Continued from page 6)

with me when we were born. What we celebrate with joy and gladness each recurring Christmas Day is the Event of the Ages—The Divine Invasion, God Himself coming to dwell among men in the Holy Child of Mary.

The glory of God brought down to earth, down into our midst to dwell among us—this is the magic, the secret, the power, and the wonder of Christmas. In gratitude and thanksgiving for this wonderful event, mankind will never, be well assured, let Christmas die.

AND SO TONIGHT, as Christmas casts its magic wand over our hearts and the heavenly glory of that awesome event—God's coming to earth—wraps us in its spell, have no fear that Christmas will ever be blacked-out of the hearts and souls and minds of men. Mankind will never let that beautiful story die. Men could but poorly live without the star-shining vision of the Christmas kind of world that God wills this world to be and mankind will not soon forget the wonder of the Christmas fact, the Divine Invasion, the event of the ages.

There is, we know it, a peace that surpasses all understanding, and at Christmastime it seems almost within our reach, for heaven and earth draw close together then as only then they meet.

May you find anew, this Christmas Eve, this peace of God and may you win from Him Whose wondrous birth we celebrate, hope and faith and courage to live gallantly and splendidly even in the midst of a sad and troubled world.

* * *

## SILENT NIGHT, HOLY NIGHT

O course we shall sing this immortal music many, many times this holiday season. It has become the most famous Christmas Hymn in the world today. It is so great in its simplicity, so universal in its appeal, and so popular that it literally encircles the globe. The December issue of Coronet carries a lovely story of this immortal Masterpiece, which, it says, has become as indispensable to the spirit of Christmas as the silver-trimmed tree, that no Christmas could be complete without it. Wherever Christmas is celebrated, there the spirit of the holiday is heightened and intensified with the singing of this lovely Hymn.

Perhaps the most beautiful thing about this celebrated Hymn is its birth. On Christmas Eve, in the year 1818, in an obscure little Austrian village, Joseph Mohr, the village priest, composed this poem for the holiday and brought it to his organist, Franz Xavier Gruber, who was also the village school teacher, and asked him to prepare a melody for it so that they might feature it in the village Church the following evening. We are told that in less than an hour Gruber had composed this immortal, deathless melody, and that it was introduced in the church the next evening, and made a profound impression on the villagers.

An organ builder from another village heard the song and was so struck by its beauty that he committed it to memory and carried it away to other neighboring villages where some strolling concert singers were so profoundly impressed they included it in their concert repertoire, and sang it wherever they went and found for it an army of admirers. It spread like contagion and today the entire world ushers in the Christmas festival by singing Silent Night.

How little those simple folk, listening that night realized they were attending the birth of a Masterpiece that Coronet says, has become as deathless as the holiday spirit is exalted.

This was never a folk song, as some think. Folk songs are built up through the ages by the people and are constantly changing, but both the words and music of this Hymn are just as they were written that first Christmas Eve a hundred years ago and have never been revised.

I like to think how those composers would have laughed with a rosy scorn, had some one said, the song will live until the end of time, but the writers will vanish, forgotten, as a dream dies in the night. This is literally what has happend. Authentic records tell us that the composers have been completely forgotten by a world that once a year chants their Hymn to inaugurate the Christmas.

M. E. O.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### CHRISTMAS EVE

We love to watch on Christmas Eve
With those poor shepherds, waiting dawn,
While lilts that voice, "No longer grieve,
To you and all the Christ is born."

We thrill to hear the Angel say,
"This sign to you from Heaven I show,
Go, find a manger filled with hay;
There lies the Babe. So you shall know."

Whole-souled we join the Choir's chant,
"Glory to God, to men good will,
Peace on the earth." (Our foremost want,
While hosts each other strive to kill.)

Breathless we bend in Bethlehem's cave,
Before the Man-Child born that night.
Let unbelievers sneer and rave.
Christmas assures us, Right is might.

—P. F. HALL.

* * *

### LEONARD AND RUTHIE'S TWINKLE TREE

**A Christmas Story**
**By KATHLEEN HAY**

The firelight sparkled across the walls of Leonard and Ruthie's room, as they hung up their stockings before the chimney. They were very happy tonight. It was Christmas Eve!

"I want a twinkling Christmas tree," said Ruthie, clapping her hands together, "over in the corner by the window, and a big dollie sitting under it in a carriage with a blue coverlet, and a doll's house, and—"

"Wait, Ruthie, it's my turn. I want some soldiers and a real little village, with red, blue and green stop lights, and policemen on the corners, and signs with . . . . 'Watch your step—don't run fast,' and a real fire engine, and train that can run."

Big sister Marjorie laughed a merry laugh.

"Why, you'll have a real model village, with all the safety rules to keep people well and happy, and now it's time to say good night, for how can you expect Santa Claus to make his rounds, if the girls and boys over the world sit up so late? See Fido and Pussy White are already half asleep on the rug."

"Good night . . . good night . . ." Ruthie and Leonard began obediently, as they jumped merrily beneath the warm, soft coverlet . . . "we will shut our eyes like Pussy White and Fido, and dream about our Christmas Twinkle tree; don't forget where to plant it, Sister. . . right where the stars are peeping through that window in the corner."

"I don't think you and Ruthie have given me a moment to forget. I suppose it must have an extra amount of sparkling lights this Christmas, to be a real twinkle tree!"

"Yes, oh, yes," both Ruthie and Leonard agreed in a breath, "good night and happy dreams."

Big Sister turned the lights low and tiptoed out, leaving the room very quiet, while flickering shadows began to play across the pink walls.

Directly Pussy White uncurled from the small ball that she had made of herself on the rug, and sat up quite straight as she began to wash behind her ears in the firelight's glow. Fido, too, sat bolt upright.

He looked over at Pussy White enquiringly. . .

"I want to find the twinkle tree for Master Leonard and Mistress Ruthie. . . where do you think it grows?"

Pussy White shook her small head, slowly.

"I don't just know where that particular kind grows, but you'll get lost and freeze, it's snowing outside; as for me, I'd prefer the comfort of this nice room and fire!"

"So would I," replied Fido, "if the twinkle tree that they want so badly was alight in that corner, but it's not, and usually, by this time, it's already planted and decorated. Downstairs there's so much company, they may have forgotten, and these children are too good to us for us to forget them."

Pussy White looked thoughtful.

"And, how, if you please, if we found one could we get it here?"

"Oh, never mind about that part, it comes later; now while all are making merry downstairs, and Master Leonard and Ruthie are sleeping, you and I can slip down the back stairway and into the forest."

(To be concluded.)

* * *

### WHEN JESUS CAME

When a new baby comes into the family, everyone is happy. Announcements are sent to all the friends and relatives.

It was a wonderful time when the baby Jesus came to live in the world, because people had been looking for Him for hundreds of years. Angels came down from Heaven to tell the shepherds that the Baby was the Saviour of the world.

This is why Christmas is such a happy time.

The New Testament gives a long list of the people who were in the family a great many years before Jesus came. This is to show that He belonged to a family of kings. We are not told the names of the great-grandfathers of any of the disciples. It does not make any difference to God what kind of families we have. The only thing that counts with Him is for us to be born again into His great family.

Before Jesus came, an angel said to Mary, "You will have a Son, and you are to call His name Jesus; because He will save His people from their sins." Jesus was a common name among the Jewish people. It had been the name of great and good men in their nation, and they loved it. But after this Jesus was to be a wonderful name, nor for Jews only, but for everybody in the world.

Seven hundred years before Jesus came, a prophet named Micah said that He would be born at Bethlehem. The only reason he knew this was that God, who knows everything, told him.

The wise men came from a far country and brought beautiful gifts to the little Lord Jesus, because they knew He was a king. Mary and Joseph and Jesus were a poor family, and as far as we know, no one else ever gave them any gold.

A few months before Jesus was born, God sent a little boy named John into the home of the good man, Zacharias. Little John's mother, Elizabeth, was the cousin of Mary, the mother of Jesus.

Long before God had promised to send John to make the way ready for Jesus. In that Eastern country, when a king planned to make a journey, someone would run before to tell the people that he was coming. He was the king's forerunner. So John was called the forerunner of Jesus.

When Jesus was a tiny baby, Joseph and Mary took Him to the Temple. A good man named Simeon had gone to the Temple to pray that day. God had told Simeon that he would not die until he had seen the Saviour that was to come into the world.

The old man took the Baby in his arms, and tears of joy ran down his withered cheeks. Looking up to Heaven he said, "Lord, now I am ready to die,

(Continued on page 15)

# A WEEKLY REVIEW OF THE NEWS

## *Dr. Howe Accepts Election*

**TO BECOME PROFESSOR AT VIRGINIA SEMINARY**

Alexandria, Va.—The Rev. Reuel L. Howe, S. T. D., was elected Professor of Pastoral Theology in the Virginia Theological Seminary at the November meeting of the Board of Trustees and has recently accepted the election. He will enter upon his new studies in February, at the opening of the second semester.

Dr. Howe is a native of the state of Washington, a graduate of Whitman College and of the Philadelphia Divinity School. He began his ministry in the District of Spokane. From there he moved to Elsmere, New York. For the past six years he has been Professor of Pastoral Theology and Director of Clinical Studies at the Philadelphia Divinity School.

Dr. Howe is well known for his work in Philadelphia in training Seminarians, and also for his very valuable contributions to various summer schools, such as the Advanced Conference of the Third Province. Profoundly concerned that clergymen shall have a thorough grasp of theology and all the traditional Seminary disciplines he is also concerned that they shall understand the human beings to whom they must minister, know how to present the Gospel and the resources of Christianity in such fashion as to be intelligible, and also know how to use the resources provided by the relevant sciences.

It is expected that in addition to his regular courses, he will develop the field-work at Virginia and integrate this with the classroom studies, and that, as a result of his close supervision, students will learn a great deal more from this side of their training than has been possible previously.

The Chair of Pastoral Theology at Virginia has been vacant since the retirement of the Rev. C. Sturges Ball, S. T. D. The various courses in that department have been taught by visiting lecturers. These gentlemen have made very great contributions to the Seminary, but inevitably there has been a lack of continuity in their work, and also inevitably they have been unable to give much personal supervision to the students or to enter into the life of the institution as a resident teacher would.

* * *

**CONVOCATIONAL PLAN GOT WORKOUT IN DIOCESE**

Detroit, Mich.—The Convocational plan set up at the Convention of the Diocese of Michigan last January got a large-scale workout during October and November, when meetings involving nearly 1,200 clergy and vestrymen of the diocese were held in each of the 11 Convocations.

Michigan borrowed the Ohio plan of Convocational Vestry Conferences for the presentation of the 1944 Missionary Extension Program and the discussion of the share each parish would take in that program. Five meetings were held in regions outside of Detroit, and six in the metropolitan area, running from October 19 through November 12, at the rate of two or three each week.

Each Convocational Vestry Conference was held at dinner, with the Rt. Rev. Frank W. Creighton, D. D., bishop of the diocese, as host. The team which accompanied him numbered in each case three besides himself; those cooperating as team leaders including the Rev. Gordon Matthews, executive secretary of the diocese; the Rev. Irwin C. Johnson, of St. John's, Detroit; the Rev. Austin E. DuPlan, of Grace Church, Port Huron; the Rev. Howard V. Harper, of St. Paul's, Jackson; Mr. John R. Watkins, of Christ Church Parish, Detroit, and Mr. Harold Thompson, of St. Philip's and St. Stephen's Parish, Detroit.

At each conference, following the presentation of the Missionary Extension Program of the Diocese and General Church for next year, each vestry, after private conference, indicated the share in that program which it will place before the people of its parish during the annual Every Member Canvass.

The Executive Council has approved the presentation of a greatly increased Missionary Extension Program, and the objectives set before the vestries at the Convocational Vestry Conferen es were considerably larger in every case than for this year. However, the great majority of vestries gladly accepted the objectives and a considerable number voluntarily increased them.

Bishop Creighton and the members of the team are greatly encouraged at the fine response received during the conferences.

* * *

**SIX EPISCOPAL CHAPLAINS GRADUATE IN CLASS 22**

Williamsburg, Va.—Class 22-43 of the Naval Training School had six chaplains who are of the Episcopal Church. At the recent graduating exercises, Capt. J. K. Richards, U. S. N., Commandant, U. S. Naval Reserve Midshipmen's School, New York, told the class:

"Go out from this school determined to guide and protect the young Americans with whom you will work. Stand by them in their hour of need. Inspire them with a Faith in God, that no matter what may come, they will meet it with the will to win, that the great ideals of this country we love so dearly, may go on to future generations and that the will of God may be the ultimate goal of all nations."

Episcopal Chaplains in the class were: Scott Field Bailey, St. Paul's Church, Waco, Texas; Hollis W. Colwell, Church of the Ascension, Troy, N. Y.; Willian Forman Creighton, son of the Bishop of Michigan, and rector of St. Clement's, St. Paul, Minnesota; Judson S. Leeman, of St. Barnabas Hospital, Newark, N. J., and recently in charge of St. Peter's, Port Chester, N. Y.; Harry E. Owings, Jr., on the staff of All Saints, Brookline, Mass., and Arthur B. Ward, St. James, Lewistown, Montana.

## *Mr. Jordan New Director*

**APPOINTED TO DEPARTMENT OF PROMOTION OF NATIONAL COUNCIL**

New York, N. Y.—Robert D. Jordan of Akron, Ohio, is the new Director of the Department of Promotion of the National Council according to announcement by the Presiding Bishop. Mr. Jordan will take office on January 3. He was nominated by Bishop Tucker and his appointment confirmed by the National Council at its December meeting, and Mr. Jordan has now accepted his disappointment.

Mr. Jordan was born in Palestine, Texas, on January 18, 1902. He attended grade school at Muskogee, Oklahoma, then went to the Shattuck School at Faribault, Minn., from which he was graduated in 1920. He attended the University of Virginia in 1920 and '21, then returned to Shattuck as instructor in Latin and French for three years.

Employed by the Skelly Oil Company, Tulsa, Oklahoma, for 14 years, Mr. Jordan started as a refinery employee and ended as Division Manager. During the last ten years of his term with Skelly, he spent much of his time in sales promotion work.

In Pueblo, Colo., Mr. Jordan headed the local Community Chest with a successful record, then moved to Akron in May, 1943, to do sales-promotion work for the Sieberling Rubber Company.

An Episcopalian all his life, Mr. Jordan was confirmed in Muskogee, Oklahoma, by Bishop Thurston. He is married and has a daughter of thirteen.

* * *

**NBC TO BROADCAST CAROLS BY CHOIR OF NEW YORK'S CATHEDRAL**

New York, N. Y.—Carols of Christmas, sung by the full choir of the Cathedral of St. John the Divine, New York City, and originating from the Cathedral, will be heard over NBC Sunday, December 26 (4:30 P. M., EWT).

Musical selections for the program are:

1. Hymn 551, "The First Noel".
2. "Welcome, Yule," Ancient Carol.
3. "The Sleep of the Child Jesus," F. A. Gevaert.
4. "Carol of the Russian Children," from White Russia, arranged by Harvey B. Gaul.
5. "Lo, How a Rose E'er Blooming," M. Praetorius.
6. "Sleep, Little Dove," from an Old Alsatian Carol, harmonized by E. Cuthbert Nunn.
7. "Good King Wenceslas," traditional descent.
8. "Masters in This Hall," based on an old French Carol, arranged by T. H. Candlyn.

Canon James Green is headmaster of the Cathedral School Choir.

### CHINESE IN UNIFORM NEED SPECIAL INTEREST

New York, N. Y.—The Rev. Dr. Almon R. Pepper, of the National Council's Division of Christian Social Relations is urging that Church people interest themselves in the special needs of Chinese in uniform, as recently outlined by the Christian Commission for Camp and Defense Communities.

Chinese in the armed forces, the Commission states, face a complicated adjustment. Many speak English poorly, many understand it little or not at all. Often they have come to the United States at a mature age on scholarships, as sons of American citizens, or as merchants. Thus, in addition to the adjustment from civilian to army life, they have also to complete the adjustment to American ways and customs.

It is stated further, that English classes in the Army do not fit the needs of all the Chinese, and that often they make slow progress. Chinese in uniform feel ill at ease in the average recreation hall, service club or USO and are reticent about using such facilities. Many Chinese soldiers are terribly concerned about their destitute families in China.

The suggestion made is that "if Chinese or other Orientals are located in your area and their peculiar needs are to be met, it will be necessary to seek them out rather than to wait for them to come to you. They should be encouraged to use all opportunities open for learning English, for interpretation of regulations, and for friendship. The goal for integrating them into normal American ways and life should be kept in mind. If special group activities for them are set up, it should be only where such activities by interpretation and special guidance will help them integrate more readily into their normal surroundings. Opportunities for them to meet travelers of their own race or returned missionaries, any who know their country and language and are in a position to offer them special guidance, should be used."

* * *

### CHURCH UNDERTAKES COMMUNITY PROJECT

Brookline, Mass.—All Saints' Church is embarked on the community project of supplying cafeteria luncheons to the Red Cross and British War Relief Workers who meet in its parish rooms. Already luncheons are served on four days of the week and those for the fifth day are under consideration.

* * *

### AUBURNDALE CHURCH TOTAL LOSS

Boston, Mass.—The Church of the Messiah, Auburndale, was totally destroyed in a spectacular fire on the night of November 15, with an estimated loss of $100,000. Within three days, everyone connected with the parish had received a personal letter from the rector, the Rev. Richard P. McClintock, bringing home the fact that the Church of the Messiah, more than mere bricks and mortar, is in the hearts of those belonging to it, a fellowship of prayer and worship, friendliness and co-operation. Until it is intelligently possible to rebuild the Church, which has had an active life of 75 years, services will be held in the Auburndale Club. While the fire followed a fathers' and sons' banquet, its origin is undetermined. Nothing was saved except the parish records.

## *Roosevelt, Wilkie Define Beliefs*

### ON WHAT THE FUNCTIONS OF THE CHRISTIAN CHURCH ARE TODAY

New York, N. Y.—President Roosevelt and Wendell L. Willkie have defined what they believe to be the functions of the Christian Church in the world today. The President believes it is the business of the Church to be the comrade of men as they pioneer for the right; to minister to the discouraged, the suffering and the dying; to support men in their self-dedication to God's will and to bring to all persons "a light that is not of men." Mr. Willkie feels that the Church must "rediscover, reassess, and reaffirm its ideals and convictions"; and that new social situations of our day demand new and concrete statements of justice, personal and social.

The statements were made in response to an inquiry by the Rt. Rev. Walter H. Gray, suffragan bishop of the Diocese of Connecticut, who is president of the Church Congress. Church Congress is an organization which states its purpose as "to stimulate the Church's study and discussion of living issues," and to encourage constructive thought on the Christian faith and on the place and function of the Church in modern society.

Mr. Roosevelt's statement:

The history of the Church in this country is an essential part of our history as a nation. In all previous national crises men of religion have stood beside their fellowmen and stood in the front ranks; the preacher was with the pioneers who rolled back the frontier; he was with the men who carried guns at Lexington and Gettysburg and Chateau Thierry. To minister to the soldier who lies wounded and eager for the sight of home, to offer the final consolations of religion to the dying—these have been, and still are, the holy privileges of the chaplain. To maintain a high resolve on the home front—a resolve based on spiritual values both on the field of battle and in the councils of peace—this has been, and still is, the supreme duty of the Church Militant.

In these days of struggle which try every soul and every institution and every tradition, we are all in desperate need of a light that is not of men. May God grant that the Church will not fail in providing that light in our present darkness. For if we lack spiritual guidance for our immediate problems and set our feet in consequence upon obscure ways, our children shall wander for long years in a moral wilderness.

Mr. Willkie's statement:

Spiritual and moral values, now dormant, must be revived and translated into economic, social, ethnic and political democratic realities in order to attempt to justify the blood, the hope and the trust which has been expended during these barbarous years. It must be the Church's daily task to stimulate, encourage and satisfy the democratic ferment now awakening throughout the world: for only in this way will the hope ripen into confidence, and trust deepen into conviction.

The Church today has an unexcelled opportunity to exercise and develop leadership through both its clergy and laymen. For during the period immediately following the close of the military phase of the war, new patterns of human conduct will be measured and established.

At the close of World War I, we saw a cruelly wounded world turn defiantly against formal religion. The "Lost Generation" emerged. As the postwar demoralization grew, spiritual symbols were discarded and accepted religious guides were ignored. The lack of moral and ethical stamina warped the judgment of individuals and distorted their actions; rightful burdens were rejected. And as the postwar years ripened into the prewar years, it became apparent that the Church had lost ground.

In the present critical hour in the long history of religious democracy, the trend toward unity among organized religious groups is a heartwarming sign that once again the Church is in the vanguard of the march forward.

Particularly in the treacherous, degraded, allied fields of race hatred and nationalistic megalomania—dual philosophies antipathetic to all religious teachings—the Church must lead a ceaseless, victorious fight for justice, moral and social.

I am convinced that this is the time for the Church to rediscover, reassess and reaffirm its ideals and convictions. As one who looks into the future with hope and confidence, I believe that now we must make a deliberate choice—whether we will translate our verbal declarations of faith into tangible deeds of action or whether we are content to forfeit our right to keep faith with the future.

---

### CHURCHES UNITING IN UNIVERSAL WEEK OF PRAYER

New York, N. Y.—Perhaps there never has been a time when Christians needed to pray more than during these days of suffering and conflict. Christians need to pray for themselves, that they may be true to Christ and the Church. Also, they need to pray fervently for others. United prayer helps to bind Christians of the world into an unbreakable fellowship. While there are many things that Christians are prevented from doing because of circumstances over which they have no control, yet there is always one thing they can do—they can pray. "Men ought always to pray" for one another in times of war as well as in times of peace.

The Universal Week of Prayer, which is to be observed around the world during the week of January 2-9 of next year, offers an opportunity for the churches to engage in united and simultaneous prayer. This is a world fellowship of prayer.

The writer of *Universal Week of Prayer Topics for 1944 is Rev. J. Harry Cotton, President of McCormick Theological Seminary of Chicago. The general theme for the week is, "The Power of God." The daily subjects developed by Dr. Cotton, are:

Sunday, "Power in Evil Hands."
Monday, "Evil's Hour in God's Eternity."
Tuesday, "The Self-Restraint of God."
Wednesday, "The Gospel of Power."
Thursday, "God's Strong Use of Human Weakness."
Friday, "Strength for the Day."
Sunday, "The Final Triumph."

The Universal Week of Prayer, coming as it does at the very threshold of the New Year, offers to the churches one of their greatest opportunities to have fellowship across denominational lines at the deep levels of our Christian

faith. Wherever possible, the Week of Prayer should be observed unitedly by all the churches of a community, under the sponsorship of the Ministerial Association or the Council of Churches.

Last year the churches of Tarentum, Pennsylvania, and for the third time, held their Week of Prayer in the homes of the community. The first year there was an attendance of 2183 in 96 meetings; the second year, the attendance was 2346 in 116 meetings; last year's attendance was 2323 in 124 meetings. What this community has done, others may do, also.

The President of our nation for the third consecutive year has proclaimed next New Year's Day a National Day of Prayer. He and other leaders of our nation are looking to the churches across the country to be responsible for the carrying out of all plans for the making of this first day of the new year, a day of united prayer.

It is to be greatly desired that the churches and ministers of all our Protestant denominations will take responsibility in making plans for the fullest possible observance of the day. Since the time is short, prompt action is necessary. It is to be hoped that all of us will think in terms of our possibilities and not of our limitations, in making this period of prayer one of the most far-reaching spiritual experiences in the life of our several communities.

It is suggested that, wherever practicable, the **National Day of Prayer and the Week of Prayer be planned for together. Many, if not all communities, will want to begin the Week of Prayer on Saturday—New Year's Day. The churches acting separately or unitedly will feel that they should begin these eight days of prayer with a watch-night service on New Year's Eve. This will provide a way by which men and women may welcome the New Year in a Christian, rather than a pagan way.

These days of prayer are an answer to the desire of many serious-minded Christians who have wanted to see something done unitedly in prayer by the churches during these dark days. "It is better to walk with God in the dark than alone in the light."

*The Week of Prayer booklets may be ordered from the Department of Evangelism of The Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Price 5c per single copy.

**A pamphlet has been prepared containing helpful materials for use in preparing a program for the New Year's National Day of Prayer. It is not an order of worship. It contains materials and suggestions for the local committee in the preparation of their own order of worship. Order from the Commission on Worship, 297 Fourth Avenue, New York 10, N. Y. Single copies sent free upon request.

—Jesse M. Bader, Executive Secretary, Department of Evangelism, Federal Council of Churches.

* * *

## RECTOR IS VERSATILE GENIUS

Montenegro, Brazil.—"A versatile genius" is "Mechanical Minded Minister" the Rev. Libero V. Cordova, rector of the Church of the Holy Spirit, Montenegro, in the State of Rio Grande do Sul, according to the Rev. Custis Fletcher, Jr., who says that he remodeled the chapel, built the furniture, put in the leaded glass window over the altar.

He is statistician for the Church and in that office he thought an adding machine would be a help but it cost too much, so he made one, of wood. He has long felt that a parish paper was needed but the parish could not afford one. He spent his spare time carving wooden type and when he had enough, built a hand-operated printing press. The paper is not only legible but has proved, he reports, a stimulant to his people. He looks after several missions and often journeys many miles on horseback for baptisms and weddings where there is no resident minister.

While he was a theological student he taught science in the Church high school. The laboratory equipment was most inadequate, so Mr. Cardova made more, including a telephone, telegraph sender, scales and measuring instruments. Most of the school's museum collection of stone and minerals, birds and snakes, was collected by him. Once on the way to a Church convention he was driving along the beach toward Rio Grande when he saw a flock of birds not represented in the school's collection. He stopped the car and shot a bird. Later he acted as taxidermist, and gave the neatly stuffed bird to the school.

* * *

## SANTA CLAUS WITH AN AMERICAN ACCENT

Members of the Eighth Army Air Force in England have opened a Hobby Shop. Here the boys spend their spare time making toys for English children: model tanks, fire trucks, cradles, tommy-guns, little wooden locomotives, racing automobiles with real windshields. The boys go to the schools in poorer districts and ask the teachers which children need things and what they like the most. The boys set a goal of 2,400 toys to be made and stuffed with candy and gum from their weekly rations.

* * *

## NEWS NOTES

### Of the Church Divinity School of the Pacific

Berkeley, Cal.—Incomplete returns from the canvass to renew units ($10 per year for five years) for the support of the Church Divinity School of the Pacific already show a slight increase over the number for the previous period. As more units are subscribed, it will be possible to expand the work by the addition of more members of the faculty.

---

Early reviews praise the Jubilee symposium, **Christianity and the Contemporary Scene**, edited by Randolph Crump Miller and Henry H. Shires. Dean James M. Malloch, of Fresno, writes: "Remarkably clear survey of the problems, opinions, and attitudes of contemporary Protestantism, with some treatment of Eastern Orthodoxy and Roman Catholicism, plus an inspiring address on the world today by a noted Jewish educator. Valuable bibliographies."

---

The Post-War Rehabilitation School, sponsored jointly by the Pacific School of Religion, the Church Divinity School of the Pacific, and the Starr King School, has 30 students under Director Arthur Swift, Jr. A comprehensive program includes study of special regions and languages, plus the Christian background necessary for rehabilitation work.

---

Professor William Ernest Hocking, of Harvard University, will be a special lecturer at the Pacific School of Religion for the quarter beginning in January.

* * *

## DR. W. B. RILEY'S DIAMOND JUBILEE TO BE CELEBRATED

Minneapolis, Minn.—Christmas Day, December 25, 1943, will mark the 60th Anniversary of Dr. W. B. Riley's ordination in the ministry. Dr. Riley is a native of Kentucky, and on Christmas Day, 1883, he was ordained in the First Baptist Church of Dallasburg, Ky. At the insistence of the Ordaining Council, he preached his own ordination sermon on the text. "Thou shalt have no other gods before me."

After attending the Valparaiso Normay School Valparaiso, Ind., Hanover College, Hanover, Ind., and Southern Baptist Theological Seminary, he took up pastorates at Carrolton and Warsaw, Ky., from 1883 to 1887. He was then called to the Tabernacle Baptist Church at New Albany, Ind., which church he served for two years. He served the Lafayette Baptist Church of Lafayette, Ind., for three years, and was pastor of the First Baptist Church of Bloomington for two years, then was called to Calvary Baptist Church of Chicago, which church he served five years. In 1897 the First Baptist Church of Minneapolis called him to be pastor, in which church he served 45 years.

In 1902 he founded the Northwestern Bible and Missionary Training School, and in 1935, the Northwestern Evangelical Theological Seminary. Over 2,000 students have graduated from these schools, and gone throughout the world. The Diamond Jubilee will mark a celebration to be held at the Northwestern Theological Seminary and Bible Training School.

The late Wm. Jennings Bryan said of Dr. Riley, "He is one of America's greatest Christian Statesmen."

Dr. Riley's ministry has been varied. Since 1893 he has published over 100 volumes, many of which have gone into several editions.

Dr. Riley, while advanced in years, is still active as President of the school, and is conducting evangelistic campaigns almost continuously.

* * *

## DIOCESE OF SOUTHWESTERN VIRGINIA

### A New Woman Worker in the Diocese and One of the Newest Missions

Roanoke, Va.—Miss Beryl Virginia Ball of Jamaica, Long Island, has come to Southwestern Virginia to be assistant to Deaconess Amelia Brereton in the work at St. Mark's Mission, Honey Branch, and her other activities in the area around Dante, Virginia; the mission being located about two miles from Dante on the road to St. Paul.

A native of Long Island, Miss Ball is a graduate of Jamaica High School, a Bachelor of Arts of Syracuse University, where she majored in Sociology. She also took a course in Religious Education at Union Theological Semi-

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 30 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

WANTED, BY REFINED MIDDLE-AGED lady, position as companion-helper to lady or young person. Episcopalian, kind disposition. Address "M," care of Southern Churchman.

WANTED, REFINED LADY TO KEEP house and take care of middleaged man. Home, oilburning heat, electrical equipments, hot water summer and winter hookup. Located on highway near Baptist, Episcopal, and Methodist churches. References exchanged. E. M. New, Saluda, Va.

**DOMESTIC HELP WANTED**

HOUSEKEEPER—LADY TO DO PLAIN cooking and general housework for small family. Good wages. Seashore during summer. Phone Chestnut 8050, or write 2611 N. Powhatan Street, Arlington, Va.


nary, New York. She has had interesting experience as a leader in Church School work, counsellor for young people in conference and camp, work with Girl Scouts and varied activities on a newspaper.

For many years the missionaries at Dante lived in the town, in property owned by the Clinchfield Coal Corporation. The first resident missionary was Deaconess Maria P. Williams, who organized the work there about 1908 and conducted it beautifully for thirty years. Her last assistant, Deaconess Edith A. Booth, of New York, succeeded to the position of missionary in charge on the retirement of Deasoness Williams in 1938, and had as her able assistant Deaconess Amelia Brereton of Pennsylvania. On the retirement of Miss Mabel R. Mansfield as director of handicraft in the diocese, Deaconess Booth took over that work and Deaconess Brereton took charge of the mission work at Dante.

In January, 1939, Mr. A. B. Kilgore and his wife gave to the diocese a lot for a chapel on Honey Branch on the road between Dante and St. Paul, at the intersection of the boundaries of Scott, Wise and Dickenson Counties, and a nice chapel was erected on that lot. More recently the Diocese has acquired a property of approximately nineteen acres across the road from the chapel. On that property was a dwelling which has been considerably remodeled and improved and is now used as the home for the missionaries. Deaconess Brereton and Miss Ball live there and most happily Deaconess Booth also, since that is as good a location as any for her headquarters in connection with the handicraft work in the various missions in the diocese, several of which center around the Dante area. All three of these splendid women workers are most happy and enthusiastic over their new home.

* * *

**RAYMOND FERRIS ELECTED DEAN**

New York, N. Y.—The National Council has been informed that the Rev. Raymond T. Ferris has been elected Dean of the Cathedral of St. Luke, Ancon, Panama Canal Zone. He succeeds the Rt. Rev. C. A. Voegeli, now Bishop of Haiti.

Mr. Ferris went to the Canal Zone a year ago, and has been in charge of St. Mary the Virgin at Silver City. He was ordained in 1937, and was in charge of St. John's Church, Mount Morris, N. Y., from his ordination to the diaconate until his departure for Panama.

Dean Ferris is a graduate of Hobart College and the Episcopal Theological School. He is 30 years old.

* * *

**CHURCH DEBT LIQUIDATED**

Summerton, S. C.—St. Matthias' Church made the final payment on a burdensome church debt on December 1 of this year. Just a little more than four years ago the congregation, under the priest-in-charge, the Rev. W. R. Haynsworth, began a five-year campaign to eliminate the debt. Much gratitude is felt that with God's help it has now been completed.

On December 10, the bishop of the diocese, the Rt. Rev. Albert S. Thomas, visited the church to participate in a special service of thanksgiving, which included the burning of the mortgage, and to deliver the sermon of the occasion. The Bishop encouraged the congregation, not only to rejoice in the liquidation of the debt, but with determination to go forward to the accomplishment of even greater things.

* * *

**MARTINSVILLE HAS A SUPPLY MINISTER**

Martinsville, Va.—Beginning the first Sunday in November, the Rev. Appleton Grannis is serving Christ Church, whose rector, the Rev. Charles C. Fishburne, Jr., is a Chaplain-Lieutenant in the Navy, at present stationed at the Naval Base near Norfolk.

The Rev. Mr. Grannis, retired but temporarily drafted back into active service, has had an interesting career. A graduate of Columbia University with the degree of Master of Arts and from the General Seminary in New York, he was ordained priest in 1897, and, after serving in Essex Fells, New Jersey, and St. Michael's, New York, was rector of Trinity Church, Boston; The Church of the Holy Apostles, New York City; St. Anne's Church, Lowell, and was rector of St. Paul's American Church in Rome, Italy (1939-40), and at the time of his retirement was rector of The Church of the Good Shepherd at Clinton, Mass.

* * *

**ACTIVE CHURCHMEN'S ASSOCIATION**

Trenton, N. J.—The newly-organized and extremely active Episcopal Churchmen's Association of the Diocese of New Jersey believes in publicity. Evidence is provided by its mimeographed monthly paper, "Everyman," now grown to about 2 1-2 single spaced pages 8 1-2 x 13.

Edmund W. Palmer is editor of the paper as well as diocesan chairman of the organization. The current issue of the paper has of course a Christmas reference, pointing the example of the early Christians in their worship, education and service, all directed to the work and will of God's greatest Gift.

"Everyman" carries also reports of laymen's meetings in various parts of the diocese, news of laymen's activities in other dioceses, and a report on the Men's Advent Corporate Commission.

* * *

**"COME AND WORSHIP" BROADCAST**

Trenton, N. J.—The Episcopal Churchman's Association has completed arrangements for a series of radio broadcasts. Charles P. Hutchison announces that the initial broadcast went out December 15, and there will be a weekly program on Wednesdays at 9:00 P. M.—fifteen minutes of prayer, hymn and Bible reading. The Program is titled "Come and Worship". The broadcast is from station WTTM, Trenton, 920 kilocycles.

Participants in the program, Mr. Hutchison says, are selected from the eleven Episcopal parishes in Trenton and Bordentown, and every parish will be represented on the program at some time. So far arrangements have been made for the broadcasts to continue a month.

* * *

**UNITED CANVASS ENCOURAGING**

Wakefield, R. I.—The United Canvass was used this year in Rhode Island only in one corner of the "South County", in the Towns of Narragansett and South Kingstown, the latter comprising the villages of Wakefield, Peace Dale, Kingston, etc. The Movement was sponsored by the Ministerial Association, and the chairman was the Rev. John R. Wyatt, rector of the Church of the Ascension, Episcopal, in Wakefield. In the United Canvass was the Church of the Ascension, Wakefield, St. Peter's-by-the-Sea, Narragansett, the Rev. Thom Williamson, rector; twelve Protestant churches, and the two Roman Catholic Parishes in Wakefield and Narragansett. Posters, window exhibits, post cards, and newspaper advertising were used in publicity, and the papers gave news notices also, specially the Narragansett Times, which gave almost a whole page to short histories of all sixteen parisnes in the United Canvass. While the United Canvass was not begun this year until shortly before the actual date of Loyalty Sunday (December 5) yet the results were encouraging. More interest was manifested than before, and the financial results showed that the United Canvass was worthwhile.

* * *

# Personal Notes Of Interest

**The Rev. James T. Marshall, Jr.,** formerly rector of the Church of the Good Shepherd, Norwood, Ohio, will become priest-in-charge of Christ

...st. Peter's ...airsvill... ...on December

**The Rev. Arthur McCartney Dunstan** celebrated on December 16 the thirty-fifth anniversary of his ordination to the priesthood. The celebration was at his Church, St. James, North Providence. The Bishop of Rhode Island presided and the preacher was the Rev. Canon A. R. Parshley, of Bristol, R. I.

**The Rev. Harold R. Carter** has left St. Thomas Church, Providence, to become rector of the Church of the Advent, Pawtucket, R. I., succeeding the Rev. James Duncan, removed to Chicago. The Rev. Mr. Carter is Registrar of the Diocese of Rhode Island. He is native of Pawtucket, where his new parish is located.

**The Rev. Daniel A. Bennett**, for four years rector of St. Paul's Church, Nantucket, began his duties as rector of St. Paul's Church, Malden, Mass., on November 21, succeeding the Rev. Robert Knowlton Gumm, now an Army Chaplain.

**The Rev. Paul L. Clark**, curate at St. James' Church, Cleveland, Ohio, has accepted a call to the rectorship of Grace Church, Cedar Rapids, Iowa, effective December 15, 1943.

**The Rev. William C. Acosta**, rector of Christ Church, Hudson, Ohio, has accepted a call to be the curate at St. Andrew's Church, Louisville, Ky., effective January 15, 1944.

**The Rev. William P. C. Loane**, rector of St. Stephen's Church, Steubenville, Ohio, has accepted a call to the rectorship of Christ Church, Greensburg, Pa., effective January 17, 1944.

### ORDINATIONS
#### Priest

**The Rev. William V. Albert** was ordained priest in Grace Church, Canton, by the Rt. Rev. Duncan M. Gray, D. D., Bishop of Mississippi, on December 15, 1943.

He was presented by the Rev. Olin G. Beall and the preacher was the Rev. Holly W. Wells. Rev. E. Lucien Malone was the gospeler, the Rev. Jones S. Hamilton the epistler, the Rev. John Womack read the Litany and the Rev. Paul E. Engle the Preface to the Ordinal.

Mr. Albert has accepted a call as rector to the parish which he has been serving during the past few months as minister-in-charge.

**The Rev. Emerson Kay Hall** was advanced to the priesthood in St. Stephen's Church, Providence, R. I., by the Rt. Rev. James DeWolf PPerry, D. D., bishop of Rhode Island, on Saturday in Ember Week, December 18. The Rev. Mr. Hall's first Celebration of the Holy Communion will be at the Church of the Resurrection, Norwood, R. I., on Christmas Eve.

**The Rev. Robert Morgan Shaw** was ordained to the priesthood on Monday evening, December 13, in Trinity Church, Monesson, Pa., by the Rt. Rev. Beverley D. Tucker, D. D., bishop of Ohio.

**The Rev. Alexander DuBose Juhan** was ordained to the priesthood on Tuesday, December 7, 1943, in All Saints' Church, at Norton, Va., by the Rt. Rev. Henry D. Phillips, D. D., bishop of Southwestern Virginia, and the Rt. Rev. Frank A. Juh... ...of Florida and father of t... ...te.

The Rev. G. Ronald M... ...ck, of Altavista, preached the ser...n, the Rev. George T. Welsch, Jr., of Big Stone Gap, presented the candidate, the Rev. G. William Beale, of Rocky Mount, said the Litany, the Rev. Wilfred E. Roach, Jr., of Radford, read the Epistle, and the Rev. Frank V. D. Fortune, of Blacksburg, read the Gosepl.

Present in addition to the above were the Rev. Charles O'Ferrall Thompson, of Bluefield, Va., and the Rev. William L. Jacobs, of Knoxville, Tenn.

Following the service luncheon was served at the rectory for the out-of-town guests.

The Rev. Mr. Juhan and his wife, the former Miss Alice Kent Bryan, of Falls Church, Va., reside at Norton and in addition to the Church there he has charge of several missions in Wise, Russell and Dickenson Counties; Grace House on the Mountain (R. F. D. No. 1, St. Paul, Va.), Honey Branch Mission (also R. F. D. No. 1, St. Paul), St. Mark's at Dante, and the Mission of The Good Shepherd at Splashdam.

### DEATHS
#### Rev. William J. Gage

**The Rev. William Johnson Gage**, rector of St. Mark's Church, Green Island, N. Y., died at the Samaritant Hospital, Troy, on December 13, after a brief illness. Mr. Gage was born in Johnstown, N. Y., and had almost reached his fifty-third birthday. He was a graduate of Newburg Academy, St. Stephen's College and the General Theological Seminary. He was ordained priest in 1918 by the late Rt. Rev. R. H. Nelson, bishop of Albany. He began his ministry at Nevada City, Calif., but returned to the Diocese of Albany and was rector of Grace Church, Mohawk, 1921 to 1939. He was for two years rector of Zion Church, Colton, and since then of St. Mark's, Green Island.

The burial service was at St. Mark's, Bishop Aldham officiating, assisted by Archdeacon Hastings and the Rev. J. L. Whitcomb. Interment was at Greenwich, N. Y., the rector of St. Paul's Church, the Rev. A. W. Abraham taking the commital.

Mr. Gage is survived by his wife, the former Helen Holbrook, and five children. The oldest son, William L. Gage, is serving in the Army at Camp Crowder, Missouri.

* * *

### WHEN JESUS CAME

(Continued from page 10)

because you have let me see the Saviour."

Then a very old lady named Anna came in. She had worked for God many years, and prayed much. When she saw the Baby, God whispered the wonderful secret to her, too; and she told others that the Saviour had come.

Jesus grew up just as all little boys do. He slept and ate and played. His body grew straight and strong, and tall, and his mind grew, too.

But He lived in a plain little cottage at Nazareth, and did all that His father and mother told Him to do. He learned the trade of a carpenter from Joseph, and earned money to buy food for His little brothers and sisters. He was a perfect example for all the boys that should live in the world in all the years to come.—Adapted from Marian Madison, in Burning Bush.

**Thomas W. Moore**
**FURNITURE COMPANY**
300 W. Broad Street
Richmond ,Va.
**BUY BONDS**
**And**
**WIN THE WAR**

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.
C. M. ALMY & SON, INC.
562 Fifth Avenue (at 46th St), New York N. Y.

# THE CHURCH PENSION FUND
and its subsidiaries
administered for the benefit of the Church

## THE CHURCH HYMNAL CORPORATION
Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

## THE CHURCH LIFE INSURANCE CORPORATION
Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION
Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.
Further information available by addressing any of the above at
20 EXCHANGE PLACE NEW YORK

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

Terms—Board and Tuition, $500
Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B.**
**(Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. Rev. Janney S. Hutton, Headmaster. For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## GHTS FOR THE THOUGHTFUL

"Only God could have thought of Christmas."

"Gladness is a duty, though its roots must go deep if its flower is not to wither."

They who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angels' song,
"Today the Prince of Peace is born!"
—Lowell.

The will of God is not a burden to carry, but a pillow to rest on.
—Hannah Whitall Smith.

Out of the travail of new birth,
Lord God, there comes a glad release.
Oh, holy hour when all the earth
Shall know the beauty of Thy peace—
Thy vision that can never die—
Thy song that rings against the sky!

Through the porthole I can see
One tiny circle of blue, cloud-flecked.
Because it is there. I know there is also
The infinite sky.
—Bonaro Wilkinson.

The world today is one year further away from the birth of Jesus, but—glad and happy hope!—it is one year nearer the final triumph and reign of Jesus.

There is a healing something at work in the world; and when you and I have blundered about and come to the end of our resources, there are open to us great reservoirs of power which we can't begin to tap until we've despaired of our own. —Sel.

Think truly, and thy thoughts
Shall the world's famine feed.
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble creed.
—Horatius Bonar.

Dear Lord, I pray this Christmas
For all men everywhere,
For some are glad, and some are sad,
And some are full of care;
To every heart give courage,
And take our fears away.
Be near to all Thy children, Lord,
This blessed Christmas Day.
—Sel.

Word of God—the grand unveiling
of His glory and His grace;
When the lamps of earth are failing,
Here is light for all our race.

Sleep, Holy Babe,
Upon Thy mother's breast;
Great Lord of earth and sea and sky,
How sweet it is to see Tee lie
In such a place of rest.
—Edw. Caswell.

There is a law of life. It was written in fragments in the human heart. It was set down in old times, as Peter puts it in the epistle, not by the will of man; but holy men of God spoke as thy were moved by the Holy Ghost. Then it was incarnate in a Life.
—Paul Sherer.

I do not see my way; but I know that He sees His way and that I see Him.—Kingsley.


**PURE IRISH LINEN AVAILABLE**
Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.
MARY FAWCETT CO.
Box 146 Plainsfields, N. J.

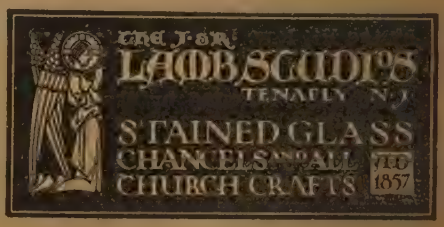
**EPISCOPAL CHURCH HEADQUARTERS LYCETT, INC.,**
**317 N. Charles St.,**
**Baltimore (one), Maryland**
For Bibles, New Testaments, Prayer Books—from 40c up. Send for price list. Church and Religious Books.
Order now your

| | |
|---|---|
| Christian Year Kalendar | $1.00 |
| Ashby Calendar, 30c—4 for | 1.00 |
| Scripture Text, 30c—4 for | 1.00 |
| Philip Brooks Engagement | .50 |
| Church Devotional Calendar | .20 |
| Pocket Church Kalendar | .05 |
| Living Church Annual | 2.00 |
| Desk Kalendar, 30c—4 for | 1.00 |
| Xmas Annual of Literature and Art 10x14 | 1.00 |

Above and any book sent postpaid on receipt of price.
Folders—Christmas Designs for printing your message, Church Services, etc. Samples upon request.
Church Furnishings, Honor Rolls.
Church and U. S. Flags. Information upon request.

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
**Episcopal and U. S. Church Flags.**
**Send for Circular with prices.**

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1943
**COX SONS & VINING, INC.**
131 EAST 23RD STREET, NEW YORK, N. Y.



**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**Cauthorne Paper Company**
**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

Vol. 110—No. 2

8 JAN. 1944

# The Southern Churchman

## A Prayer

LORD, GIVE ME FAITH, to trust Thy loving care
For those I love.
I may not shield them from the bitter strife
That spells out life,
Nor free the coming years from shadowing fears;
But know, that for each one there is a Way.
And Thou wilt guide them through it day by day.
Lord, give me Faith to trust Thy loving care
For those I love.

Amen.

—M. J.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

# FOREIGN

From the Spiritual Issues of the War

### FRENCH ARCHBISHOP'S ADDRESS TO DEPORTED SCOUTS

The Archbishop of Toulouise, Mgr. Saliege, who has more than once shown himself antagonistic to Nazi methods in France, gave the following courageous address to a body of French scouts when they were about to leave for compulsory labor in Germany.

"My friends, you are leaving for Germany. Under constraint? Or freely? It is not for me to know. One can be subject to a law without giving it one's adherence. You are leaving; that is a fact. What advice shall I give you? This, and nothing but this: bear witness to France and to Christ. However greatly France may be humiliated at the present time, proudly keep your hope. Our cause was just; you cannot be told that often enough. If by our fault we have lost the war, the justice of our cause remains intact. Take to a foreign country the qualities of your race. Say to yourselves that you have a mission; 'I shall show what it means to be a Frenchman, a young Frenchman, eager, loyal, ingenious, a good comrade, and an observer who does not let himself be taken in by appearances, but who sees what lies behind those appearances.'

"You are going to a country that has its own beauty, its own greatness. The Germans are a great people. You must not fail to recognize their qualities. But you must also see their enormous shortcomings . . . You will see that behind appearances which are beautiful, something is lacking, which is not knowledge, but which one might simply call mind (esprit). It is a triumph of technique, of utilitarianism, and that in the service of force . . . In the presence of this collective pride you will represent the French conception of life, the human conception, according to which the individual counts, peoples have rights, and men are brothers. The glory of France throughout her history has been the glory of the fraternity of humanity. A Frenchman who does not see in each man his brother would not be true to his race. An old-fashioned word expresses very well what you should be in Germany: 'Gentilhommes.'

"You will be witnesses of Christ. You are not unaware that Christ has many adversaries in Germany, who refuse to accept His doctrine of charity, pity and mercy. They refuse to accept the humiliated Christ, the suffering Christ, the Christ of the Crucifixion, the Christ who hides the strength of victory under the weakness of apparent defeat. . . . You will accept suffering with dignity, without complaint. Witnesses of Christ, you will be kind, good, charitable toward all men, whatever their race, whom you meet during your work. . . .

"In July, 1902, Charles de Foucault gave himself this commandment: 'I shall accustom every man, be he Christian, Mohammedan, Jew or heathen, to look upon me as his brother.' You will agree that if you make this commandment yours, the fair name of France and of Christianity can only gain by it. . . . Be strong, be faithful, be loyal to your belief. Then you will be neither dupe nor victim. Prayer and the sacraments will give you the necessary help. Here, your leaders, your priests, and your friends will pray for you. Nothing can destroy the communion of souls. Through Christ, in Whom you are united, we shall be in touch one with the other. There is no separation for those whom the charity of Christ has joined together. You have understood me: you go to fulfill a mission . . . a French mission. Let France through you be loved, be respected, be admired; let Christ through you be adored. I give you my blessing as you go. How much happier shall I be to give you my blessing on your return!"

* * *

### CHURCH LEADERS ASK FOR PRAYER FOR INDIA

The following Call to Prayer for India and Famine Relief Appeal was issued by the Archbishop of Canterbury, the Moderator of the General Assembly of the Church of Scotland, and the Moderator of the Free Church Federal Council:

"At this time when Lord Wavell is taking up his new responsibilities as Viceroy of India, we wish to ask our fellow-countrymen to support him with their prayers and at the same time to pray for India, so that, if it may be, the way shall be found to bring to an end both the present deadlock and that alienation which it both expresses and increases. Let our prayers be continuous, and find their focus on Sunday, November 28th, which the National Christian Council of India has appointed as a special day of prayer for India, and which the Bishop of Dornakal as President of that Council has asked us to observe in union with our Indian fellow-Christians.

"Another feature in the Indian situation calls both for our prayers and for our practical sympathy—the famine from which so many in India are suffering. The first requirements in the famine-stricken areas of India is clearly the provision and effective distribution of adequate food supplies; and under present conditions this must be the responsibility of the Government. We are advised, however, that financial help is also urgently required for the relief of certain special kinds of distress arising from famine.

"A fund for this purpose is, therefore, being opened which will be put at the disposal of the National Christian Council of India for use in the areas worst stricken. We appeal to British Christians to contribute generously to this fund and so to make a gesture of practical sympathy with their Indian brethren.

"This appeal has the support of the India Committee of the Conference of British Missionary Society. Subscriptions should be sent to: Indian Famine Relief, care The British Council of Churches, 56 Bloomsbury Street, London, W. C. I. (Signed) William Cantuar; John Baillie (Moderator of the General Assembly of the Church of Scotland); R. D. Whitehorn (Moderator of the Free Church Federal Council)."

* * *

### MARSHAL STALIN MEETS METROPOLITAN SERGIUS

London—Reuter reports that the following historic statement was broadcast from Moscow on Sunday, September 5th:

"On Saturday Stalin, as chairman of the Council of People's Commissars, received Metropolitan Sergius (locum tenens of the Patriarch's see), the Leningrad Metropolitan Alexey, and Nikolay, Metropolitan of the Ukraine. Molotov, vice-chairman of the council, was present.

"In the course of the interview the Metropolitan Sergius informed the chairman that the authoritative circles of the Orthodox Church had formed the intention of convening in the near future a conclave of bishops for the election of a Patriarch of Moscow and of all Russia, and for the establishment of a Holy Synod. The head of the Government, Comrade J. V. Stalin, then stated that on the part of the Government there would be no objection to this proposal."

(Continued on page 12)

# HAVEN . . .

By J. W. KENNEDY

I WAS GREATLY encouraged over the general moral state of man the other day when a taxi driver resisted the temptation to overcharge. There were four passengers for three different destinations. At the first stop, one man got out. His fare was 25 cents. A second stop, some distance away, the other man got out and the driver said "50 cents". They quite naturally gave him 50 cents apiece. When he realized the misunderstanding, the taxi driver returned one of the fares and said, "Oh, it is only 25 cents apiece."

If a taxi driver is able to resist such temptations, which could easily be yielded to without much danger of being found out, then the manifold temptations of each day's life can be resisted by us all. This question occurred to me—would he have been so honest if I had not been along to witness? I believe so from the very character and outlook of the man revealed in his conversation. Is this a "minor" incident? Perhaps, but the very pin-points of temptation reveal us as we are and the successful resistance to the minor is the best possible preparation for the major crises which come at the most unexpected moments.

THIS MAN was quite probably unconscious of the possible conflict and the whole incident was undoubtedly a fairly well established pattern of conduct. In many minds such situations pose a dilemma and the process of choice moves to the fore and complicates a simple issue of honesty. One of the evil symptoms of our age, and most every other age, is the attitude of "can I get away with it?" in such matters. We are honest, in other words, only when we feel dishonesty is going to pinch us and make us pay. Not only does our conduct make this all too clear, but in our thinking we practice deception and try to relate our conduct as we want it to our innate desire to be right with the universe. We would warp a law to serve our ends and call it expedient or justified.

THIS WHOLE SUBJECT of honesty and temptation and self-justification has to do with man's freedom. Very much as the Little Locksmith had to struggle with the bees in the yellow lantern of her writing sanctuary (she called it The Thimble) to show the way out to freedom, so do most of us who get involved in dishonesties need someone to show us the slavery of it and the impossibility of freedom as long as they are indulged in. Again in "The Thimble" one day flew a humming bird. It flew to the raftered ceiling and could find no way out. In a frenzy of terror it flew back and forth. The Little Locksmith knew the way was so simple. Why, she thought, could the bird not have sense enough to see. She left him alone and when she returned he was gone. At last he had made the great discovery that what he had imagined was a prison was really wide open.

Those who know not the wide open way of redemption through Christ can seldom see the way out of their involvements nor how to extricate themselves from the barbed wire entanglement of their misdeeds, and from the clutch of their dishonesty and disunity. We must get one fact straight and keep it straight—we are absolutely dependent upon God. That is the basic assumption for the real curative treatment of life's difficulties.

When we are free, there is no longer need for rebellion against God, society, or anything else—when we are free from self and the domination of the laws self manufactures for its own private use. Only as God is in the midst of them must we obey the laws and impulses, and can we with assurance strike out towards the dawn.

# *This Week . . .*


MEMORANDUM ON JEWISH RESCUE AND PELESTINE . . . . . 4

ISOLATIONISM IN MODERN DRESS . . . . . 5
By the Rev. William C. Kernan, rector of St. James the Less, Scarsdale, N. Y.

CHEER UP ABOUT THE CHURCH . . . . . 6
By the Rev. P. B. Clayton, founder of Toc H., Vicar All Hallows-by-the Tower, London

YOUNG AFRICA GOES TO SCHOOL . . . . . 8
By George W. Carpenter, Ph. D., Educational Secretary, Congo Protestant Council


**FEATURES**


Haven . . . . . 3
J. W. Kennedy.
Editorials . . . . . 7
Children's Page . . . . . 10
Mrs. C. H. Goodwin
News . . . . . 11


**JANUARY**

1. Ccircumcision (Saturday).
2. Second Sunday after Christmas.
6. The Epiphany (Thursday).
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Third Sunday after the Epiphany.
25. Conversion of S. Paul (Tuesday).
30. Fourth Sunday after the Epiphany.
31. (Monday.)

* * *

**THE FIRST SUNDAY AFTER THE EPIPHANY**

**The Collect**

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

# *Memorandum on Jewish Rescue and Palistine*

IN A FEW MONTHS' TIME the gates of Palestine will be closed to the Jewish people; the homeless refugee will be confronted there of all places with the mocking legend "No Jews admitted". Even the mere trickle of immigrants now permitted under the Palestine White Paper will cease forever . . . unless that infamous document is immediately revoked.

The issue here is not Zionism but the necessity of using the one practical avenue of escape open to a people whom our enemies are exterminating. It is a question of our moral responsibility for the murder of hundreds of thousands of human victims through passive acquiescence in their betrayal and destruction.

Twenty-five years ago a British Government promised to re-establish Palestine as a home for the Jewish people and to facilitate Jewish immigration there. The fifty-one nations of the League, and later by unanimous resolution the Congress of the United States, approved and endorsed this promise, on the basis of which Great Britain was given the trust and responsibility of the Mandate for Palestine. In the years that followed Jewish immigrants drained swamps and watered the dry lands and developed agriculture and built industry.

In Europe on the other hand the persecution of the Jews grew worse; the pressure to emigrate more intense. But the world was divided into two parts—that which the Jews had to leave if they were to exist at all, and that which they were not permitted to enter. Palestine alone, internationally recognized as the one country to which Jews were entitled to come "as of right and not of sufferance" offered welcome and deliverance. More than 300,000 Jews who might have been victims of Hitler's extermination policy found there a haven and a home.

BUT IN APRIL, 1939, the appeasement policy of Munich was extended to the Midle East. Even though Arab standards of living in Palestine had risen and the Arab population there had greatly increased in the years of Jewish immigration, it was sought on grounds of expediency to buy the doubtful loyalty of the Arab countries outside of Palestine. So it was that the White Paper doomed to death hundreds of thousands of Jews who might have been saved; and, finally, in April, 1944, Palestine is to be closed forever to Jewish immigration.

No wonder that Mr. Churchill in a brilliant speech in the House of Commons in June, 1939, described the White Paper as a breach and a repudiation of Britain's promise; no wonder, too, that the Permanent Mandates Commission of the League of Nations condemned it as illegal and inconsistent with Britain's obligations.

It has taken decades of hard work, planning and cultivation to bring Palestine to the point where, as a practical matter, it can, within the near future, absorb two million Jews. It is the only place immediately available. The conquest of the Mediterranean by the United Nations has made it unnecessary to fear any longer those elements among the Arab peoples who responded to vicious Axis propaganda.

This is not a problem merely special to the Jews. The world is engaged in a great moral struggle which is epitomized in the torture and extinction of the Jews by the Nazis. If nothing is done at this time, millions more will be murdered. **To the extent that we remain passive in the face of this issue,** a dark shadow is cast over the cause of human freedom and the vision of a decent world after the war.

**The Palestine White Paper Must Be Abolished!**

Write therefore to Hon. Cordell Hull, State Department, Washington, D. C. The salutation is "My dear Mr. Secretary". Your letter may be brief. The following specimen letter may serve as a guide, but please compose your own for greater effectiveness:

"The Palestine White Paper issued by the British Government in May, 1939, prohibits further Jewish immigration into Palestine after April, 1944. The terrible persecution of the Jews of Europe at the hands of the Nazis imposes a charge on all other nations to help them if possible and, at the very least, not to block their escape. As a practical matter, Palestine is the one place in the world which is best equipped and willing to admit Jewish refugees within its borders. It would be shocking, indeed, if the policy laid down in the White Paper should be allowed to stand. The White Paper should be rescinded at once. Will you please exert your moral and political prestige to the end that British and American statesmanship may again unite in rescuing the persecuted Jews of Europe from their tragic fate."

Letters should also be addressed to President Roosevelt, to Senator Tom Connally, Chairman Senate Foreign Relations Committee, Senate Office Building, Washington, D. C., and to your local newspaper.

---

The organized letter writing campaigns of the committees of correspondence have produced widespread and effective action. . . . Concentrated public opinion is thus mobilized behind the letters you write and is strengthened in turn by your expression of opinion.

* * *

**NEW YEAR THOUGHTS**

**By Lillian Gray**

Let us walk softly, friend:
  For strange paths lie before us all untrod,
  The New Year, spotless from the hand of God,
Is thine and mine, O friend.

Let us walk straightly, friend;
  Forget the crooked paths behind us now,
  Press on with steadier purpose on our brow,
To better deeds, O friend.

Let us walk gladly, friend;
  Perchance some greater good than we have known
  Is waiting for us, or some fair hope flown
Shall yet return, O friend.

Let us walk, humbly, friend;
  Slight not the heart's ease blooming round our feet;
  The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
  We cannot tell how long this life shall last,
  How soon these precious years be overpast;
Let Love walk with us, friend.

Let us walk quickly, friend;
  Work with our might while lasts our little day,
  And help some halting comrade on the way;
And may God guide us, friend.

—From "Quotable Poems,"
Willett, Clark & Company.

# *Isolationism in Modern Dress*

By WILLIAM C. KERNAN

THE LEADING ARTICLE in the December issue of THE READER'S DIGEST is one by Mr. William Hard, called AMERICAN INTERNATIONALISM. Since Mr. Hard is an editor of THE READER'S DIGEST and since this magazine has a very large audience, what Mr. Hard has written becomes a matter of first-rate importance.

Mr. Hard's article is plausible. He rides with the tide of popular opinion, which is against isolationism, by calling his piece AMERICAN INTERNATIONALISM and by advocating a "World Union of all countries, large or small, developed or undeveloped, 'good' or 'bad', on the model, not of the League of Nations, which we rejected, but of the Pan-American Union, to which we have belonged for more than fifty years. He is opposed to "general alliances with special countries in peacetime" and gives good and sound reasons for his opposition. He is against imperialism, and there he is right again. He is for "world-wide economic peace and welfare" and a freer flow of goods across national boundaries. And certainly that makes sense.

One is reminded that Mr. Hard is merely proposing that all the nations of the world plan to cooperate with each other as the United States has sought to cooperate with the rest of the world during the past ten years. We do not forget our "good neighbor" policy which is an expression of this kind of cooperation, or our reciprocal trade agreements which are designed to open the markets of the world to the trade of the world, or our refusal to participate "in general alliances with special countries in peacetime," or our renunciation of imperialism. But we also remember that this policy of voluntary cooperation did not dissuade the Nazis of Germany, or the Fascists of Italy, or the imperialists of Japan, from following their voluntary courses which did not bring cooperation or peace, but war.

ALL THAT Mr. Hard proposes, in reality, is an intensification of this program of international voluntary cooperation after the war is over. His World Union would simply include representatives from all the nations of government, finance, export and import industries, labor, and agriculture, who would meet continuously on a voluntary basis to solve the problems of the world. "The World Union," he writes, "shall have no power to impose its economic conclusions upon any country anywhere. It shall have power only to transmit its conclusions to all countries and to try to secure their adoption by as many countries as can be persuaded to see whatever common sense the conclusions may contain. . . . I contend that it is not only undesirable but impossible to lodge any power of compulsion in any international world body, political or economic. . . ." Mr. Hard's internationalism is powerless. It has no teeth in it.

I contend that this means that in the post-war world, as in the pre-war world, there will be no means at hand to restrain an aggressor nation if it cannot be persuaded to restrain itself, and no way to prevent an imperialistic nation from grabbing as much of the world's wealth as it considers consistent with its self-interest. I cannot see the essential difference between Mr. Hard's highly seasoned plea for world cooperation without obligation to world law, and the simple, straight forward statement of the isolationist-nationalist, Mr. William J. Grace, who said (NEW YORK TIMES, September 7, 1943), "We realize that a nation like an individual has an obligation of charity to other nations. But we must stop at charity and not join with them in any kind of super-government. Furthermore, the individual's first obligation is to himself, and this nation's obligation is first to itself." I take this to mean that England's first obligation is to itself, and Russia's to itself, and China's to itself, and that if cooperation serves their self-interest, cooperation will prove acceptable to them. If cooperation does not serve their self-interest, then so much the worse for cooperation. I take this to mean that the same international lawlessness which lies at the root of the present war is to be encouraged further after the war.

Mr. Hard would not state the case so baldly. He probably would deny it entirely. But when he writes that his World Union "shall require no surrender of sovereignty whatsoever from its member governments," he is taking the isolationist-nationalist position. He is saying, in effect, that national self-interest comes first and that each nation has the right to act independently if it cannot be persuaded to cooperate with other nations. This is the same lawless world of yesterday and today. It promises no lasting peace for the world of tomorrow. Indeed, it cannot. For world peace will depend on more than voluntary cooperation with each nation retaining its full freedom of action. It will depend upon a federated world in which the welfare of mankind is the first consideration in precisely the same way that peace in the United States depends upon the federation of our forty-eight states.

WE SHOULD NOT suppose that the isolationists have no interest in the rest of the world. They have a lot of interest in it—all selfish. There is a new kind of isolationism in the United States. It is nationalistic. It talks much about sovereignty. It wants all it can get for America. The world matters little to it except as the world can make America big. As Mr. Samuel Grafton has pointed out so clearly, "It is among our former isolationists, most of all, that the demand is heard for acquisition of distant islands, for exclusive air routes, for superiority over Britain on the shipping routes." This is how the people, who once would have little to do with the rest of the world, now want to exploit the world for America's benefit. In a distorted sort of way they could even call themselves internationalists. Isolationism is so discredited in this country for its past follies and failures, that the isolationists themselves must now appear in the guise of internationalists to plead their cause at all.

Mr. Hard has given the new isolationism the best strategy for success yet devised. By using it they can conform outwardly to the popular demand for international order while they actually commit themselves to nothing of the kind. They can come out in favor of consulting with the other nations of the world about political and economic matters. There is no harm in that, is there? We do not have to come to any agreement about anything, do we? We can go our own way, can't we? There is no international police force to curb us if we want someone's islands or air bases, is there? We have our own army and navy and air force, and we can build them even bigger than they are if we want to, can't we? Sure, let's consult with the other nations. We commit ourselves to nothing by

doing that. It won't do us any harm. We might even get something out of it. This is isolationism in modern dress—isolationism which consults, but which will not surrender.

This system of isolationism masquerading in international garb cannot organize the world for peace. I suspect that Mr. Hard knows this. For, although he is strongly opposed to "general alliances," he is in no way hostile to "special agreements with Britain or Russia, or both, for limited periods and for limited purposes. . . ." Now, why should Mr. Hard contemplate the necessity of such agreements which, of course, are alliances for so long as they last? Does he suspect that "continuous consultation" is not going to produce permanent peace? He can think of emergencies arising in the post-war world while the nations are absorbed in peaceful and continuous consultation. He can foresee that when these emergencies arise not all nations will act together. "So," says he, "it is necessary that nations willing to act be free to act." Hence, the temporary agreements or alliances. This means war, doesn't it?

THIS PRINCIPLE that in any given emergency "the nations willing to act be free to act," is the same thing that the isolationist, Senator Nye, proposed recently when he said that "every nation must retain its sovereign rights to be able to declare war whenever the people see fit." It is strange how Senator Nye, the isolationist, fits into this picture, strange that he should have said that in the event of aggression by any country, the major powers should then combine temporarily to halt the aggressor, "like a posse goes after an outlaw"—and that Mr. Hard should write that one of the purposes of his temporary agreements would be "to protect an innocent nation against spoilation."

Mr. Hard and Senator Nye—how alike these gentlemen talk at times! Mr. Hard writes about American internationalism and Senator Nye speaks on nothing but isolationism. B utit becomes increasingly difficult to see how the proposals of Mr. Hard, the internationalist, differ from those of Senator Nye, the isolationist. And if you inquire why this is, I should answer, because Mr. Hard has dressed up isolationism in modern clothes.

# *Cheer Up About the Church*

I AM SO GLAD that the Bishop of Manchester has thought it right to say, in his Diocesan Letter for August, 1943, what is long overdue. He here defends the present atmosphere and tone of England from the attacks of those who seem to think they do God service by their condemnations. This is, as the Bishop says, "defeatism in the realm of character and of service. I see much in these days of our young people, both in uniform and out of it, and in all kinds of circumstances, and I often find myself both proud of them and very thankful. The clergy are working very bravely amongst them, so are a multitude of lay men and women. Sometimes we meet with discouragement but there is no need for despair. . . . Christians can despair of no generation, and certainly there is no need to despair of that which is growing up today. We can pray and plan and work. We can influence and help. We can set an example. We must not discourage or decry. Today's problems sound a trumpet-call to greater and more devoted service in His cause and in His Power."

It is not my ambition here to amplify the Bishop's cheering statement, but please allow me to pass on to you an episode, yesterday, in the District Railway.

A MOST INDUBITABLE Working Man, dressed for the part, in the prime of life, found an old clergyman seated beside him. Instead of merely bearing this with patience, the Working Man opened the conversation. "Do you know St. James', Gunnersbury?" I feared that I did not, and felt somehow my ignorance was pitiful indeed. My fellow traveller had a way with him, which made you want to go to any Church where it was possible to find him present. There was a merry twinkle in his eye. He plainly saw life from its happiest angle, and totally declined to be depressed. Then, to my vast astonishment, he said, "You ought to know St. James', Gunnersbury. You see I am Churchwarden of the Church, and it is a good Church, and I am fond of it. We are working very hard at things up there."

I had to tear myself away from him. We shook hands, twice, before I left the train, so as to make quite sure I should remember St. James', Gunnersbury, and its Churchwarden.

I left the station, thinking hard. Here was an Englishman, undoubtedly, who had no hesitation in religion; he was honestly proud to be a servant of the Church of God. There was no black-edged tone about his speech, nor was his conversation hesitating. He loved his Church, and wanted other men to do the same. Why can't we be like him?

The next man that I met explained to me that no one went to Church. Churches were empty. It was no good rebuilding anything. The cause of Christianity in England was rapidly declining to its close. The Churches were completely obsolete. It was a pity, for they had done good, but nothing now could remedy their state. Yet the memory of the Churchwarden of St. James', Gunnersbury, met for a moment in the District train, gave me immunity from sharing the depression of those views. Between my spirits and this melancholy infection stood the strong Angel of St. James', Gunnersbury.

P. B. Clayton

* * *

**THE STORY OF GOOCHLAND. By Richard C. Wight. The Richmond Press, Richmond, Va. Pages 76. Price $2.50.**

Characteristic of people who own land, especially those who hand it down from father to son, is the love of the community in which they were reared. This is true of Richard C. Wight whose ancestral home is in Goochland County, Virginia. The "Story of Goochland" is a series of sketches that "fond recollection" brings to mind. It is not a history of the county, and does not attempt to cover the whole county. Rather it is a journey along the James River with visits to old homes, churches, and other places familiar to the author. Occasionally there is a jaunt to a place back from the river.

This book preserves many facts and legends of historical interest. Such records are a delight to the people who now own the old homes or who are associated with the places described. They contain much that is interesting for future generations. This book is a definite contribution in preserving historical material of Goochland County.

Samuel B. Chilton.

# EDITORIALS

### *The Imperishable Message of Eternal Salvation.*

Dr. Walter Lowrie in his very valuable little book just published, "The Short Story of Jesus," closes with this very suggestive paragraph:

One of the attempts made in the second century to supply an ending to St. Mark's mutilated Gospel expresses this thought with admirable brevity: "But they (the women) gave Peter and his companion a brief account of all that had been enjoined; and after that Jesus Himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation."

That strikes a fine keynote for the Epiphany Season. The season that tells us of the imperishable Light of God's Love. In these dark days, it sometimes is difficult to believe that God's Love has been manifested to the world. Yet constantly there comes a time in every man's life, when he senses that there is something greater to life than all our petty desires and ambitions. He feels then that there is a Life spelled with capital letters, that makes sense of his own small life. This feeling is an awareness of "the imperishable message of eternal salvation." We may express it differently, and we do. But it is the message that God's Church has been presenting down through the ages in spite of "wars and rumors of wars." It is the message that the Church of the Living God presents to men today.

The Epiphany Light is here to stay. The darkness created by man cannot destroy the Light created by God. That is the imperishable message of eternal salvation.

### *Whose War is This?*

It is not our intention to enter into a political controversy. But along with a great many others, we were perturbed at the blast issued by the President of the American Federation of Labor against the anonymous author of the statement that the threatened railroad strike and the other strikes by organized labor had retarded the war effort. If this statement was made by General Marshall, the Chief of Staff, we wish that he had not sent it out anonymously. For if any one has won the confidence of the public it is General Marshall. If any one knows the seriousness of the slightest halt in the war effort it should be the Chief of Staff.

We have always had, we trust, a keen sense of appreciation of the American Laboring Man. But this diatribe by the A. F. of L. President does something to one's sympathy for his group. After all this is Labor's War. The first thing done by Hitler after coming into power was to abolish all unions. You cannot have bargaining rights under National Socialism. You do as you are told and you work for the wage assigned you by the Government. This is doubly true in Japan.

Labor's rights should be protected during the war. But Labor's rights cannot be definitely separated from the rights of all of us and especially the man on the battle front.

Let's do our part together for the winning of the war and then turn our attention to the internal problems on the home front.

Curiously enough we published only a few weeks ago a message of President Green's to the Churches of America. The Churches respect labor and are sympathetic with their desire to improve working conditions. But the Churches of America, we believe, will not be sympathetic with any movement that weakens the war effort. We have as much at stake as Labor, for Labor, after all, in this country in the large holds membership in some religious organization. This is total war. We are all involved.

### *A Useful Book.*

Our copy of the Living Church Annual for the year 1944 has just come. We always look forward to receiving this most useful handbook. In spite of war conditions the current edition is up to the standard of its predecessors.

One change is quite noticeable. The Lectionary has been moved from the front to the back. We are not quite sure that we like this change. We do like the clear and readable manner in which the Lectionary has been printed.

We congratulate the publishers and commend them for the continued publication of this most useful book.

# *Young Africa Goes to School*

By GEORGE W. CARPENTER, Ph. D.

Educational Secretary, Congo Protestant Council

MANY YOUNG AMERICANS now overseas are discovering with surprise that Christian schools have preceded them into the remote corners of the earth, preparing the way for understanding, friendship, and effective team-work at every sort of task. The total impact of these schools is immeasurably great. It must in any true appraisal be counted one of the major formative forces of this era. It is a force that makes for the fullest self-realization of all peoples and so contributes to the growth of a democratic world order.

Nowhere have these schools made a larger contribution than in Africa. Here the archaic patterns of tribal culture existed until yesterday in almost complete isolation from the outside world, but are today being overwhelmed by the alien cultures of the colonizing powers. That the adjustment is being made successfully is due largely to the great resilience and power of adaptation which African peoples possess. It is also due to the existence, all over the continent, of Christian schools which serve as mediator and interpreter between African and European conceptions of things.

Interpreter the school must be indeed, and the teacher, for the barrier of language that stands between the African and the European is the first of many that must be overcome. No African is even moderately well-educated if he does not speak at least two languages fluently—that of his tribe and the European language used in his area—English, French, Afrikaans, or Portuguese. Many Africans need three or more languages. Some use six or seven I know one African pastor who, in addition to French and some English, knows fifteen African languages well enough to preach effectively in any of them. Fortunately Africans have a strong natural bent for languages; their memories are retentive, their minds quick to catch new words and idioms, and they practice assiduously without the least embarrassment.

BUT CULTURE AS WELL as language must be interpreted. Writing was unknown in Africa, cut off as it was by deserts, mountains, a forbidding coast and terrifying diseases. Now that these barriers have been overcome, the whole world of books awaits the African, beckoning him to take for his own all the heritage of man's accumulated knowledge and wisdom. Hence the four R's—reading, writing, arithmetic and religion—as the basic tools of understanding and growth, hold central place in the primary schools of Africa. Coupled with them are the most urgently needed applications of knowledge to their own problems of daily life: hygiene to help them combat disease and improve the health of their communities; agriculture to help them secure more adequate food supplies, and, where possible, a cash income from the sale of produce; simple carpentry and masonry to acquaint them with the use of improved tools and enable them to build better houses and furnishings; geography and history to acquaint them with the backgrounds and relationships of the people with whom they have contacts, and the interchange of raw materials and manufactured goods in which they are equally concerned with the rest of us.

In material equipment few of these schools would take a prize. Often the school building is merely a grass-thatched mud hut, hardly distinguishable from the other structures of the village. Rude wooden benches or mere logs serve as seats, crude tables as desks. The single panel of blackboard was once part of a packing case, but black paint makes it serviceable. If imported chalk is not obtainable, sticks of hard clay from the river bank will do. Some schools have reverted to the method of the ancient Greeks and write with pointed sticks on a bed of sand on the ground.

BOOKS ARE SCARCE TOO. The many tribal languages of Africa make it exceedingly difficult to carry out the basic educational principle that schooling should begin in the child's mother tongue. Often cognate languages must be grouped together to form a unit large enough to make the publishing of books practicable. Even so, hundreds of different languages are used in these village schools, and in many of them only a handful of books or leaflets exist. Primers are passed from hand to hand until they are worn to shreds. Sometimes there is no book intermediate in difficulty between the primer and the New Testament. Yet the children do learn to read and to write, and many of them go on to the more efficient and better-equipped schools at the mission centers for further training. For many thousands of African boys, however, and a much larger proportion of girls, the village school is the only one they will ever know. Strong efforts are being put forth, therefore, to make them more effective, through the provision of better-trained teachers, better equipment, better oversight, stronger community interest and backing, and more vital courses of study.

In teacher-training and in general education at upper grade school and high-school level, notable progress has been made in recent years in many parts of Africa. The vast majority of such schools are boarding schools located at mission stations and operated under the direct supervision of missionary teachers. The best of these schools contrive to maintain the atmosphere and social structure of an African community even while they cultivate a growing understanding of the common world culture to which we all are heirs. African crafts and art forms are studied appreciatively under the best obtainable African teachers. African tribal lore and local history are investigated and recorded. The laws and customs of tribal society are studied with a view to ensuring respect for the old ways and the preservation of all that is compatible with modern conditions of life. The object of these schools is not to turn out an imitation European, but to create a new and finer type of African.

ABOVE ALL these schools are Christian in aim and character. The Christian faith is not presented abstractly as a body of theology demanding intellectual assent, or as a series of historical occurrences remote in time and place. Rather it is the touchstone of judgment in all the choices and acts of daily life; it is the viewpoint from which all else is regarded and understood. Africans are profoundly aware of unseen forces at work in nature and in human personality. The Christian view of God as Creator, sustaining

Power, compassionate Father, and redeeming Love is supremely satisfying to them. As one old African woman remarked when she heard the story of Jesus: "I always knew there must be a God like that!" The African finds indeed that Christ comes to him "not to destroy but to fulfil."

So essential for the stability and development of the peoples of Africa are these Christian schools that in many areas they are accorded government support and constitute the main school system of the colonies. In Belgian and Portuguese colonies, however, the political dominance of the Roman Catholic Church results in the exclusion of Protestant schools from public aid. Efforts are being made to secure equal recognition for all Christian schools, for there is no doubt that from these schools are coming the leaders of the new Africa, men and women fit and ready to take their place in building a world of understanding and brotherhood in which all peoples everywhere may find fulfillment. freedom, and peace.

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

### A NEW YEAR'S WISH

I wish for all the dogs that live
The kindest masters earth can give,
And space to freely run and leap,
And kennels neat in which to sleep.

I wish for all the cats around
That true affection may abound,
With comforts such as kittens seek,
In cozy nooks from which to peek;

And, round the fireside's ruddy glow,
May dog and cat the pleasures know
Of homes where love still reigns supreme,
As man and beast together dream!

—Guy Richardson, in Our Dumb Animals.

* * *

### AROUND THE YEAR

Carl had begged so hard to be allowed to stay up to see the new year in that his father had said, "All right, Carl. You may curl yourself up on the davenport and wait for the new year to come in."

That was about eight o'clock, the time that Carl was usually dropping off to sleep in his bed upstairs. He lay there watching the dancing flames in the fireplace. He watched the shadows on the ceiling. He listened to the click of his mother's knitting needles until at last he did just what his father had known all the time he would do. He fell asleep. Not only that, he began to dream. It was a wonderful dream, all about the many things which had come to Carl in the past year.

First of all, Carl saw a long hillside, glistening white. On it some children were coasting. There was one little boy in a red cap. He had a new sled. There was another little boy with no sled. Carl saw the one offer the other his sled. He saw them make friends. He saw that the little boy with the red cap was himself. The other was Timmy, who had been his best friend ever since that day last January.

Next Carl saw a little boy looking in a store window at some valentines. The little boy did not seem happy. A little girl came along. She, too, looked inside. She said something to the boy and they went in together. When they came out, they each had some valentines.

"Oh," thought Carl. "That was the day in February that I lost my quarter, and Mary shared her valentine money with me."

Next he saw three people walking along beside a stream. They had on coats and hats. The wind was blowing. They were looking for something. The little girl pointed. There was a bluebird sitting in a pussywillow tree.

Carl laughed when he remembered the day last March that Mother, Father, Betty and he had gone to look for pussywillows and had found the bluebird sitting among them.

Then they were gone, and he saw two children pulling a wagon. In it was a plant full of rosy blossoms. "Easter!" said Carl. "Betty and I saved our money for a long time to buy that plant for Mother. That was the way we brought it home from the store."

In a flash Carl saw next some children dancing around a Maypole, while mothers and fathers looked on and clapped their hands. And then they, too, were gone.

In their place were two little boys gathering strawberries. Their lips were all red. Carl could remember how good those berries had tasted on that day in June when he and Timmy had gone to Grandfather's farm.

July brought back the picnic along the lake, with Betty and Carl building sand castles. And there was the new puppy which was now so much bigger.

Next he had a fleeting glimpse of August vacation at the seashore, and then school in September. October took them back to the farm. There was Carl riding beside his grandfather on the big load of pumpkins. He could see the very one he had chosen for his jack-o'-lantern, and the way it had grinned at folks on Hallowe'en.

There were some people sitting at a table filled with good food. A man, whom Carl saw was his father, was carving a big turkey. It was Thanksgiving, and those were the Baileys whose house had burned a few days before. He remembered how glad they had been to share their home with the Baileys, especially at Thanksgiving time.

Then it was December and Christmas, with Carl and Betty putting out the little figures in the creche to show the lovely Christmas story as they always did on Christmas Eve.

And so the year had gone; one whole year full of fun and happiness, with so many things for which to be glad.

Carl awoke with a start. Bells were ringing. Whistles were blowing. "Wake up, son," his father said. "Here comes a brand new year!"—Story World.

* * *

### SNOW FAIRIES

I watched a little snowflake
Come sailing from the sky;
It played a joke on me when
It fell right in my eye!

Another little snowflake
Came dancing toward the south;
It looked at me a minute—
Then landed in my mouth!

They seemed like little fairies,
Upon a holiday,
Just out for fun and frolic
And asking me to play!

—Richardson.

* * *

### WINTER GUESTS

There are birds that in the fall,
When the winds give hint of cold,
And the wild geese honk and call
Far above the streams and wold,
Who forbear to make reply
When their kinsfolk southward fly.

Saucy Jay and Chickadee
Greet me from the elm tree bare,
And they seem to say to me,
"Have you any crumbs to spare?
We can live the whole long day
On the scraps you throw away.

"We're your winter guests, you know;
Feed us when there's ice and snow."

—Mary Pease, in Our Dumb Animals.

(Continued on page 13)

## *Internment Experiences Told*

**Missionaries Returned from Shanghai Tell How They Lived**

New York, N. Y.—Among the internment camp experiences now related by the missionaries who returned from Shanghai on the Gripsholm is the creation of "Pootung University". With thirteen professors from St. John's University, Shanghai, in a community of 1,100 men, and plenty of leisure on hand, something educational was bound to emerge. Americans, Britains and Netherlanders, with representatives of every level of education and experience made up the camp. "As soon as it was announced that there would be classes," writes Donald Roberts, one of the St. John's group, "men forgot their troubles and began to give thought to what they would study."

More than 150 classes were registered, in subjects including the natural and social sciences, navigation, shorthand, accounting, history, religion, and at least fifteen languages. Professors from the University of Shanghai and Soochow University joined those from St. John's. Ellis Tucker, professor of mathematics and director of studies at St. John's, was director of the camp university. Closely related to the academic subjects, if less formal, was the instruction given in plumbing and electrical equipment for the reason that all such work, in fact, all work of any kind in the camp, was done by the men themselves.

Eight buildings of the British American Tobacco Company made up the camp, in a compound about 40 by 120 yards. Adjoining the compound was the Happy Garden, so designated by the military, for outdoor recreation, a stretch of ground covered with rubbish left when a village was bombed there at the opening of the war five years before. Prolonged clean-up efforts turned it into a smooth field, where at least four games of softball were played every fair day, except when the campers were punished by closing the grounds. Some of the campers had gardens here and grew lettuce, tomatoes and corn. "But most of us," Mr. Roberts adds, "were content with pluckings of the few fresh dandelion leaves that nature afforded when spring came around."

An orchestra, mostly professional and presumably including Mr. Roberts' violin though he does not say, and a chorus, provided music, popular, classical and sacred, according to the occasion, including hymns. Church services were in the hands of a committee, of which Bishop Lloyd R. Craighill, of Anking, was a member. A French ship steward once said to Mr. Roberts, "Bishop Craighill reminds me of—you remember the bishop in Les Miserables?"

"How hard to convey an idea of all that made up our life," observes Mr. Roberts, thinking it over. "There is Ellis Tucker, for example, up before dawn, as always, mixing with hot water from a thermos flask a drink of a Chinese tinned product called Lacovomalt. He did this for me, too, those cold February and March mornings, and I didn't need to get out of bed. Or there is Philip Sullivan's thermos flask exploding, bringing gentle protests from a Briton below for the ancient floor grime that leaked upon his bed. And could we be more careful, too, he added, when we did our daily mopping. (Well, nearly daily. If the day was damp we sometimes only dusted.)

"There is Montgomery Throop at his bedside teaching New Testament Greek to a zealous Briton; and Morrie Wilson sitting on his bed, listening patiently to the life philosophy of colored Mr. Anderson at the bedside next to him. 'Battle of the giants' is the comment when Randall Norton sits opposite Hayes, the Englishman, at chess. They are the best two players in camp, and a silent, awed group stands about as they match their wits. Thus we lived, close together, each man's life open to the eyes of all, yet each enjoying a respect for the space that was his."

* * *

**YOUTH WEEK JAN. 30-FEB. 6.**

**Theme: One Faith, One Fellowship**

Chicago—Youth Week will be observed by more than 2,000,000 Protestant Christian young people of the United States and Canada from January 30 to February 6, 1944, it has been announced by Dr. Roy G. Ross, general secretary of the International Council of Religious Education.

Sponsored by the United Christian Youth Movement, Youth Week observances will involve the participation of more than 50,000 youth groups.

"United Christian youth can make an effective attack on the crucial problems facing young people in American communities today," Dr. Ross stated in announcing plans for Youth Week. "In a time when fellowship has been broken in so many parts of the world, a note of hope for the future is sounded in the theme for Youth Week—'One Faith, One Fellowship.' "

Community service projects in areas of special need, "as a means of expressing Christian faith in friendly service," will be developed as an important feature of Youth Week activities in many communities. The war-time service program of the United Christian Youth Movement will serve as a guide for such projects.

Youth Week observances in many communities will include Church worship services with an emphasis on youth; community-wide interdenominational youth services on an interracial and international basis where possible; Church and community forums for discussing youth problems and opportunities for services; social activities in Churches, sponsored by inter-church groups for developing fellowship among young people, and offerings from youth for relief and missionary programs.

## *Carols Sung In War Plant*

**Boys' Choir of Old St. Paul's Sings for Workers of Koppers Company**

Baltimore, Md.—Thousands of workers in the shops, plants and foundries of the American Hammered Piston Ring Division of Koppers Company, paused in their vital job of producing the piston rings necessary to keep our fighting planes in the air against our enemies, to listen to the sweet voices of the members of the Old St. Paul's Boys' Choir in a most unique Christmas Carol Service.

Dressed in their spotless vestments, the boys trudged along through war workers through the vast plant area. Without accompaniment the choir, directed by Edmund S. Ender, sang their beautiful Christmas carols. There were tear stains on the cheeks of many women workers whose sons are scattered along the outposts of the world fighting for that "Peace on Earth, Good Will toward Men" the boys were singing about.

This was certainly the first time the famous choir ever sang for war workers as the scene of their labor of devotion to God and Country, and it was probably the first time that any war plant ever had the pleasure of hearing our beautiful carols sung with such a setting. Let us hope and pray that it will not be the last.

Each of the boy singers was personally thanked for his great contribution to the war effort by Allen W. Morton, General Manager of the plant. They made one trip through the plant in the afternoon for the 8 to 4 shift, and then made quick work of fried chicken and trimmings while waiting for the shift to change. In the early evening again they carried their carol message to the workers on the 4 to 12 shift.

Company-owned station wagons transported the boys to and from the war plant.

* * *

**RED CROSS CLOSES BUSY YEAR**

Washington, D. C.—The passing of 1943 marks the close of the busiest Red Cross year in history. People the world over have been affected by Red Cross activities, and a review of accomplishments is particularly fitting during the Christmas season.

The American Red Cross, which is but one of more than 60 national societies, this past year has tackled every type of job. Abroad and at home, on the war front and in training camps, it has served the armed forces faithfully. And, despite this tremendous task, it has equally served civilians in many parts of this war-ravaged world.

The Red Cross Blood Donor Service, which collected more than 4,000,000 donations, provided help in saving the

lives of thousands of our wounded. Further, the Red Cross enrolled 27,600 nurses for the Army and Navy, while volunteers representing every nationality group in the United States prepared the gigantic total of 925,000,000 surgical dressings. The Red Cross also packed and shipped some 6,000,000 food parcels for distribution to American and United Nations prisoners of war and 160,000 parcels for convalescent prisoners.

For able-bodied fighting men the Red Cross has provided clubs and recreation centers overseas. With all military and naval units, at home and abroad, are trained representatives who, through wise and human counsel and action, help those men who are faced with personal and family problems.

The Red Cross Home Service Inquiry Unit, during a recent 15-month period, handled 383,299 messages to, and inquiries concerning, relatives in war-devastated regions. During the same time the unit took care of 353,634 similar messages and inquiries received from abroad. Countries of origin and destination were Albania, Belgium, Luxemburg, Bulgaria, China, Czechoslovakia, Denmark, Finland, France, Germany, Greece, Holland, Hungary, Italy, Japan, Latvia, Estonia, Lithuania, Norway, Palestine, Syria, Poland, Roumania, Russia, Sweden, Switzerland and Yugoslavia.

War relief for civilian refugees was continued in the past year, food, clothing, soap and other supplies going to Russia, North African, Middle Eastern and certain occupied countries. Since the outbreak of war in September, 1939, the total value of civilian war relief furnished by and through the American Red Cross has aggregated more than $77,000,000.

On the home front Red Cross instructors trained 400,000 women in home nursing, taught first aid to 1,500,000, and swimming and water rescue to an additional 300,000 persons. Last but not least, volunteers made 12,000,000 garments for use at home and abroad.

* * *

### MISS POWELL GOING TO PUERTO RICO

New York, N. Y.—From Ireland, Italy and the Labrador, Miss Violet May Powell is going to Puerto Rico to take charge of the Craft Shop which has long been an important feature of St. Andrew's Mission, Mayaguez. Miss Powell (pronounced to rhyme with Lowell, not with Howell) was born in Dublin and is a specialist on Irish folk lore and drama. She has studied sculpture in Florence and London, and has modeled a collection of costume dolls representing Irish folk of the western islands, which have been shown in a number of American exhibitions. She has worked with the Grenfell Mission. In the United States her parochial connection is with Calvary Church, New York.

* * *

Work with all your might, but trust not in your own power to achieve. Pray with all your might for God's guidance and blessing. Pray, then work; work and pray; and again pray and work. Whether you see much fruit or little fruit, remember that God delights to bestow real blessing; this comes generally in answer to earnest and believing prayer. —George Muller.

# *Higher Hopes For Japanese*

### MISS SKILES HAS LIVED INTIMATELY WITH JAPENESE AND HAS FAITH IN THEIR CHRISTIANITY

New York, N. Y.—On the basis of information obtained from dubious sources, a weekly magazine recently printed an article about Christianity in Japan containing a number of sweeping statements and superficial observations which disturbed many readers who have known Japanese Church people intimately for many years.

Among comments and corrections which were called forth by the article is this statement from Helen Skiles, for twenty years on the Church's staff in the Diocese of Kyoto. She left in December, 1940, only when it became necessary for the foreign missionaries to go, in order to avoid harm and embarrassment to the Japanese Church people.

Christianity will stay in Japan and in any other part of our world just as long as there are human hearts into which the Spirit of Christ can enter and make His abode. It does not much matter whether that heart be in a red, yellow, black or white-skinned body.

When one reads sweeping statements about the doom of Christianity in lands now temporarily dominated by powerful military machines, one wonders how the written record of the faithfulness of Christians in our own land would appear, if prepared by a newspaper reporter from across the sea, particularly our record for the years since the so-called World War I. Without any persecution from outside sources, we have been willing to drift away from the faith of our Christian forefathers to such an extent that statistics now show an appalling number of American people with no religious affiliation of any kind. What headlines that bit of information would make for the propaganda reporters in other lands.

Fortunately, some of us who have lived intimately with the Christians of Japan have higher hopes for the lasting qualities of their religion than those who predict the end of Christianity there. The devotion to Christianity which we witnessed in those last days spent in Japan still carries for us convincing weight when we think of the future of the Church there. There was a dear friend who came early in the morning offering sufficient money to support a piece of work for a period of three years. A letter was received from another Christian friend in which she said, "This parting is only an incident in eternal life. We know that we can have Christian fellowship in our hearts always in spite of the horrible war." Money was given by village children to be used for some work among children in the United States. These and many other concrete memories will keep alive my faith in our Japanese Christians.

To one who interviews a drunken army or navy officer in a geisha house, on the survival of Christianity in Japan, the answer will probably be, "It must go." But to those of us who have shared the deep Christian fellowship of great souls in Japan, the answer is, "There will always be witnesses of our Lord in that land."

To the extent to which we expect our Christian friends in other lands to maintain their confidence in us—confidence that we will be true to Christ's Way of Life through these difficult days, that we will not falter, not compromise, not waver in our loyalty to Him—to that extent, I believe, we can have faith in our fellow Christians throughout the world, and in that faithful company of believing souls in Japan.

* * *

### NEWS OF THE CHURCH

The Bishop Rowe Memorial Building Fund has reached a total of $38,500. The total goal is $55,000 for the building and a modest endowment for maintenance. Bishop Bentley is hoping that all the money will be in hand by the time it becomes possible to start building.

———

The Presiding Bishop's Fund for World Relief has received and disbursed $113,218.16 in the period January 1 to December 1. The amount includes the $25,000 gift of the Woman's Auxiliary. Thirty different agencies and pieces of work were aided by the Fund.

———

The Episcopal Church is now affiliated as a sponsor, with the Servicemen's Christian League. One of the best known activities of the League is publication of a magazine called "The Link" which is distributed to Chaplains in the armed services.

———

Bishop Harry S. Kennedy, newly consecrated for service in Honolulu, says that if being a Chaplain in the Army does not take all the conceit out of a man—being a father of three small boys will. When his sons were told of his election, the 9-year-old said, "You're not fat enough to be a Bishop." The 11-year-old said, "And you're not good enough to be a Bishop"; the 14-year-old son added: "And you don't know enough to be a Bishop."

———

Charles T. Bridgeman, for many years the Church's representative in the Jerusalem and the East Mission, has been made Archdeacon in Syria. The appointment was by the new Bishop in Jerusalem, the Rt. Rev. W. H. Stewart.

———

Through the National Council's arrangement with insurance companies, it is now possible to offer a blanket bond for treasurers of dioceses, missionary districts, parishes, Church organizations, institutions, etc., at 17 1-2 cents per hundred. This is a small fraction of the cost of individual bonds.

* * *

### CHURCH PENSION FUND VOTES TO ENLARGE TO 24 TRUSTEES

New York, N. Y.—The Board of Trustees of The Church Pension Fund has been enlarged so as to increase its membership from eighteen to twenty-four Trustees, and two of the vacancies thus created have been filled by the election of Leighton H. Coleman and Jarvis Cromwell, according to an announcement made by Bishop Cameron J. Davis, President of the Fund.

"The death during the past year of the Honorable Frank L. Polk, Mr. J. P. Morgan and Mr. William Fellowes Morgan, three of our Trustees who bore so large a share of our responsibilities

and whose long association with the Fund gave them such a background of experience," Bishop Davis states, "has convinced us of the wisdom of enlarging our Board so that we may add to our membership some younger, interested Churchmen and thus secure a continuity of experience and policy. Although normally the Trustees are elected by the General Convention of the Church, vacancies can be filled by the Board of Trustees itself. We expect to fill the other four vacancies in due course. The enlargement of the Board, which has been under consideration for some time, was accomplished by amending the Constitution of the Fund at a recent meeting of the Trustees."

Mr. Coleman, a graduate of Williams College, is a member of the law firm of David Polk Wardwell Sunderland & Kiendl, who are counsel for the Fund. He is a grandson of the late Bishop Coleman, of Delaware, and the late Bishop Rulison, of the former Diocese of Central Pennsylvania, now the Diocese of Bethlehem. A vestryman of St. James' Church, St. James, Long Island, he is also a director of the Church Society for College Work and a trustee of St. Luke's Home for Aged Women in New York City.

Mr. Cromwell, a graduate of Princeton, is president of William Iselin & Co., textile factors of New York. A communicant of St. James' Church, New York City, and St. Peter's Church, Morristown, New Jersey, he is also a vestryman of the Church of St. Mary's by the Sea, Northeast Harbor, Maine, and is a trustee of St. Luke's Hospital in New York city, and of St. Mark's School, Southboro, Massachusetts. Amongst his many business associations, he is a Trustee of the Central Hanover Bank and Trust Company, and a Director of the Niagara Fire Insurance Company of New York. Both Mr. Coleman and Mr. Cromwell are also directors of the Church Life Insurance Corporation and The Church Properties Fire Insurance Corporation, which are wholly-owned subsidiaries of the Fund.

The Church Pension Fund is the established pension system of the Protestant Episcopal Church, administered for the benefit of the clergy and their families. Its benefits, which are now being paid at the rate of over $1,400,000 a year to a total of approximately 2,400 beneficiaries, include an Age Allowance, a Disability Allowance and allowances to Widows and Minor Orphans. Since it was first established in 1917, it has paid total benefits of approximately $23,500,000.

According to a report rendered to the Board of Trustees at their recent meeting, Bishop Davis estimates that the Fund's total assets at the end of this year will be approximately $36,700,000. The Fund is supported by pension assessments payable by all of the parishes, missions and other ecclesiastical organizations of the Protestant Episcopal Church, at a total rate of over $1,000,000 a year. It is stated that the record of these payments, which are based on each clergyman's salary, has been practically perfect since the inception of the Fund in 1917.

At the recent meeting of the Trustees, all of the officers were re-elected. They are Bishop Davis, president; Bishop Benjamin M. Washburn and Allen Wardell, vice-presidents; Bradford B. Locke, executive vice-president; Charles D. Dickey, treasurer, and Robert Worthington, secretary.

### CHRISTMAS GIFTS FOR CHILDREN OF JAPANESE CHRISTIANS

Boston, Mass.—The 66th anniversary of the Massachusetts Woman's Auxiliary was observed in the Cathedral Church of St. Paul recently. Bishop Henry Knox Sherrill was the celebrant and the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's, Cambridge (colored congregation), preached impressively at the morning service of Corporate Communion. Miss Elise G. Dexter, president, opened the afternoon meeting, where Bishop Sherrill spoke in behalf of increased missionary interest and gifts before Bishop Charles S. Reifsnider made a deeply moving and compelling statement of the position of Japanese Christians in Japan and in this country. Bishop Reifsnider's message was received with sympathetic understanding and the allotment of Christmas gifts for children of Japanese Christians in the relocation centres was oversubscribed.

### "THE BATTLE FOR SUNDAY"

Boston, Mass.—"The Battle for Sunday" is the Rev. H. Robert Smith's term for the many interests asking special Sunday attention throughout the year. In his leaflet for Grace Church, Newton, Dr. Smith cited October 31 as an interesting though extreme example for its titles include Temperance, Youth, Girl Scout and United War Fund Sunday, as well as Reformation Sunday, Nineteenth Sunday after Trinity, Eve of All Saints' Day and Feast of Christ the King.

* * *

### REMARKABLE CHURCH GROWTH

Rock Springs, Wyo.—The Church of the Holy Communion has had a remarkable growth during the year 1943. When the Rev. Canon Henry A. Link took charge the communicant list was 397. Today it has 750. This is not a mushroom growth. The war workers in the mines are from Oklahoma or Arkansas, not one a member of our church. Eighty-five, mostly adults, were added by confirmation, the balance as the result of parish visitations. English, Welsh and Scotch families living in Rock Springs for years were ferreted out of hiding.

* * *

### PROFESSORS OR COOKS HARDEST TO GET IN CHINA?

Housekeeping problems in Hsichow, free China, where Hua Chung College is located, near the Burma border, continue to be as annoying as they are unusual. Simple things such as salt and sugar, flour and lard, are major achievements when obtained. Reporting on a few details, Mrs. John Coe, whose husband is on the college faculty, writes:

"Salt comes in large bricks, about half of it being mud, and has to be hammered into small pieces and boiled down before it is usable. A coarse variety of yellowish-white local sugar is scarce and prohibitive in price; brown sugar comes in the shape of beehives and has to be pared down for use. Meat is simply hacked off a carcass; unless one knows the butcher's art, one has no way to know what one is buying. Flour ground locally is never the same quality twice. Lard is bought in its most primitive form—the cook simply buys a side of the pig and brings the mass of fat and membranes home to be tried out. Local kitchens are dark holes with chimneyless stoves that burn charcoal."

As for servants, the college faculty was needing two or three professors, and Mrs. Coe's comment is, "I don't know whether an economist, a chemist or a cook is harder to get in this part of the world." Of Dr. Francis Wei, president of the college, Mrs. Coe says, "He is the strength and support of the whole institution."

* * *

## FOREIGN

(Continued from page 2)

### "THE GREATER TASK BEYOND VICTORY": BISHOP OF SOUTHWELL'S COMMENTS

In his Diocesan Magazine for September the Bishop of Southwell, Dr. F. R. Barry, writes:

"The news becomes more and more exciting; people are even beginning to ask themselves whether the end might possibly come this year.

"We do not know when the end will come, or what price we may yet have to pay. But just because things are so much better we need perhaps to be faithfully reminded that the turn of the tide may be the real danger point; any relaxation of effort now might prolong the struggle for years. The longer it lasts, the less hope will there be of rebuilding the new world from the ruins. The clear duty now is to throw in everything sparing no exertion and no sacrifice, for victory in the shortest time possible.

"When by the mercy of God that is given to us, it will be but the prelude to a greater task; and how far are we ready to face that? All this facile talk about 'planning' may, I think, only too easily be a way of escape from the real issues. It is no good talking about a planned society so long as we run away from the question,—

"What is society to be planned for?

"And that in turn is a question of theology,—

What is the Will of God for men and women?

What does human life really mean?

What are the things worth living for and dying for?

"Till that is faced we are all at cross purposes. If we want to start on any creative building we must not be at the mercy of catchphrases. There are plenty of them about at present. Equal opportunity, for instance.

"Equal opportunity for what? . . . We have surely to ask whether these things for which we claim equal opportunity—education is the crucial instance—are in themselves things that are worth having, and what kind of things are most worth having. That involves having some clear idea what are the true purposes of a man's life—as the phrase goes, some standard of real values; which means, in the end, some knowledge of the true God.

"Now the real danger of modern democracy is that it should turn its back on this truth and think it 'democratic' to claim that any opinion is just as good as another. The truly democratic quality does not mean anything so silly. It means a society in which all men 'count', all have a life to live and a part to play, and should have opportunity to become their best, because all matter, in the sight of God. True democracy rests upon religion; and religion rests upon the recognition of the overriding sovereignty of God, and the supremacy of real values. Without that

we are all at sixes and sevens.

"The sources of politics lie beyond politics. If we try to embark on widespread social change, without some great conviction in common about the things which give life its meaning, we shall end in a social and moral chaos, leading inevitably to dictatorship.

" 'Mass-democracy' always ends in tyranny.

"Thus we cannot hope to see through the task to which our people is dedicated, for which we have paid so mighty a price already, unless there is at heart of our common life a true and vitalizing faith in God. In all our plans and dreams for reconstruction the Church has still the decisive part to play. Here is an extract from a letter written by an officer in Tunis:

" 'I reckon a battle without faith is impossible. And our boys had faith, and they won a battle. I hope it will be so after it's finished . . . And above all, the officers who lead in battle lead in this, too, and I'm convinced that when we've won this war, there will be a return to Church by the people at home, led by us, not in the spirit that "Faith without works is dead", but in the spirit that "works without Faith are dead." '

"Are we ready at home to take part in that movement?"

* * *

**DAILY INTERCESSIONS INAUGURATED**

Harrisburg, Pa.—The new dean of St. Stephen's has inaugurated a daily Eucharist in the Cathedral, at ten a. m., beginning on the second anniversary of Pearl Harbor, December 7. Intercessions will be offered for all in the armed forces of the Nation, and the men and women from the Cathedral who are in the service of our Country will be remembered by name once a week. The names have been divided up, so that a portion will be read each day, the same day each week. The dean will be assisted in these celebrations by Bishop J. Thomas Heistand and Canon Clifford W. French.

* * *

**CHILDREN'S PAGE**

(Continued from page 9)

**BETTY'S BETTER WAY**

Betty just loved to play. And what good times she did have! Sometimes she would give a tea party for her dolls, using her little set of dishes and the small table that her brother Tom had made for her birthday. Sometimes she would cut out pictures.

At other times she would fix up a playhouse, putting a shawl over the backs of four chairs. By turning the seats outward, and with the shawl for a roof, she would have quite a nice house, and then she could put her doll furniture into it and have a grand time.

But when she got tired of her play, Betty didn't like to put away her things. She wanted to go off and leave them for someone else to pick up and put where they belonged.

One day a surprising thing happened. Betty and her mother were alone for lunch. Betty had had a good time all morning playing in the dining room, on the porch and in the living room. But this was one of the days when she didn't want to put anything away. The house was very untidy.

When lunch time came, Betty was hungry. She went out into the kitchen, and was surprised to find her mother eating a nice lunch from a little tray in a sunny window.

"I want some lunch, too," Betty said, feeling quite neglected.

"That's too bad," smiled her mother, "but I don't see why my daughter should expect her mother to get lunch for her when she won't pick up after herself. You see, darling, I'll have all that work to do which really belongs to you now that you are such a big girl. So I'll not have time to fuss fixing something good for you to eat."

Betty's lips quivered as she saw her mother take two or three more mouthfuls of a delicious-looking sandwich.

"Oh dear," Betty wailed, "whatever'll I do? I'm so hungry!"

But her mother went right on eating.

Betty stood and watched her, and soon tears came to her big blue eyes. "Mummie," she said, "aren't you ever going to give me any more to eat?"

Betty's mother looked up as though she were quite surprised. "Why, my dear," she said, "I must hurry, wash these dishes and tidy up the house and porch. If somebody should come this afternoon, the caller would think things were much out of order. As long as you don't want to pick up, you might go out and play on the lawn. Perhaps that will help you forget you are hungry."

By this time Betty was so surprised she didn't know what to say next. Then an idea came to her and away she flew.

In just a few minutes she came back and called out from the hall, "Oh, Mummie, I have everything all picked up and it looks wonderful. Come and see."

"I'll be glad to," Betty's mother nodded cheerfully, "and while I'm looking, you might come and eat the nice lunch I've put on the table for you, for I did that while you were putting your playthings away."

So after that Betty tried to remember to take out only a few playthings at a time, and to pick up after herself as soon as she finished each kind of play. And when she really tried, she usually succeeded.—Janet Richards in Nat. Kindergarten Asso. Release.

**WHEN JANE WAS HAPPY**

Jane was very unhappy. She sat all alone on the steps and watched a group of girls busily at work under the maple tree on the lawn. She wanted so much to be with them, but when she tried to join them, they said, "Run away, Jane. You are too little to do what we are doing."

Jane knew what they were doing. They were making paper doll dresses. They had all their crayons and paints with them, and each was trying to see who could make the prettiest dress. She so wanted to watch them, even if she was too small to help.

She wished they would do something else. They let her play tag and hide-and-go-seek with them, and she went with them bathing in the river, but now they did not want her. Two tears came from her eyes and ran slowly down her cheeks.

She opened her picture book and tried to read the rhymes under the pictures, but her eyes were so full of tears she could not see well.

All at once she looked toward the sand box. Little Brother Albert was sitting there. He didn't look very happy. He had a little shovel and was digging a big hole in the sand, and then filling it up again. He looked lonely, too.

All at once Jane jumped up and went toward the sand box. Perhaps Albert

**Thomas W. Moore**
**FURNITURE COMPANY**
300 W. Broad Street
Richmond ,Va.
**BUY BONDS**
**And**
**WIN THE WAR**

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.
C. M. ALMY & SON, INC.,
262 Fifth Ave. (at 46th St.), New York N. Y.

**STAR CLEANING CO., Inc.**
QUALITY CLEANING AND DYEING
Draperies—Curtains—Slip Covers
Expert Tailoring. Alterations
Prompt Delivery Service
Plant—524 South Harrison Street, Richmond, Va.
Dial 5-1785

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

WANTED, REFINED LADY TO KEEP house and take care of middleaged man. Home, oilburning heat, electrical equipments, hot water summer and winter hookup. Located on highway near Baptist, Episcopal, and Methodist churches. References exchanged. E. M. New, Saluda, Va.

**DOMESTIC HELP WANTED**

HOUSEKEEPER—LADY TO DO PLAIN cooking and general housework for small family. Good wages. Seashore during summer. Phone Chestnut 8050, or write 2611 N. Powhatan Street, Arlington, Va.

felt badly, too, because he was so little he had to play alone all the time.

"Come, Albert," she said, "let's make some sand cakes. Here is a nice round tin to put them in."

She showed Albert how to fill the molds with the damp sand, and soon a row of cakes and pies in all kinds of shapes were spread on a board, and they were building a village of little rounded sand houses in the sand box itself. They played together happily until it was time for lunch.

"Did you have a nice time this morning, Jane?" asked Uncle Walter, at luncheon. He had been sitting on the porch all the morning reading and writing. "I did not see you playing with the girls," he said.

"They said I was too little," explained Jane.

"I see," said Uncle Walter, "but you did not think Albert was too little to play with you."

"I did at first," said Jane, "then I knew how I felt myself, when the girls didn't want me, so I played with him."

"I see," said Uncle Walter again. "Well, I do not think you are too little to go to ride with me this afternoon. I have to go a long way, and we will not be back until dinner time. Would you like to go?"

Would she! Jane hurried to get her hat and coat, and away they went. Somehow she knew that it was because she had not thought Albert too little to play with her that Uncle Walter had chosen her for the ride.—P. R. Wade

* * *

**ALWAYS WELCOME**

We live near a large army camp, and I have been pleased to learn how kind soldiers are to all dogs. I have never seen a soldier mistreat a dog in any way. No matter how bedraggled and dirty the dog may be, he is always welcome. More than once I have seen a soldier divide his meal with some hungry dog that has found its way into the camp.

And a dog will follow marching soldiers all day long, no matter how rough the going is. And, no matter how short the ration is, the soldier manages in some way to find a few scraps for the dog he thinks so much of at the end of a long march.

Yes, if a dog could speak, I am sure he would say:

"There is something about a soldier that is fine!"—Fred Cornelius, in Our Dumb Animals.

* * *

**LOVELY LITTLE THINGS**

Every year, each season brings
So many lovely little things—
Blossoms on the orchard trees,
Bright-hued birds, bronze-winged bees,
Silver leaves and blades of grass,
Changing hues as seasons pass,
Rambling roses, pansy faces,
Scarlet sumac, Queen Anne's laces,
Snow stars like white butterflies
Fluttering down from winter skies.
Oh, I could never name them all!
Summer, winter, spring, and fall,
Each in turn, without fail brings
Lovely little things.


# TEN-HOUR RECAPPING SERVICE

BY APPOINTMENT
FEATURING

## "THE FAMOUS HAWKINSON METHOD"

WITH THE

## KRAFT SYSTEM OF FACTORY CONTROL

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

**No Certificate Required for Passenger Car Tires**
**Write or Phone Us for Appointment**

## MARLOWE TIRE CO., INC.

Formerly Rutenberg Tire Co., Inc.
2701 West Broad Street
"Serving Virginia Since 1914"

TELEPHONE 5-9171 RICHMOND, VA.

### TURNING A NEW LEAF

"Now, what is that noise?" said the glad New Year;
"Now, what is that singular sound I hear—
As if all the paper in all the world
Were rattled and shaken and twisted and twirled?"

"Oh, that," said the jolly old Earth, "is the noise
Of all of my children, both girls and boys,
A-turning over their leaves so new,
And all to do honor, New Year, to you."

—Laura E. Richards.

* * *

## Personal Notes Of Interest

**The Rev. W. S. Slack, D. D.,** resigned his office as Recorder of Ordinations at the last General Convention and the Church Pension Fund, 20 Exchange Place, New York City, was appointed to succeed him. All reports previously sent him, therefore, should be sent to the Church Pension Fund at the above address and not to him.

### DEATHS

**Rev. Joseph F. Mitchell**

**The Rev. Joseph Fenner Mitchell,** a retired priest of the Diocese of Virginia, died December 13 in Newport News, Virginia. Mr. Mitchell was born in Franklinton, North Carolina, January 9, 1853. He was educated at the Christian College, Franklinton, and the Bishop Payne Divinity School, Petersburg, Virginia. He was ordained deacon by Bishop Whittle in 1889 and priest by Bishop Randolph in 1896. In 1874 he married Susie A. Winston. He served at St. Stephen's Church, Petersburg, from 1889 to 1897. Afterwards he served at St. Paul's, Newport News; Meade Memorial, Alexandria, and St. Mary's Church, Berryville. All of these are in the State of Virginia. He retired in 1923.

## The Seminaries of the Church Need Your Support

St. Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach, except they be sent?

The task of the seminaries of the Church is to help the right men to respond to this challenge.

The Presiding Bishop has appointed January twenty-third as Theological Education Sunday, asking the clergy to put before their people the needs of the seminaries of the Church where men are prepared for the ministry.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

**Berkeley Divinity School, New Haven. Episcopal Theological Seminary, Cambridge.**

**Philadelphia Divinity School.**

**General Theological Seminary, Now York.**

**Virginia Theological Seminary, Alexandria.**


RICHMOND

SAND AND GRAVEL

CORPORATION

SAND - GRAVEL - SLAG

Barge, Car and Truck Deliveries

RICHMOND - HAMPTON - HOPEWELL

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

Terms—Board and Tuition, $500
Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B.**
**(Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

**For Boys**

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. Rev. Janney S. Hutton, Headmaster. For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**
Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 20 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

A Christian Chinese wrote to the Bible depot in Mukden, Manchuria: "My son is going to the city to college to study English. Tell me, has the Bible yet been translated into English? If so, I would like to have a copy in that language for him."

Life, true life such as Christ calls us to, with all its obligations to others, its honest and spontaneous devotion to spiritual ends, its risks, its reality, and purity, may not seem attractive to the spiritual sick. In fact, nothing so thoroughly reveals a man to himself, nothing so clearly discloses to him his real aims and likings, as the answer he finds he can give to the simple question, "Are you willing to be made whole?"

—Marcus Dods.

Viewing the universe we are face to face with the Divine Architect. When a Bedouin was asked how he knew there was a God he replied, "How do I know whether a camel or a man passed my tent last night? By the footprints in the sand."

"Gladness is a duty; but its roots must go deep if the flower is not to wither."

For one man who rejects Christianity because he misunderstands it, ten reject it because they understand it too well—because they know it is a call to a sacrificial life.

—E. Herman.

You never get to the end of Christ's words. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations; but they never pass away, and after all the use that is made of them they still are not exhausted. —Dean Stanley.

How often the cry has risen which Voltaire voiced in the eighteenth century: "Ere the beginning of the nineteenth century Christianity will have disappeared from the earth." But it has not disappeared. It's expressions change but at the heart of it are creative factors that everlastingly keep their hold: a great need, a great salvation, a great gratitude and a great compulsion.

—Dr. Harry E. Fosdick.

The challenge is for each of us, who call ourselves members of Christ, to put first in all things our allegiance to Jesus, to believe that His teachings were meant to apply to all mankind, in every age, without exception and without compromise; to accept the doctrine of "love thy neighbor" as we accept that of "loving God"; to believe firmly in the power of God and His ability to save the world, and eventually to bring about that perfect state of mankind that we believe is to be the Kingdom of God.

—From a member of the RAF to the (Eng.) Guardian.


**GONE UP IN SMOKE**

Several of our nice church buildings have gone up in smoke within the past few months. Fortunately they had some insurance protection, but none had enough to pay the cost of rebuilding. How about your church? Is your insurance protection sufficient to replace a destroyed building? This is a very important question.

**SOUTHERN MUTUAL CHURCH INSURANCE CO.,**
**Columbia, S. C.**

**PURE IRISH LINEN AVAILABLE**

Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.

**MARY FAWCETT CO.**
**Box 146 Plainsfields, N. J.**

**EPISCOPAL CHURCH HEADQUARTERS LYCETT, INC.,**
**317 N. Charles St.,**
**Baltimore (one), Maryland**

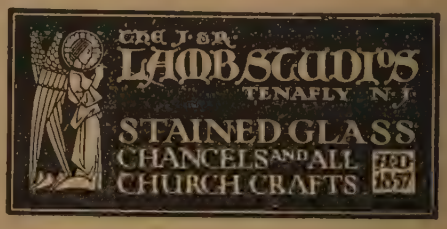
For Bibles, New Testaments, Prayer Books—from 40c up. Send for price list. Church and Religious Books.
Order now your

| | |
|---|---|
| Christian Year Kalendar | $1.00 |
| Ashby Calendar, 30c—4 for | 1.00 |
| Scripture Text, 30c—4 for | 1.00 |
| Philip Brooks Engagement | .50 |
| Church Devotional Calendar | .20 |
| Pocket Church Kalendar | .05 |
| Living Church Annual | 2.00 |
| Desk Kalendar, 30c—4 for | 1.00 |
| Xmas Annual of Literature and Art 10x14 | 1.00 |

Above and any book sent postpaid on receipt of price.
Folders—Christmas Designs for printing your message, Church Services, etc. Samples upon request.
Church Furnishings, Honor Rolls.
Church and U. S. Flags. Information upon request.

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
**Episcopal and U. S. Church Flags.**
**Send for Circular with prices.**

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1943
**COX SONS & VINING, INC.**
131 EAST 23rd STREET, NEW YORK, N. Y.



**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**Cauthorne Paper Company**
**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

Vol. 110—No. 3

15 JAN. 1944

LEVEL ONE

# The Southern Churchman

## SONG OF THE ORDER OF THE THOUSANDFOLD

Knights of the Order of the Thousandfold,
  What is it, God wants done, thou canst not do–
The mighty deeds of faith once wrought of old
  Thou canst today renew.

Why wait for some "far-off divine event"–
  The present hour doth claim thine utmost zeal.
Go forth with the belief that thou art sent
  To make Christ's promise real:

His promise; that by faith thou mayest do
  As mighty works as He Himself hath done,
And greater works than these; go prove it true,
  And glorify God's Son.

Not by thy power or might, but bowed in prayer,
  Thou shalt prevail as Jacob did of old;
Princes with God to be, His gifts to bear,
  And bless a thousandfold.

*—Frederick W. Neve.*

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

**"Signature Letter"**

Mr. Editor:

I doubt whether the matter is worth your space, but I thought you might be interested in this letter I received in the mail today:

My dear Mr. Green:

I say you are dead right re—your letter on "signature, etc." Some years ago I was in court on account of a marriage I had performed for another rector (then ill), and was asked by the attorney, "Is this your signature?" To my amazement I had to reply, "Some one else has signed my name". Result: a regular row. I have never allowed this to happen again.

Yours sincerely,
(Signed) Frederick J. Compson,
Rector the State Hospital,
Middletown, Connecticut

This is a concrete example of what can happen to a clergyman who is careless about records.

Oscar F. Green.
All Saints' Church,
Palo Alto, Cal.

* * *

**Gift to the Army and Navy Commission**

January 5, 1944.

Mr. Editor:

I shall be very grateful if you will be able to give publicity to the fact that the Army and Navy Commission has received a very generous personal gift toward our financial goal of 1944.

The donor is Mr. George Frederick Jewett, of Spokane, who is a member of the Chapter of the Cathedral of St. John the Evangelist, Spokane. Mr. Jewett was a delegate to the last General Convention from the Missionary District of Spokane. He has made a gift of $10,000 through the Cathedral of St. John the Evangelist to be credited to the gift from the Missionary District of Spokane.

This is indeed a generous and inspiring gift, and it is our hope that it will lead others to make similar gifts.

With kindest regards,
Faithfully yours,
Henry K. Sherrill,
Chairman the Army and Navy Commission of the Episcopal Church.
Boston, Mass.

* * *

**Bishop Perry Resigns Charge of European Churches**

Mr. Editor:

I should be glad to have you publish in the next issue of the Southern Churchman an announcement that on the New Year, I resigned to the Presiding Bishop my charge of the American Churches in Europe. At the request of Bishop Tucker at General Convention in 1937, I continued my active charge of these Churches until he should be ready to undertake this part of his responsibility as Presiding Bishop, which I assumed, as the Canons provide, when I was elected to that office in 1930.

During the past three months I have been engaged in plans for extended use of the American Churches on the Continent when the way is open for our return to them.

These plans now are in the hands of the Presiding Bishop subject to his direction.

James W. Y. Perry,
Bishop of Rhode Island.
Providence, R. I.

* * *

**SOLDIER'S LETTER**

**Day of Prayer Observed in Camp**

Dear Captain:

Received your letter the other day, but we're real busy out here, and this is the first chance I've had to answer it. That night last March when I promised I'd write and keep in touch with you was a promise I meant and I'll continue to live up to it. I can say, Sir, that your letters have been a comfort and a help to me in many ways.

As you know, Sir, Saturday was proclaimed a Day of Prayer by President Roosevelt, and I hope it was used as such by everyone. We here at camp held open air prayer meetings. If the civilian population could have seen all the battalions standing with heads bared and bowed praying to God for victory for our cause, praying for our buddies "Over there" and for our loved ones at home, it would have done them a world of good. We, the men upon whose shoulders the fate of humanity and Christianity depend, know the value of prayer. We know great armies can be welded together. We know all the best types of machines and equipment can be produced, but we also know that, without God's help, we are powerless. We can see, by the fate of other nations that forgot how to pray, that, alone, we are helpless. The men in Africa, Sicily, Italy, Russia, in the Solomons, Tarawera, New Britain, they all prayed and God answered their prayers. As our armies swarm against Hitler's Europe they'll pray and we here in training pray. We pray not so much for ourselves, but for those around us, our buddies, our country, our cause and beliefs, our loved ones at home. We pray because we believe in God and realize how small and humble we are in the Majesty of His Glory. Thank God I was brought up in Church and taught Christianity and how to pray, for the world is a much better place when one has faith.

Yours in Service,
Private L. L.

* * *

**ITEMS FROM THE FIELD**

Turkey—While making visitations in Turkey, where British communities form the easternmost section of his long diocese, Harold Buxton, English bishop of Gibraltar, visited a British construction camp five hours by train from Ankara. After an early celebration he asked some volunteers to practice hymns for Evensong. When the hour came he found they had prepared twelve hymns for him to choose from and would gladly have sung them all. The Bishop's rare visits and those of the chaplains and clergy still free to move about in these isolated regions are highly valued.

China—In a roundabout way word comes from China that a foreigner who is still resident in the occupied city of Wuhu has been able to travel about because he is Irish. He has been permitted to visit a number of country churches and schools, encouraging the Christians.

**Clothing in China**

"As money depreciates and prices go up, we live plainer and plainer and think higher and higher," writes Ruth Earnshaw Lo from Hua Chung College, Hsichow, in far western China. "Little by little we have all been reduced to the bare essentials for living. Hardly anyone has any foreign supplies, such as coffee or baking powder. All our clothes are wearing out. The newest thing anyone has is two years old. Our shoes should be preserved in museums. We are all used to each other now and only when some one from the outside sees us do we catch a reflection of how odd we are. Hairpins have given out and long bobs are still the fashion. We gave up stockings long ago. Nightgowns have been transformed into petticoats and pajamas into underwear. One more winter will see us in matting. The chief reason for not wearing local dress is that the cheapest cloth of which a dress could be made costs nine dollars an inch."

# HAVEN . . .

By J. W. KENNEDY

WE CANNOT forget yesterday. We cannot escape today. Yesterday is still fresh and close to us. Today is near and ineluctable. We must live each today as a continuation of each yesterday, and hard as we try to be Jekyll one day and Hyde the next, we find it impossible to keep the traces of make-up from the one from spoiling the disguise of the other. Yesterday is sometimes a thing of joy to remember and treasure as a precious stone, a bauble to hold and fondle and live life around. But not always. An episode of sorrow may be etched in sharp and deep lines which no chemical can remove. This kind of painful recollection we shun and would black out and not face. But it is there and we must allocate time and space for battling through to freedom. If we neglect for a single day this confronting of the failures and mistakes and occurrences of the day before, we shall find that the smears, now wet and more easily removed, will dry and harden and the extra effort required to scrape and cleanse will be difficult to summon. Whatever conflict or variance or impingement or enmity has bemuddled the clear flow of life's stream, handle it now in the presence of God. If it be something to correct, admit the wrong and ask God for strength to correct it. If it be some perplexing why concerning pain or death, seek to trust God with the answer and ask for strength to see it through the sharp and acute moments of now to the more bearable adjustment of then. Now, now is the time. Do not delay. It is possible, "through Jesus Christ our Lord."

TODAY IS another thing. It is largely unknown. That is why fear creeps in to handicap and addle one. The configuration of the day becomes grotesque and shackled by the evil condiment of fear and the mixed up thoughts born of trepidation and anxiety. We dread the day and would rather stay in bed with covered up head and plead a sick headache, please excuse us. It is not so easy as this, nor is it ever quite so dreadful as we imagine. The palsy of our minds comes from the habitual stitch of evasion. We would rather take a tortuous, roundabout road to an end than to cut straight through and ahead. But not all days are pushed into the horror chambers of our mind. We long for some days to come and anticipate with keenest delight certain moments we know are in them. This often makes us impatient, and we desire the clock to spin and just for once to give up its ticking. Jesus walked into each unknown day with God close by, therefore, how could He be dismayed over any prospect, no matter how alarming? Or how could He fail to cherish the good things and the beautiful with God so near to point them out, even the most subtle and tenuous, and to make Him sensitive and appreciative? No matter what lies in store for us, of rapture or of heartache, or of that great middle plain of the splendid familiar between, our use of them all is multiplied by offering whatever comes to God for His blessing and His accompanying.

Broadcast November 16, 1943.

# *This Week . . .*


THE WISE MEN ..... 4
By the Rev. B. S. Murray, M. A., West Shefford, Qubec.

UNDERSTANDING THE BOOK OF REVELATION . . . ..... 5
Starting a Series of Five Sermons on the Apocalypse of John.
By the Rev. William R. Moody, D. D, rector of Christ Church, Baltimore.

CHRISTOPHER SAUR—ONE MAN BIBLE SOCIETY . . . ..... 7
By Margaret T. Hills.


**FEATURES**


Haven ..... 3
J. W. Kennedy.
Editorials . . . ..... 7
Children's Page ..... 10
Mrs. C. H. Goodwin
News . . . ..... 11


**JANUARY**

1. Circumcision (Saturday).
2. Second Sunday after Christmas.
6. The Epiphany (Thursday).
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Third Sunday after the Epiphany.
25. Conversion of S. Paul (Tuesday).
30. Fourth Sunday after the Epiphany.
31. (Monday.)

* * *

**THE FIRST SUNDAY AFTER THE EPIPHANY**

**The Collect**

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

## EDITORIAL

(Brought forward from page 7)

ecumenical movement is in the process of coming to birth. True it embraces only the Protestant world. But we have a Protestant heritage. We are proud of it. The true spirit of Catholicity we believe will best be served by a uniting first in a spirit not of uniformity, but of "unity in diversity" the divisions of Protestant Christendom; then perhaps Rome will see the light. For the consummation of that goal this paper will earnestly strive.

We are glad to pray for re-union with Rome under the guidance of God's Holy Spirit. We are confident that such re-union will come about on a higher plane than mere submission to Papal authority.

We have set the machinery, by the proper constitutional means, through which we may channel our efforts toward the achievement of Church Unity. We pledge our support to our Commission on Approaches to Unity. We feel that such irregular activities as those advocated by the Octave Council do not further unity.

# *The Wise Men*

By B. S. MURRAY

ONCE MORE the Church of God, in grateful mood, celebrates the Epiphany Festival repeating that most romantic of all stories, the visit of the Magi.

Suggestive, too, is it that the Epiphany falls close to the New Year. Before a week elapses the star gleams in the sky guiding wise men over hill and dale to Bethlehem and the Holy Child, over whose head shines a halo brighter than the pale glimmer of the star. Henceforth they need no guidance from the twinkling lights in heaven, for they have found Him Who is the Light of the world.

The Wise Men of the East who followed the star acted as men determined to satisfy themselves of the real significance of the facts which had come under their observation. They possessed the spirit of true seekers! Today, we need to recapture that spirit. After all, a man's measure is often found in the nature of things he is seeking. If he seeks little unworthy things they are apt to dwarf him. If he seeks great things they are likely to enlarge him. They will extend his mental and spiritual frontiers, enlarge his boundaries, make clear his horizons and give distance to his skyline. The leaders of the human race have always been seekers. As members of life's long procession we must follow in their steps and, seeking God first, and obeying the dictates of that supreme inspiration, Christ, be invariably directed to things that are of chiefest importance. There are so many interesting subjects awaiting adventure that if we are to know anything worthwhile we must seek. The mere impressionist is the indolent and dangerous person. We have too many re-thinkers and repeaters; we need more thinkers and seekers. And this takes courage and a daring which despises any safety first policy. Like the wise men we must follow the Star of Bethlehem. They were wise men! Are we sharing that wisdom?

THE WISE MEN would not have imagined anything significant in the appearance of the star if they had not already trained themselves in the science of astronomy, nor would they have learnt its real importance without the arduous journey they were content to undergo. Their imagination was disciplined to seek. Their motto? Be prepared! So we knights of the Cross of Christ must seek that knowledge that makes man wise unto salvation and, reinforced by sacramental grace, follow Christ all through life's way. Our Church is a teaching church which prepares us by training in thought, word, and deed, through the avenues of worship and service, to glorify God and enjoy Him forever. Nothing could have hindered those men of patience and endurance from following that star. When we reflect how immense their enterprise was, how they lost the star, and had to make local inquiries and how, finally, they concluded their journey guided by a dream, we must salute their persistence. It is this pioneer spirit that has made America great. Columbus had it. Washington the churchman and his little army through that dreadful winter at Valley Forge had it. That spirit is alive today in our heroic youth who venture forth counting not the cost. In the last analysis a man is measured by his capacity to take punishment and take it head up and standing. American youth, having caught the gentleness and strength of Christ and committed to His way of right and duty, face issues like the wise men. They, too, at the end of their journey, see the King who shared man's fortune and who in Himself manifested the perfect unity which exists between the Divine and the human. The dream of a new world lures our heroes forth, knowing that after they seek, find, and enthrone "Christ first", then shall they have that dynamic which makes for an abundant, heroic, successful, happy life. We must, therefore, come and worship Him, and, catching His radiance, shine forth in the light of our witness to truth and goodness and so guide tired, perplexed people to worship Him in whom all that is Divine and human comes to its perfect unity.

The Wise Men were led to Christ by following their particular vocation. This is a practical lesson we must learn today for we ought to be finding Christ in our daily duties. Our profession should be leading us to a deeper understanding of life and its highest meaning. There must be something wrong with a task that is not doing this. All honest work is honorable and should reveal to us the hidden purposes of life. Every type of employment should become a medium of Christian revelation and should make us more like Christ. It is surprising to find that the same vocation will make one man a fine, generous soul and utterly degrade the other man. Whilst the Star led the wise men to Christ it is quite possible that others were led to superstition and materialism. However, one is grateful that the Epiphany festival, at the beginning of the New Year, challenges us to spiritualise our work and follow our vocation so that we may come to Him who is the Author and Finisher of our faith.

THE WISE MEN were challenged to follow the gleam of a new order robbed of all national, racial, and religious prejudices. In their hearts was the longing for the Kingdom of God, the hope for the merging of racial, national and religious interests under the avowed kingship of the living God, wherever He might reveal Himself. God's revelation took these "benighted" heathen to the place where their hopes should find first true cause for worship and adoration. Stars still point the way for wise men! God never withholds the means to guide earnest seekers for, at the end of the quest, is the unchangeable Christ. Nor do we have to undertake a journey to a far-off land; America is our Holy Land. Christ, the Eternal Contemporary is here, "closer is He than breathing, and nearer than hands and feet", in homes, churches, everywhere, seeking entrance in our hearts to dwell. Of course the scene whither the star led the wise men could not possibly have been the least like they had expected, yet they were incapable either of disappointment or surprise but just glad to do reverence to what they found, Christ. They had reached Bethlehem, their "house of bread," and there would receive that food which would satisfy the hunger of their hearts. So may ours, too, for the Church of God with the true, living Bread of God awaits our contact with her inexhaustible supply. Like the wise men we, too, must first give ourselves and then present our gifts of prayer, service, and money, "minted life", these three, holy, and acceptable unto God, which He will consecrate to His glory and the extension of His kingdom here and now. Impossible? Not at all! Change your thinking! Practice the Golden Rule today, everywhere. Love thy neighbor is the only way to make the world a neighborhood. It is Christ's way. The

(Continued on page 8.)

# "Understanding the Book of Revelation"

*Five Sermons on the Apocalypse of John*

By WILLIAM R. MOODY

### Foreword.

THE BOOK OF REVELATION is, without doubt, the most difficult and the least understood of all the New Testament writings. I cannot remember ever having undertaken a Series of Sermons which has cost me as much serious and concentrated study as these five sermons have cost. It is the first time in my ministry that I have undertaken to preach on The Book of Revelation as a whole. After I had announced my topics, and had begun the actual writing of the addresses, I discovered—to my confusion—that I knew far less about this book than I thought I did. It was a closed book to me, too. I had to pound out an understanding of it for myself before, in good conscience, I could stand up to interpret it for you. I have read the Book of Revelation over seven times in the preparation of these sermons. I have consulted the scholars and the commentaries, burning the midnight oil. Bit by bit, passage by passage, here a little and there a little, I have filled in the picture, trying to discover what was in the mind of the man who wrote this book; trying to put myself into his way of thinking; and then trying to find words in which I might convey his thinking to you. I do not know how well I may succeed in opening up this book for you, but I have succeeded in opening it up for myself. And I have found that when it is properly understood it is truly a Christian book, and that it has a vital message for this present day. If I can help you in any way to get that message, and to understand it, then I am repaid.

### "THE EVERLASTING GOD"

IN THE TIME of the Emperor Domitian, when the Christian community received and stood up under the second great shock of persecution, there began to be circulated in the East a book reported to be from the pen of the Apostle John. This Apostle's name was a magic name among the Christians of the Empire, and especially among those around the city of Ephesus in Asia Minor, where the book first appeared. Saint John was known to have been the closest of all the Apostles to the Lord Jesus Himself, and he was also, at the end of his life, the Bishop of Ephesus. The appearance of a book bearing his name would have been an event in any case, but in that time of bitter persecution and distress it came with all the thrill and encouragement of a voice Divine.

Was the Apostle still alive when this book appeared? Did he actually write it? This is one of the most warmly contested points in Christian history, and has been so almost from the first appearance of the book. It is not likely we can settle it; and fortunately it is not necessary for us to do so. The book speaks for itself.

Certain things about the book should be said, however, in this connection. The Book of Revelation is written in very bad Greek. It is in the language of the streets and of the alleys and of the docks, where men spelled out their reading painfully, word by word, if they could read at all; yet the internal construction is the most intricate and elaborate in the whole literature of the Western world. This contrast is so great that it is not beyond belief that the author deliberately wrote in "dialect". Scholars tell us that the best Greek in the New Testament is to be found in the Epistle to the Hebrews; and that the language of the Gospel of Saint John, while good, is peculiar, in places almost childish in construction, written almost like a child's primer. But the language of the Book of Revelation is rough and gaunt, and at times scarcely grammatical.

But this made small difference to the Christians who received it in the time of the Emperor Domitian. Most of them were poor, and all of them were frightened. The soldiers of the Emperor were seeking out the Christians, in many places actually from door to door. No Christian in those days went to his bed at night without the gnawing fear that before the morning he might hear the rough knocking at the door, to be dragged away to drum-head trial, and death before the leering crowds in the arena. To men living thus on the edge of tragedy this book came as the word of God Himself, spoken by the mouth of the Beloved Disciple.

Knowledge of the Book of Revelation spread rapidly over the whole Empire in that time of Christian trial and torture of soul and body and everywhere it brought encouragement and defiance of tyranny and a heightened faith in the power and in the final victory of God. It was the voice of Christianity at war, the voice of the "Christian-underground", the voice of defiance from the catacombs against entrenched and wicked privilege, and power abused. And as such it has never lost its place and poignancy in all the centuries since it first came to the eyes of men.

Because of what it is, and of what its message is, the Book of Revelation is a dangerous book for the uninformed. In the first place, it is the child of controversy unto death. Coming, as it does, out of battle, it carries a spirit of bitterness not found anywhere else in the New Testament. The enemies of Christianity are pictured as obscene beasts and cruel monsters; whereas those who fight on the side of God are set forth in flashes of piercing light. And the Book is the most Hebraic in the New Testament. The pictures of Heaven are not really pictures of Heaven at all, they are glorified remembrances of the Jewish Temple, and of the Temple worship at Jerusalem. The average reader today, knowing practically nothing about the Hebrew Temple and its worship, misses the true quality and meaning of these passages. To take these pictures literally is to become involved in a fantastic jungle of highly colored nonsense, and many people have lost themselves in this wilderness. They are not meant to be taken literally. They are symbols, hiding the writer's real meaning except from the initiated. The Roman officer, finding this book in the days after its first appearance, would have recognized it as a Christian document, but its inner meaning would have escaped him entirely. Its declaration of war to the death against the pagan social system, of which Rome was the crown, and against the Jewish Church which had rejected Christ, and which was symbolized by Jerusalem and Babylon, would have been hidden from him, as would also the confident expectation that Rome, and the pagan system which Rome symbolized would one day come to the same defeat and destruction which had already fallen upon apostate Jerusalem. This, of course, was treason; but it was cloaked in cryptic language to which only the initiated had the

key. But the Book of Revelation has always been a difficult book, even for Christians.

The very fact that this book was written in cryptic symbolism, and needs a key, has made it the happy hunting ground of religious quacks and fakers for two thousand years. Misused, it is a dangerous book. Understood, and used as the writer intended it to be used, it carries the same tremendous, vital religious and social message today that it carried for those embattled Christians who first heard it in the pagan Roman world.

IN THIS SERIES of Sermons, of which this is the first, I do not intend to take the Book of Revelation chapter by chapter, and passage by passage, to try to explain its meaning. Even if I had the knowledge to do that, I would not have the time. What I want to do is to open this book up for you, so that you may read it intelligently for yourself. And as you read it, I suggest that you will find in it five values which are just as strong, and just as needed today as ever they were in the history of mankind. And these are the values which gave the book its power in the battle between the Christians of the second century and the pagan Roman world.

First: A vivid sense of the reality and of the present power of God.

Second: An unwavering faith in Jesus.

Third: A realization of the reality and of the power of sin.

Fourth: A firm belief in the ultimate destruction of evil, and the victory of God.

Fifth: A clear vision of a redeemed humanity.

I will conclude what I have to say today with a consideration of the first of these points. And in the weeks which follow I shall take the others up in order. (Note: These sermons were preached in Christ Church, Baltimore, Md., during Advent, 1943.)

FROM THE FIRST WORD of the Book of Revelation straight through to the last, there is the tremendous and pervasive assumption of the reality, and of the Presence, and of the present Power of God. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty!" This is a fully Christian assumption. This is the foundation stone of the Christian faith.

In a world of change and dismay, in a world where whirl is king, having driven out the lesser gods of earth, here is one fixed and unchanging star, the Polestar of the human spirit! "I am the beginning and the ending, saith the Lord; the first letter in the human Alphabet and the last! **I** will give to him that is athirst of the fountain of the water of life freely! He that overcometh shall inherit all things; and I will be his God, and he shall be my son!"

Out of the muck and confusion of this present time, with all its misunderstandings and its distress, what word is more helpful, more necessary than this one? The reality, and the permanence, and the present power of our God is one great truth which we, as Christians, must stress! **You** need that conviction in your own life! Those about you need to believe it! There is but one God; and all other gods that men worship are but shams and shadows! The power of the evil that is in the world will upset them, and will destroy their worshippers with them: but the true God has the power finally to destroy evil, and to deliver His faithful ones even from the power of the lions!

Our God, the Everlasting and the Omnipotent, is presently and intimately concerned with everything that we do. This is clearly shown in the opening chapters of the Book of Revelation, in those passages which describe the Risen Lord as in conversation with His Churches. There they are, the little Churches of the Province of Asia—seven of them—and seven was the **perfect** number, so they stood for all such Churches everywhere in all ages—and the Spirit of the Triumphant Jesus knows each one intimately, and each member of them by name,—knows their problems, their struggles, their sins, their triumphs,—He knows them all, and by name He warns and condemns, rewards and blesses them!

What a solemn thing it is for us, today,—and what a blessed thing,—to know that the great and omnipotent King of the Universe knows us each one by name, and that He is with us in each single thing we do, warning us, upholding us, rewarding us! Ah, if you can believe that, it will give you strength for your living in these difficult days! In times like these it means everything to the true Christian to feel that he is not "going it alone",—that the Eternal God is with him, and that underneath are the Everlasting Arms!

In the Book of Revelation there is one dominant thought which is at variance with our usual thinking. We divide the world into "present and future", the "here" and the "hereafter": but in the Book of Revelation there is no such strong line drawn. Heaven and earth, in this book, are shown as a part of one pattern and one tapestry. What happens **here** is reflected **there**; and what happens **there** is reflected **here!** And I am persuaded that what this book says is true. We are closer to Heaven, and Heaven is closer to us, than we think.

There is a strong line drawn in the Book of Revelation, marking a cleavage in the universe, but it is not a temporal line, dividing the "here" from the "yonder": it is a moral line, marking the evil from the good! The thing that counts, in this book, is not that a man is dead, as this world knows death; what counts is why he died,—for if he died for righteousness and for God, then he is not dead, but living! God is the just and righteous King of Saints!

Mark this teaching well. It has its modern application.

OURS IS A WORLD AT WAR. And the Book of Revelation is the book of Christianity at war. The Book of Revelation is not a book of peace. It is a book of conflict. It came out of as bitter a battle as the Christian community ever had to fight, a battle literally unto the death. The writer of this book sees the struggle of the Christian Church with the pagan and apostate world of his day as a recapitulation of the struggle which Jesus had to fight when He walked among men in the flesh. In the pages of this book we see earth and Heaven as a battleground between the forces of the Everlasting God, and the sinister and powerful forces of unrighteousness. The evidence of this conflict meet us, not just on every page, but in almost every paragraph in the book.

There are the Churches,—the seven Churches,—typical of all Churches everywhere, weak and struggling and tempted, and sometimes prideful, and all of them under attack. There they are, just as we see them today, with all their faults, surrounded by the pagan

(Continued on page 8)

# EDITORIALS

*Church Unity*

The Southern Churchman has upon a number of occasions stated its position in regard to all proposals for Church unity. That position is one of extreme interest in all such proposals. We backed the majority report of the old Commission on Approaches to Unity and we shall give our support to the work of the new Commission authorized by the last General Convention.

A new and yet old proposal for unity came to our desk this past week. It is an extremely interesting one. We are sure that most of the clergy of the Church know about this proposal. We doubt if the rank and file of the laity of the Protestant Episcopal Church are cognizant of it. It is a proposal for unity with the Roman Church. We are interested in union with Rome because there will always be a divided Christendom, unless Rome becomes a definite part of any scheme of re-union. We are not interested in re-union with Rome on the basis of the proposal which we are about to present to you.

We received from the Church Unity Octave Council of England several tracts. One tract is entitled, "The ANNUAL Call of the Church Unity Octave. Eight Days of Prayer for Reunion 1944. (From the Feast of St. Peter's Chair at Rome, January 18th to 25th, the Feast of the Conversion of St. Paul the Apostle of the Nations.)" The opening paragraph of this tract reads as follows:

"The Church Unity Octave Council appeals again for the due observance of this octave of prayer for the healing of the schism of the XVI century by the union of the Anglican Communion **with the true centre of unity,** the Holy and Apostolic See of Rome."

A second tract titled The Church Unity Octave, gives a list of daily intentions for the Octave—"Jan. 18th St. Peter's Chair at Rome. The return of all" the Other Sheep to the "One Fold;" to the repairing of all the breaches with Rome."

Then it gives a list of Recommendations. To quote:

1, Receive Holy Communion as often as possible.

2. Attend Mass daily for the intentions of the Octave.

3. Say a Decade of the Holy Rosary each day for the above intentions.

4. Offer a penance, a fast, the Stations of the Cross, or some devotion as an act of Reparation for the sins of Heresy and Schism.

5. Offer Prayer or Intention at Mass every Thursday for "Reunion with the Apostolic See."

6. Study the question of Reunion.

We give these two quotations from the Church Unity Octave pamphlets published in England, because we are a part of the Anglican Communion. And in case anyone might think we are meddling in the affairs of the English Church, we ask you to turn to page 94 of the 1944 Living Church Annual. There you will find listed under the heading "Church Clubs," with a subhead "Church Unity," the following two groups: (1) Church Unity Octave Council, and (2) Confraternity of Unity. The former states that it is "an Association of Priests and laymen, worldwide in scope, formed to promote the better observance of the Church Unity Octave, by members of the Anglican Communion committed to the following proposition": It is only by the re-union of all Christians into the one visible Kingdom of Christ, symbolized by the Chair of St. Peter, the central see of Christendom at Rome, that the power of the Church can be directed, without the present waste and rivalry, to the conversion of the whole world, by the one true Faith to Christ the King." This is a direct quote from the English pamphlet. The latter organization says that it is composed of members of the Anglican Communion, "who believe that the See of Rome is the Center of Unity for all Churches."

We believe that both of these statements, the recommendations made for the observance of the Octave, and that the true center of unity is the Holy and Apostolic See, are untrue to the real spirit of Anglicanism. We believe further that the laity of this Church should be made aware of the seriousness of this challenge to our heritage, by even so small a minority group as is represented by the Church Unity Octave.

In the first place the Anglican Communion has never officially recognized the Roman See as the Center of Unity. We have always recognized the validity of the orders of the Orthodox Church and its equal value with Rome. We have upon various occasions admitted our willingness to re-unite with Rome when she was willing to put aside her unscriptural pretensions and deal with us as equals, and not merely as erring children being taken back into the fold. We have had rather close contact with Roman priests over a number of years. During the first six months of the past year, we worked with them in Army Camps and Naval Training Stations. In odd moments we enjoyed many enlightening conversations with these faithful priests of the See of Rome. Their position, formed by their heritage and their obedience was perfectly clear—"Come our way, and everything will be all right."

It seems to us a little absurd, if not ludicrous, for a small group of priests in the Protestant Episcopal Church, and the Church of England to place so much emphasis upon this misguided approach to re-union with Rome.

There is a broader field. In spite of the War an

(Continued on page 22)

## PRAISES GENERAL ROBERT E. LEE

In his latest book, "A Man Stood Up To Preach", Dr. Edgar DeWitt Jones, prominent minister of Detroit, Michigan, had this to say of General Robert E. Lee:

"The men in the uniform of gray went back to run-down farms, devastated regions, war-scourged cities, impoverished estates. Many of their homes were in ashes; they had to begin all over again. On an April day in 1865, through long lines of weeping men there rode the commander-in-chief of the defeated army, grave of countenance but calm of spirit. All his material possessions were gone; beloved Arlington had passed out of his hands. There came an offer of a home in England, where he might spend the rest of his days in comfort, ease and luxury. He declined it. He refused $25,000 a year, offered him by an insurance company, saying, 'I can receive no money that I have not earned', and became president of a small and struggling college at a salary of $1,500. He nourished no rancor, showed no bitterness, called upon his former soldiers to support the Union.

"One day a mother put her little child in his arms and asked that he offer a prayer for her first-born. General Lee bowed his head over the child, held him close, handed him back to his mother, saying, 'Teach him to deny himself.'

"When men can meet defeat in such a spirit, victory is present. He who rules his own spirit is greater than he who takes a city."—From The United Daughters of the Confederacy Magazine.

General Lee's birthday is January 19th.

* * *

## THE WISE MEN

(Continued from page 4.)

Church's way. The democratic way. And all those who are working for "a perfect society in a perfect state" are following their star of faith, hope, and charity.

"As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious God, may we
Evermore be led to Thee."

There, in His presence, we shall worship Him and go forth new men, pioneers of the new way, in this new day;

"Homewards to rule our lives and lands
'By another Way' ".

* * *

## UNDERSTANDING THE BOOK OF REVELATION

(Continued from page 6.)

world, with their temptations, their sins, with their faith and their triumph,—the Churches in the midst of a battle! And each one of them is just a sector of the battle, each one apt to lose the vision of the whole sweep of the conflict in the hardness of the little sector where they fight! To them the Great Captain speaks, and to them He gives His own broad vision!

And there are the martyrs, crowds upon crowds of them, slain for the faith of the true God from the foundation of the world, trooping up like soldiers from a battle, showing their wounds; and the shed blood of them crying from the torn earth, and from the swords of the gladiators, and from the encrimsoned manes of the lions. A battle!

And there is the terrible and persistent power of sin, pictured for us, and of the evil in men's hearts, and of the evil in the universe itself,—evil which must be defeated, and defeated, and defeated again and again, each time at more dreadful cost,—evil rising from each defeat like a hydra-headed dragon, spewing forth venom and hatred and persecution and woe upon the earth! A battle! The whole book is a battle!

And, balanced against all this, and towering above it, is an overwhelming sense of the glory of God, which is the glory of Righteousness,—a glory which holds within itself the sure promise of Victory to come! No matter how grim the struggle, no matter how set with dark terror the stage, His Presence, and His Power dominate the scene; and behind all the darkness of the rage of the Beast,—which is sin,—we hear the distant singing of the saints, and the sound of the harpers like the sound of mighty waters, filling the universe with the praise of God, and with the shout of His Victory to come!

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them . . . And I heard a great Voice out of Heaven saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people; and God Himself shall be with them, and be their God!"

## BOOK NOTES

**By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.**

**WILLIAM LAWRENCE, by Henry Knox Sherrill. Harvard University Press. $2.00.**

When Bishop Lawrence, of Massachusetts, at what he and others thought was the end of his active career wrote his autobiography, **Memories of a Happy Life,** it seemed there would be little more to be recorded. Nothing could have been more fallacious. The next fifteen years of this wise, vigorous and lovable man were among the most interesting of the ninety-one. So deep were the roots of his many interests in church, education, community and individual lives that, like the monarch of the orchard, his life went on bearing rich fruit long after normal expectancy. This was all the more remarkable because of the finality with which he severed his connections of other years, "When I am out, I am out". Bishop Sherrill has written with charm and sympathy of these Indian Summer days from the vantage of one who shared them intimately. It is happy reading and will be eagerly welcomed by the legion of friends (he seemed to know everyone) and by all others to whom the name William Lawrence has long been a symbol for the life rich and full.

Henry H. Shires.

---

**THE CASE FOR CHRISTIANITY, by C. S. Lewis. Macmillan, 1943. 56 pp. $1.00.**

The many who have been delighted by **The Screwtape** Letters will be eager to read this new book by Mr. Lewis. It contains two series of recent broadcast talks, one on "Right and Wrong as a Clue to the Meaning of the Universe", and the other on "What Christians Believe".

In the first series the author presents, for the educated layman, a brief but surprisingly thorough discussion of ethical philosophy. Again and again the conclusions are driven home, that man's ethical sense indicates a real quality behind the universe, that nothing less than man's full moral responsibility is compatible with the facts, and that man's inability to fulfil his own moral recognitions involves him in a dilemma from which he cannot escape unaided. All this, however familiar, is an excellent preface to the Christian claim, and Mr. Lewis' manner of saying it is nothing short of delightful.

To this reviewer, the second series seems less successful than the first. However, that may be because the theme is more common and hence less amenable to the author's brilliantly original style. The orthodox Christian view is stated in popular form. The oft-repeated argument for Jesus' divinity is given, that either Jesus was what He said He was or else He was a knave or a fool, etc. Because He is divine, we must believe that He taught about Satan and hell, etc. Surprisingly little is made of the supremely original Christian proposition, that the world's dying and rising Saviour was fully **man.** The author insists that theories of the atonement are of little value beside the fact; yet his own interpretation will doubtless appeal strongly to many readers.

The book abounds in telling illustration and good humor. It would make an excellent gift for a "doubting" friend.

# *Christopher Saur---One Man Bible Society*

By MARGARET T. HILLS

*Commemorating the Bicentennial of a Notable Achievement in the Story of the Bible in North America*

A GERMAN BIBLE, the first in a European language printed in North America? Even before an English Bible? Indeed, that is so. Of course, the first Bible printed in all of America was that for the Indians in Massachusetts, in 1663; but that is another story.

It was the last day of August, 1743, when, in the shop of Christopher Saur in Germantown, Pennsylvania—just two hundred years ago—the last sheets of a German Bible came from the press, the culmination of three years of pioneering work.

The printer and publisher, Christopher Saur, was a pious, energetic, and ingenious young man, who came from Germany in 1724, with his wife and small son. After graduating from the University of Marburg, he had studied medicine at Halle. In Germantown he led a busy life as physician, apothecary, optician, glazier, woodturner, and clockmaker. Although not attached to any organized religious group, he was a deeply religious man. The lack of spiritual reading matter among the German community in Pennsylvania and Virginia moved him so, that he wrote several people in Germany for supplies of such books, and then set up a press to try to do something about it here. Paper, type, ink, and labor were expensive and scarce. His first press he built himself. In 1738 he started a series of very popular German almanacs, containing "various needful and edifying theological things, and also household remedies." The next year he began a religious newspaper, the first in the United States, which at one time had a circulation of 10,000 copies. In 1739 he also printed a German hymnal of some 800 pages for the Seventh-day Brethren at Ephrata, Pennsylvania. Then he began to think of printing a Bible. He had already been selling and giving away Bibles, Testaments, and other religious books sent him from Germany—a sort of one-man Bible Society. But the printing of a complete Bible in good type was an enterprise not to be rushed into. In his almanac and newspaper he asked for subscriptions for a Bible, so that he could form some idea of how many copies were needed, and to help cover the purchase of paper and type. He wanted it to be sold at a price "so low, that the parsimonious and avaricious may have no excuse; and those of lesser means, no burden." A few font of type was contributed by Dr. Heinrich Ehrenfried Luther, head of a famous type foundry at Frankfurt-am-Main. The press seems to have been secured from another printer, who lacked Saur's ability to get things done. The paper had been requested from a religious organization in England; but he may have used American paper. The ink he made himself from a formula of his own devising. The text followed was that of one of the Luther editions printed at Halle. Saur's first edition consisted of 1,200 copies. The fat, square volume is usually bound in stout, brown calfskin over oak boards, sometimes with a little simple tooling. The title page is strikingly printed in red and black, and charming cherubs appear at the end of the Old Testament and of the New. The volumes were sold at eighteen shillings, which is about $2.50; but—announced Christopher Saur—"to the poor and needy we have no price." In his preface Saur says the book contains no notes or explanations, because, "firstly, . . . by means of Scripture parallelisms, one phrase frequently illuminates another in the spiritual sense; secondly, because it is certain that to him who reads the Scriptures with an upright heart, the Holy Spirit in the heart reveals His true meaning by the reading itself; and according as every believer himself undergoes such an experience in himself, individually, so one believes assuredly that the time nears when the whole earth shall be full of the knowledge of the Lord (Isa. 11:9), and there shall be no need that brother teach brother and admonish him to know the Lord (Jer. 31:34) . . ."

To friends of the American Bible Society it is interesting that the first Bibles printed in this country were not profitmaking books, but what we now call missionary editions, and also were without "note or comment."

A fascinating sidelight on the Saur Bible is that twelve copies were sent to the Dr. Luther in Frankfurt who had supplied the type. The ship on which they were sent was attacked by pirates off the coast of France, and the cargo sold at auction. Two years later, the Bibles were redeemed by Dr. Luther and presented by him to various European libraries.

In 1745 Saur began a series of German New Testaments, which continued to appear until 1775.

After setting up a papermill of his own and a foundry for making cast-iron stoves, in addition to his other activities, the older Christopher died in 1758. His son Christopher carried on the press, and in 1763 printed 2,000 more German Bibles, this on paper made at Williamsburg, Virginia.

A third edition, printed from type cast in Saur's newly established type foundry, was printed in 1776. Only a part of this edition was bound and sold before the American Revolution reached Germantown. Saur, an elder of the Church of the Brethren, opposed war, and was held a loyalist by his fellow-townsmen. As he refused to take the oath of allegiance to the State of Pennsylvania in 1778, his goods were confiscated and sold at auction, including many unbound copies of this last edition. These, bound, were still on sale in Philadelphia early in the nineteenth century. The fascinating story that these unbound sheets were used as litter for horses or gun wadding by either the British or Continental troops during and after the battle of Germantown, seems to be unfounded.

Now, two hundred years later, the American Bible Society is printing thousands of German Bibles, many of which may be returned to Germany to help supply the post-war need there; all because the time still seems far off when, as the elder Saur quoted in his preface, "the whole earth shall be full of the knowledge of the Lord, and there shall be no need that brother teach brother and admonish him to know the Lord."

* * *

**CHANGING EMPHASES IN AMERICAN PREACHING, by Ernest Trice Thompson. Westminster Press. $2.00.**

These Stone Lectures at Princeton Theological Seminary provide fascinating reading for clergy and lay people alike concerning five giants of American Christianity. In a stimulating manner, the author gives something of the flavor of the preaching and writing of these men: Horace Bushnell and the beginning of American liberalism, Henry Ward Beecher and the popular revolt against Calvinism, Dwight L. Moody and the high tide of revivalism, Washington Gladden and the development of the "new theology", Walter Rauschenbusch and the challenge of the social gospel. If we are to understand the destiny of Christianity and the American scene, we must come to grips with the distinctive features of our own brand of the Christian religion, of which five exciting portraits are provided in this volume.

Randolph Crump Miller.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### GROWN UP

I'm growing up, my mother says—
Today she said I'd grown;
The reason why is this: Now I
Can do things all alone.

And though I'm glad that I don't need
Someone to brush my hair,
And wash my hands and face, and button
Buttons everywhere—

Although I'm very glad indeed
To help myself instead,
I hope that I won't have to try
To tuck myself in bed.

—Aldis.

* * *

### BECAUSE SHE WHISPERED

"Hurry and get your coat on, Judy, or you'll be late for school. It's a quarter to nine."

Judy had only three blocks to go; but even then it seemed as though it was all she could do to make it. She often wondered how Marie was always there in time. She lived half a mile away. And she was sure if she lived where Jack did, she would never get there at all.

But in spite of it all, Judy was never late. She always managed to get there somehow. Of course, I can't tell you whether or not she would have been able to get there if it hadn't been for her mother's help.

As she was running down the sidewalk—Judy never walked—she caught up with Sandra. Now Judy and Sandy were good friends, and always found plenty to talk about. So they chatted all the way into the classroom and to their seats.

Sandra sat right in front of Judy. The last bell hadn't rung yet, so it was perfectly all right that Judy talked then.

The tardy bell rang, and everyone turned around and faced Miss Bailey.

"Good morning, everyone," said the teacher cheerfully. "Will you stand and salute the flag, please?"

Judy and Sandra joined the thirty-five others in the usual morning salute: "I pledge allegiance to the flag—"

"Does Elaine have a new dress on?" Judy whispered to Sandy.

"I don't know. Looks like it."

Judy had begun her day by whispering the very first chance she had. But she always whispered in school.

Miss Bailey called the roll.

"Wayne Adams."

"Here."

"Margie Anderson."

"Present."

"Judith Bateman."

There was a pause; and then Lewis poked Judy to warn her, as he often had to do when she was talking so fast.

"Oh! I'm here."

Miss Bailey said nothing to Judith. She had already talked to her so much, and it did no good.

It wasn't that Judith didn't like Miss Bailey. In fact, Judy thought her the nicest teacher she had ever had. And it wasn't because Judy didn't like school. She had one of the highest averages in the class. It just seemed as though she couldn't learn to keep still.

When the telephone rang at ten minutes to three, Judy took that as a signal to talk to Victoria across the aisle. So Judy didn't hear the list of names Miss Bailey read after she hung up the receiver. She just told them to report to the office after school.

At three Judy hurried home, because Aunt Anna and Grandmother were going to be there.

The other four whose names had been read went to the office, and were told why they had been sent for.

The next morning Judy hurried off to school as usual, at seven minutes to nine. As the tardy bell rang, she was surprised to notice that Sandra was not in her seat.

"Judith, where were you last night after school?" Miss Bailey asked.

"I was home. Grandma and Aunt Anna were there," Judy answered.

"Didn't you hear me tell you that you were to stop at the office after school?"

"No, ma'am." Now, Judy was afraid. One usually didn't have to go to the office except for having done something wrong or being tardy.

"I looked for you, but you must have hurried home. Five of the pupils from this class were asked to go to the City Hall this morning to represent our school district in a conference. The bus left at eight-thirty, and so they couldn't wait for you. I'm very sorry this happened."

I don't need to tell you how Judy felt. You know that. Neither Miss Bailey nor Judy said anything about why Judy hadn't heard the announcement. They both knew why; and Judy knew that Miss Bailey knew.

Judy had other faults besides whispering. She was by no means perfect. But I can tell you one thing—she had learned it was better not to talk in school.—Evelyn Carlson, in Burning Bush.

* * *

### COPY AND PASS ON

God is love. Our God loves you.
He does and always will.
He seeks your love and needs it, too.
No one your place can fill.

Don't think of God as far away
And vague,—not to be known.
He walks beside you all the day
Because you are His own.

So try to love Him. He's your Friend
And Father, always near.
Do all for Him. Keep Him in mind.
Love drives away all fear.

—P. F. Hall.

* * *

### SATISFIED?

It is said that a Quaker put up a sign on a vacant piece of ground next to his house, which read, "I will give this lot to anyone who is really satisfied". A wealthy farmer, as he rode by, read it. Stopping, he said, "Since my Quaker friend is going to give that piece away, I may as well have it as anyone else. I am rich. I have all I need, so I am able to qualify." He went up to the door and when the aged Friend appeared, explained why he had come. "And is thee really satisfied?" asked the owner of the lot. "I surely am," was the reply. "I have all I need, and am well satisfied." "Friend," asked the other, "if thee is satisfied, what does thee want with my lot?"—Exchange.

* * *

### THE SONG

Somehow the task seems lighter,
When we do it with a song;
It stills the heart's complaining
And keeps the courage strong.

No lot seems so grievous,
Nor filled with cares the day,
When love takes up the burden
And sings along the way.

Somehow, though skies are gloomy,
Or roads are rough and long,
He will not lack for comrades
Who travels with a song.

—Nellie Good.

## *Annual Week Of Prayer*

**FOR THE UNITY OF CHRISTENDOM**

**January 18-25, 1944**

Washington, Conn.—The Rev. Dr. Hodgson, Canon of Christ Church, Oxford, and General Secretary of the World Conference on Faith and Order, has issued the following announcement:

Year by year in this week, in every continent, Christians are praying together for the unity of Christ's Church. We in the Faith and Order Movement join in these prayers, praying that the work with which we are entrusted may be blessed and guided so as to help forward the wider cause.

Current events make clear the need of our work. In the discussions on the South India proposals, in the conferences between Episcopalians and Presbyterians in the United States, in the negotiations between Congregationalists, Methodists and Presbyterians in New Zealand—here and elsewhere we see Churches hindered from union by differences in the field of faith and order. We hear them saying that they can get no further without more thoroughgoing theological investigations of the grounds of division.

Let us thank God for the progress that has been made, progress that in many lands has brought many Churches to the point of actually seeking to achieve union.

Let us pray that God's blessing may rest upon all efforts to heal the divisions wrought by differences in faith and order.

Let us pray in particular that through the work of our Movement—

of the Continuation Committee,

of its Officers and Executive Committee,

of the Commission on the Church,

of the American Theological Committee,

of the Commission on Ways of Worship,

of the Commission on Intercommunion—

the Churches may be helped to find their way to overcome the difficulties which are keeping them from union.

**Edgar Hoover Salutes "Our Future Citizens" in Annual Observance Jan. 30-Feb. 6.**

Chicago—Emphasizing the importance of work with boys and girls, J. Edgar Hoover, director of the Federal Bureau of Investigation, has called upon adults to "welcome the opportunity to salute our future citizens in the annual observance of Youth Week," in a statement released by the Rev. Philip C. Landers, director of public relations for the International Council of Religious Education. Youth Week is sponsored annually by the United Christian Youth Movement which is administered through the International Council of Religious Education.

Youth groups of 42 Protestant denominations are cooperating in the observance, in which more than 2,000,000 young people of the United States and Canada will participate during the period of January 30 to February 6. Historically, this observance dates back to the founding of the International Society of Christian Endeavor sixty-three years ago and has been observed since by youth groups of many denominations.

"As we salute our future citizens in Youth Week," Mr. Hoover states, "we must accept the responsibility of guiding our young people so they will develop into upright, courageous citizens. By doing so, we will put our Faith into action.

"I know from my own experience that a deep and sincere belief in God carries the individual through times of great crisis. Our Faith can and will result in victory if our belief embraces a consciousness of responsibilities which we must discharge fully if we expect Divine guidance and assistance.

"The task of building a better world for tomorrow is one for young hands, and because I have the fullest confidence in youth I believe it will be done well," Mr. Hoover said in concluding his endorsement of Youth Week.

Special attention will be paid to youth in thousands of church services during Youth Week, while more than 50,000 groups of young people will take part in special programs designed to emphasize their activity in helping to win the war and the peace both on the battle front and the home front. In addition to the 42 Protestant denominations which are cooperating in the observance as members of the United Christian Youth Movement, other constituent agencies taking part include the Boy Scouts of America, Y. M. C. A., Y. W. C. A., and the International Society of Christian Endeavor.

* * *

**QUOTAS FILLED**

Boston, Mass.—The Episcopal Church quota of Chaplains being full in the Army and much more than full in the Navy, there is no urgent demand for more Chaplains in either branch of the service. The Commission will notify the public through the Church papers in case enther Army or Navy makes further demands for Chaplains.

HENRY B. WASHBURN.

**7 RACIAL STRAINS INCLUDED IN CHURCH SCHOOL**

Honolulu, T. H.—The 420 pupils enrolled at St. Andrew's Priory, Church school for girls in Honolulu, includes seven racial strains as well as 17 "oters". There are Hawaiian, Chinese, Caucasian, Portuguese, Japanese, Korean, and Filipino. The pupils are 154 Episcopalian, with 74 members of various Protestant bodies, 34 Roman Catholics, 28 Mormons, 7 Buddhists, and 123 pupils who claim no religious affiliation.

## *The Rev. Mr. Bodger In America*

**Comes to Confer About Missionary Work in Papua**

New York, N. Y.—Armed with letters of commendation from General Douglas MacArthur and General Edwin D. Patrick, the Rev. John D. Bodger, M. C. L., has arrived in New York and conferred with Presiding Bishop Henry St. George Tucker about missionary work of the Church of England in Papua. He is diocesan Chaplain to the Bishop of New Guinea and Sub Dean of the Cathedral there. General MacArthur made possible transportation to the United States, and wrote: "May I take this opportunity to express my deep appreciation of the services that you and your Mission performed in assisting the Armed Forces in Papua and to wish you every success in your tour in the United States."

Senator Henry Cabot Lodge, who met Mr. Bodger in Australia, says, "He has accomplished great things there, and serves the whole community as doctor, engineer, counsellor and priest. His knowledge of the country is unsurpassed and has been of great value to American personnel who are stationed in that difficult land. He has extended hospitality to many American soldiers." Mr. Bodger will, while in this country, visit a number of Church centers to tell of the work in his field, which is under the Australian Board of Missions, and which has received aid from the Aid to British Missions funds raised by the Church in the United States. In that connection, Senator Lodge says, "There is no one in a better position to acquaint the families of our boys in the Southwest Pacific with the actual conditions under which they are living and fighting. I am sure they will all be enriched by hearing what he has to tell."

"Hon. the Revd." (which is his correct title) John Dewhurst Bodger is a native of England, 42 years old, of boundless energy and engaging personality. Following his father's death when he was 2½ years, he was educated at the Royal Infant Orphanage, and at Kings School, Peterborough. Out of school for a year, he worked in an aircraft factory twelve hours a day, doing his share in World War I.

Victor Ludorum at School Sports in 1919, and also 1st XI. Colours cricket and soccer football. Interested in Scouting since 1912, taking part in the Jamborees at Olympia in 1920, Wembley in 1924, and was Chaplain on the Adriatic Scouters and Guiders Cruise with Lord and Lady Baden Powell in the Mediterranean in 1934. Theological and missionary training was received at St. Augustine's College, Canterbury, 1920 to 1924. This training course includes such subjects as medicine, surgery, printing, Pedagogy, Carpentry. He passed his general ordination examinations, but was too young to be or-

(Continued on page 7)

# Federal Project At St Paul's

**Rehabilitation Project Has Been Set Under Government Auspices**

Lawrenceville, Va.—A Federal rehabilitation project has been set up at St. Paul's Polytechnic Institute, Lawrenceville, one of the American Church Institute schools.

The men who are being sent to St. Paul's under government auspices are veterans who have been in service and who have been released on account of physical disabilities. They are eligible for instruction in various fields from professions to trades and industries. So far St. Paul's has been authorized to instruct some interested in auto mechanics and tailoring. In time it is hoped that all the trades will pass the federal standards.

J. T. Thornton, vice-president of St. Paul's, says that this institution is one of the first, if not the first, to qualify for such instruction.

* * *

**IMPORTANT FOR ST. PETER'S-BY-THE-SEA**

Narragansett, R. I.—A purely voluntary committee from the ladies of the Summer Colony at Narragansett Pier were banded together to rehabilitate the rectory of St. Peters's-by-the-Sea. This old house has not had a thorough going over for more than a generation, and the rectory family were naturally joyful over the prospect of living in a rectory fully weather-proof, safe from old-fashioned and now dangerous electrical installations, and with new paint inside and out. The chairman of the committee is Mrs. Henry C. Beadleston, of Narragansett and New York, who has been looking at the rectory from across the street for six years. A few of the others are Mrs. Malcolm McConihe, of Washington, D. C.; Mrs. Isaac Emerson, of Baltimore; Mrs. Arthur Lippincott, of New York; Miss Margaret Levey, of New York; Mrs. William Elkins, of Philadelphia; Mrs. Craig Biddle, of Narragansett and New York; Mrs. Alfred Brosseau of Narragansett and Greenwich, Conn.; Mrs. Ernest Foster, of New York; and many others. The work was started this week, the structural changes and strengthening being the first on the program. The parish recently celebrated its 90th anniversary.

The Rev. Thom Williamson is rector of St. Peter's-by-the-Sea.

* * *

**DIOCESE AND PARISH**

**On the Move in Right Direction**

New York, N. Y.—Good news from Northern Michigan reached the National Council in the form of a letter from Bishop Herman Page, saying, "Things here seem definitely on the upswing".

Bishop Page looks forward hopefully to real development in the year 1944. Indications of the intention to go forward cited by the Bishop are: "Sault Ste Marie has pledged an increase of approximately 90% on the red side; Marquette about 63%; Iron Mountain, 400%; Calumet, 400%; Manistique, 300%, which would give an increase in those places alone of about $2,000."

"While this sum may not seem large to you people," Bishop Page concludes, "it looks pretty big to us. At any rate it indicates that the diocese is on the move and in the right direction."

* * *

**ENCOURAGING ACCOMPLISHMENTS**

Evansville, Ill.—"If priests and their vestries want to accomplish things badly enough, they can be accomplished," said Stewart A. Cushman, commenting on the recent Every Member Canvass in St. Matthew's Parish, Evanston. "During the years that we have been stressing missions," he continues, "we have always been able to take care of our parish needs and have in seven years increased our mission giving from $670 to $3,600. During that time we have paid off a $27,000 mortgage, have put thousands into renovating the rectory and the parish house, and have continually increased our rector's salary."

The canvass at St. Matthew's showed few large givers, but a high percentage of the parish pledging. Of new pledgers who are either newly confirmed or new to the parish, 58 pledged, and all but 15 of them pledged to missions. Of those who had been pledging previously but have not formerly pledged to missions, 51 this year made a pledge for the red side. There were also 77 increases on the mission side from old pledgers. This makes a total of 171 families who are either giving to missions for the first time, or giving more.

St. Matthew's now has 327 people pledging on the parish side and 246 pledging on the mission side.

**CANVASS MOST SUCCESSFUL**

Wakefield, R. I.—The first United Church Canvass held in the Wakefield area is reported most successful. The Rev. John R. Wyatt, rector of the Church of the Ascension was chairman of the Canvass, which took in 16 of the 18 Christian churches in the vicinity. The only two not participating were inactive and without clergy.

Mr. Wyatt says, "The Canvass this year was a venture in cooperation more than anything else, since only about half the churches had actual visitations. However, the newspaper publicity coupled with a similar poster display that covered the town with the same message, and a window display to bring it all to a focus, have gone a great distance in helping toward better feeling and understanding among various Church groups. The window display in a prominent window of a Main Street drug store featured the prayer books of all churches labeled as such, and opened to the Lord's Prayer, and the Hymnals opened to 'O Come All Ye Faithful'. The sub-poster carried the words, 'All Christians raise their voices in words of common prayer and praise in the worship of God.'"

The newspaper ads were paid for by contributions from all the participating churches. In at least one church, the Ascension, there were 50 new pledges amounting to over a thousand dollars, that can be at least partially attributed to the Canvass.

One of the Roman Catholic clergy (both of them were delighted to participate in the Canvass) made this suggestion: "I am very pleased to cooperate locally, but if my Bishop or some other official hears about it, I am likely to get into hot water. Why isn't there a Roman Catholic on the official board of the United Church Canvass? That would help us tremendously."

# First Chapel To Be Constructed

**Priorities Granted for Building in New Housing Development**

Alexandria, Va.—Building priorities have been granted to the Episcopal Church in Virginia by the War Production Board, for the construction of the first chapel to serve the new Parkfairfax and Fairlington housing developments. The Chapel of St. Clement will be the first religious building to go up in the new neighborhood. It is expected that construction will require only a month, and that the first services will be held early in February. The Rev. Darby Wood Betts has been named chaplain, and building plans have been approved, and a religious, social and educational program is being worked out. Mr. Betts said that only the sanctuary will be consecrated, and the rest of the building will be available for varied types of educational and recreational activities.

Proposed organizations listed by Mr. Betts include the men's and boys' choirs which are already functioning at services in the Immanuel Chapel at Virginia Theological Seminary, a planning council, young people's group, discussion forums, Woman's Auxiliary, Church School, day nursery, recreation committee, Cub Scouts, Girl Scouts, and other units which will contribute to the well being of the community.

The new chapel will be white, of Colonial design, and with a seating capacity of 200.

* * *

**PAPUA**

(Continued from page 11)

dained so returned to college for another year, spending most of it in hospital work. He "passed top" in the Bishop's examination for deacons, and was ordained in 1924. He confesses that in England he had charge of two parishes and spent his "spare time at soccer for the Northampton Nomads, Hockey for Northampton Town, and Rugger for Northampton 'Saints'". During his last year in England he took a special course in tropical medicine at Livingstone College. He left England in 1928 for Papua to join the New Guinea Anglican Mission. He visited all the mission stations there, and was located for the first six months at Boianai, then transferred to Dogura to take charge of St. Paul's School and to do pioneer work in the mountain districts. During the next 14 years he opened nine outstations. His first furlough was taken in England in 1933. St. Paul's school, Fr. Bodger tells with some pride, is the first school in Papua to gain Standard V certificates in Government Examination conducted by an Inspector from Queensland.

Other activities include assisting in building the Cathedral of SS. Peter and Paul at Dogura; inauguration of intermission sports between various missionary bodies; appointment by the Governor-General of Australia to be non-official member representing Christian Missions, of the Legislative Council of the Territory of Papua; organization of the Jubilee Festival of the Mission in 1941.

Fr. Bodger describes his war work modestly: "Teleradio station at Dogura;

assisted troops in locality in variety of ways, hospital, hospitality, rescue work, guides, construction of two air strips, establishment of outposts, chaplaincy work, welfare work, etc."

Fr. Bodger is taking his first furlough for five and a half years, and first home leave for ten years. He has visited his brother, rector of St. Cuthbert's, Montreal, Canada, and will later pay a visit to England before returning to his field.

* * *

**FORWARD MOVEMENT CARDS IN SPANISH**

La Gloria, Cuba.—Forward Movement Calendar card printed in Spanish is being distributed by Archdeacon J. H. Townsend. He had them printed and so far has distributed 4,000. The cards are headed "Almanaque Episcopal," with the calendar for the year, and the back carries a calendar of Church feasts and fasts.

Archdeacon Townsend is arranging to print "A Traver de la Via" in Spanish—Bishop Wilson's "What Every Churchman Ought to Know," as well as a number of other things, including Forward—day by day for Lent.

* * *

# Personal Notes Of Interest

**The Rev. William Fargo Bayle** has resigned the rectorship of St. Stephen's Church, McKeesport, Pa., to become rector of the Church of Our Saviour, Dubois, Pa., effective February 1.

**The Rev. Edward M. Claytor** for the past three years rector of Grace Church, Waycross, Ga., has accepted the appointment by Bishop Barnwell to be rector of Christ Church, Augusta, effective from January 1, 1944. Christ Church is located in the Mill District of Augusta and is regarded as one of the outstanding opportunities for welfare work in the diocese.

**The Rev. Samuel B. McGlohon,** retired rector of St. Paul's Church, Savannah, Ga., is now able to sit up after an illness extending from November, when he suffered several heart attacks. Mr. McGlohon is 84 years of age and was active right up to the time he became ill. In fact, he was taken ill after celebrating the 8 o'clock Sunday Eucharist for Dr. Wright at Christ Church. For years Mr. McGlohon has been a trustee of the University of the South at Sewanee, representing the Diocese of Georgia, and is also secretary of the Park and Tree Commission of Savannah. His physician gives high hopes of his complete recovery.

**Captain Frank H. Lash,** a Navy chaplain for 27 years, prepared today to leave Great Lakes, Ill., to become Senior Chaplain with the U. S. Naval Forces in Europe, officials here announced.

He has been Senior Chaplain of the U. S. Naval Training Station and District chaplain of the Ninth Naval District, concurrently, for the past two years and eight months. And he is the have entered foreign service in that time.

In his place at Great Lakes will be Captain John E. Johnson, Chaplain Corps, from Long Beach, Calif. Captain Johnson will be Senior Chaplain of the training station. Captain Joseph T. Casey from Seattle, Wash., is scheduled to head the Corps in the Ninth Naval District.

Captain Lash, a clergyman of the Episcopal Church and a member of the Diocese of Washington, D. C., was commissioned a junior grade lieutenant at the outbreak of war in 1917, after four years as a civilian minister at El Reno, Okla.

He has had a varied career, serving aboard many ships and land bases. In World War I, he was aboard the U. S. S. Missouri and later on the U. S. S. Mississippi. He was the Fleet Chaplain of the U. S. Asiatic Fleet from 1927 to 1929; Chaplain at the U. S. Naval Academy, Annapolis, from 1929 to 1932; a tour of duty at Great Lakes from 1935 to 1938, and then Fleet Chaplain of the U. S. Pacific Fleet. He returned to Great Lakes in 1941.

He was commissioned Captain, July 1, 1940.

Captain Lash was born in Sioux City, Iowa, May 18, 1890. He studied theology at Phillips University, Enid, Okla., with the class of 1912. The following year he had earned a Master of Arts degree, and in 1932 was awarded a Doctor of Divinity from the same university.

**The Rev. C. B. Lucas** has resigned the rectorship of the Church of the Holy Communion, Buffalo, N. Y., where he has served for more than 14 years, to become a chaplain on the staff of the Detroit Episcopal City Mission.

Born in Columbus, Ga., and spending more of his life in the south, Mr. Lucas felt called to the ministry while holding a responsible railroad position as a public relations official.

He was ordained by the Rt. Rev. Kirkman G. Findlay, D. D., bishop of Upper South Carolina, and served in parishes in Winnsboro and Chester, South Carolina, before going to Buffalo.

Mr. Lucas will spend much of his time in hospital bedside visitation, especially at the Receiving Hospital.

**The Rev. Edward Randolph Welles,** rector of Christ Church, Alexandria, Va., has accepted a call to become dean of St. Paul's Cathedral, Buffalo, New York, effective January 25, 1944.

He became rector of Christ Church in 1940. During this period the Church grew rapidly in many ways, including the phenomenal growth in communicant strength from 364 to more than 900.

## ORDINATIONS

### Priest

**The Rev. John H. Bonner, Jr.,** was advanced to the priesthood by the Rt. Rev. Thomas C. Darst, D. D., bishop of the Diocese of East Carolina, in St. Thomas' Church, Ahoskie, N. C., on St. Thomas' Day, December 21, 1943.

The sermon was preached by the Rev. Stephen Gardner, rector of St. Peter's Church, Washington, N. C. The candidate was presented by the Rev. John C. Grainger, rector of St. Stephen's Church, Goldsboro, N. C.

The Litany for Ordination was read by the Rev. Davis Lewis, Jr., rector of Abingdon Parish, Gloucester County, Virginia.

The Epistle was read by the Rev. Sidney E. Matthews, of Washington, N. C., and the Gospel by the Rev. Mortimer Glover, rector of St. James' Church, Wilmington, N. C.

Mr. Bonner will continue to serve St. Thomas', Ahoskie; St. Mary's, Gatesville; St. John's, Winton; St. Barnabas', Murfreesboro, and St. Peter's, Sunbury.

### Deacon

**Hillman Root Wiechert** was ordered deacon by the Bishop of Rhode Island in the Cathedral of St. John, Providence, on the Feast of the Epiphany, Thursday, January 6, 1944, at eleven o'clock. The preacher was the Rev. Dr. Richard S. M. Emrich, of the Episcopal Theological School. Presenter, the Rev. Harold Hutton, rector of St. Paul's, Pawtucket, R. I.

## DEATHS

**Rev. Stephen Osborne Southall**

On Friday, December 10, the Rev. Stephen Osborne Southall, a retired clergyman of the Diocese of Southern Virginia, died at his residence at Amelia Court House, Va.

The Rev. Mr. Southall was the son of the late Dr. Philip Francis Southall and Eliza Goode Southall. He was born at the family home, Woodstock, in Amelia County, Va., May 15, 1858. He attended Kennore School in Amherst County, Va., and was a graduate of the University of Virginia and the Virginia Theological Seminary. In 1889 he was ordained to the diaconate by Bishop Whittle and in the following year was advanced to the priesthood by Bishop Randolph. He was a member of the Virginia Historical Society. Prior to his retirement several years ago he had served as Rector in various parishes, all in the State of Virginia.

The Rev. Mr. Southall was a brother of Mrs. Thomas R. Hardaway, of Amelia, and of the late Judge Robert Goode Southall and the late Dr. Philip P. Southall. In addition to his wife, Mrs. Pride Wood Southall, he is survived by three sons, Lieutenant Stephen O. Southall, Jr., U. S. A.; Valentine W. Southall, Commonwealth Attorney of Amelia County, and Robert G. Southall, III, now in the Yukon Territory.

The burial was from Christ Church, Amelia, with the Rev. Morton Townsend, minister-in-charge, officiating.

The Rev. Mr. Southall was an upright man, loyal to his Church and a true and loyal soldier and servant of the Lord Jesus Christ.

FREE
BIG HANDBOOK
For Sunday School Workers
Send today for "Victory" Catalog-Handbook of over 5000 items to make your Sunday School more effective. Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Gifts, Greeting Cards and Games. Also attendance building devices and scholarship incentive plans. New and abundant suggestions for every Department of your Sunday School.
118 Page
Rich in Plans and Ideas
Opens a vision to greater growth, better teaching, richer results in winning children. Many thousands would not miss its amazing aid. Send for your copy TODAY. Write name and address below, clip and mail.
DAVID C. COOK PUBLISHING CO.
846 No. Grove Avenue, Elgin, Illinois
Name
Address
I am teacher of ☐ Begin., ☐ Pri., ☐ Jr., ☐ Intermed.-Sr.
☐ Y. P., ☐ Adult Class in Church

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

WANTED, REFINED LADY TO KEEP house and take care of middleaged man. Home, oilburning heat, electrical equipments, hot water summer and winter hookup. Located on highway near Baptist, Episcopal, and Methodist churches. References exchanged. E. M. New, Saluda, Va.

**DOMESTIC HELP WANTED**

HOUSEKEEPER—LADY TO DO PLAIN cooking and general housework for small family. Good wages. Seashore during summer. Phone Chestnut 8050, or write 2611 N. Powhatan Street, Arlington, Va.


# *DEATHS*

**IN MEMORIAM**

Entered into Life Eternal at dawn on Sunday, October 31, 1943, at her home, Colonial Beach, Va., MRS. LUCY PRATT ASHTON NINDE, aged 66, widow of the late Doctor Frederick Fairfax Ninde, an honored and beloved physician of the Northern Neck of Virginia.

Born at "Waterloo," King George County, Va., Mrs. Ninde was the daughter of the late Lewis Alexander Ashton and Mary Barnes Hooe of "Barnsfield," and a lineal descendant of both George Mason of Gunston, author of the Virginia Bill of Rights, and of Betty Washington Lewis of Kenmore, sister of George Washington.

Frail of body, but strong in character, an understanding leader and sympathizer in every worthy cause brought to her attention, high of purpose, ever loyal and kind, possessed of a charming personality, she won the love and respect of all with whom she came in contact. Truly she was a Christian of the highest type, and devoted to her church.

Funeral services were conducted by the Rev. Floyd Cartwright on November the second at old St. Paul's Church, King George County, where she was organist in her early youth; and there she was laid to rest, in the churchyard, beneath a profusion of flowers. Her body was tenderly borne by a godson, three nephews, and her two physicians.

"Her children arise and call her blessed." They are: Mrs. Healy Settle, of Colonial Beach, Mr. Julien Ridgely Ninde of Arlington, Va., and Miss Virginia Lewis Ninde of Washington. Also surviving her are four grandchildren; a sister, Mrs. Alice Ashton Fitzhugh, and a brother, Mr. Lewis Alexander Ashton, Sr., both of King George County, Virginia.

Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

**MARIA PENDLETON DUVAL**

The news of the death of this distinguished lady on December 29, 1943, at the University of Virginia where she had made her home for the years of her retirement, will bring to a large circle of friends throughout the country a sense of loss, cherished memories and a fond regret.

As teacher, Assistant Principal and Principal, Miss Duval spent thirty-five years of her life at Stuart Hall (originally called the Virginia Female Institute), Staunton, Virginia. She succeeded her cousin, Mrs. J. E. B. Stuart, as Principal in 1889, and held that position until 1915, when she resigned, bought a handsome property at Charles Town, Jefferson County, West Virginia, and established a similar school there, St. Hilda's Hall. This school was promoted by the interest of the Protestant Episcopal Church of the Diocese of West Virginia, and became a distinguished success. When Miss Duval retired and closed the school in 1933 it was felt to be a great loss to the Church and State.

A Virginian of the Virginians Miss Duval was descended from early colonial families among the founders of the State. Miss Duval was the daughter of the late Robert Randolph Duval of Richmond, and Sarah Dandridge Cooke of Winchester, and was born in 1852. She was the granddaughter of John Rogers Cooke, attorney, one of the makers of Richmond; and a niece of John Esten Cooke, author, with whom she made her home after the death of his wife. She was educated at Mr. Powell's School in Richmond. Her devotion to her Church and State was perhaps her outstanding characteristic. She lived on a high spiritual plane, with a great enthusiasm, a fine sense of humor and a ready wit. She felt keenly her responsibility for the young lives committed to her care, and was tenderly beloved by them.

She leaves two sisters, Miss Florence Beverly Duval, of Lexington, Virginia, and Miss Esten Duval, of Charlottesville, Va., and two brothers, Mr. St. John Duval, of Richmond, and Mr. Edmund Pendleton Randolph Duval, Professor of Mathematics at the University of Oklahoma. Mrs. Carter Harrison, a sister, died several years ago.

The Rev. Robert Gibson of Christ Church, held a brief service at Miss Duval's residence, Oakhurst Circle, and the Rev. Churchill Gibson assisted by the Rev.


**GONE UP IN SMOKE**

Several of our nice church buildings have gone up in smoke within the past few months. Fortunately they had some insurance protection, but none had enough to pay the cost of rebuilding. How about your church? Is your insurance protection sufficient to replace a destroyed building? This is a very important question.

**SOUTHERN MUTUAL CHURCH INSURANCE CO.,**
**Columbia, S. C.**

**Thomas W. Moore**
**FURNITURE COMPANY**
300 W. Broad Street
Richmond ,Va.
BUY BONDS
And
WIN THE WAR

**Sarah Lee Kitchen**
Homemade Cakes, Pies, Bread,
Beaten Biscuits, Box Lunches
701 W. Grace St., Richmond, Va.
.Dial 3-2805

**Richmond Piece Dye Works Inc,**
301 Hull St. Richmond, Va.

**VIRGINIA MACHINE WORKS**
GENERAL
MACHINISTS
and
FOUNDRYMEN ENGINEERS
2424 E. Main Street, Richmond, Va.

Stephen Davenport, conducted the service at the Chapel in Hollywood Cemetery, Richmond, at 2 P. M. Thursday.

IN MEMORIAM

CARY VERDIER PENDLETON

January 27, 1904—May 19, 1943

The life of CARY VERDIER PENDLETON is a story of the triumph of the spirit over frustration and disappointment.

A frail body denied him many of the joys of childhood and youth, but the sweetness of his spirit and the loveliness of his character never varied.

With improved health and a genius for mechanics, he turned eagerly to aviation. By hard work and rigid economy he "won his wings," only to be overtaken by illness so severe that his solo flight was his last experience in the air. There ensued a long losing battle in which he bore himself with superb courage to the very end. The tools which had responded to his skill were laid aside; the hands which had safely guided a car from the summit of Pike's Peak to the city below in a blinding snowstorm and bitter cold must relinquish the wheel to others; and the feet that had climbed the mountains of North Carolina must find their place in the wheel chair.

Yet no word of complaint escaped his lips, and, except in moments of excruciating pain, he greeted all who visited him with cheery words and a sunny smile. For Cary Pendleton lived in a world of eternal realities, and that world was full of light. The birds were his friends; the stars were his companions in the long wakeful hours of the night; all people were his Father's children and were entitled to sympathetic interest and kind and generous consideration, which easily ripened into genuine affection.

His room became a source of light and helpfulness. By innumerable little kindnesses and increasing thoughtfulness of others he fulfilled a ministry of far-reaching influence and brightened the pathway of many across whose lives had fallen the shadow of sorrow and loss.

Not as a stranger Cary Pendleton walked with Christ every day, and, when the gates of Heaven opened to receive, he entered as one who had come Home. "Wearing the white flower of a blameless life," he passed into the Light to hear the great "Well done," and to take his place, clothed in white, among those "once with suffering tried but now with glory crowned."

His going creates a deep loneliness in the hearts of those who love him, but his brave, pure spirit is a perpetual challenge and a continuing inspiration.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."

W. H. K. P.


**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**finished or by the yard.**
**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

# N. W. Martin & Bros.

## Roofing and Sheet Metal Contractors

SLATE TILE SLAG ROOFING

Seventeenth and Dock Street Richmond, Va.

Dial 3-7384


## The Seminaries of the Church Need Your Support

St. Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach, except they be sent?

The task of the seminaries of the Church is to help the right men to respond to this challenge.

The Presiding Bishop has appointed January twenty-third as Theological Education Sunday, asking the clergy to put before their people the needs of the seminaries of the Church where men are prepared for the ministry.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

**Berkeley Divinity School, New Haven. Episcopal Theological Seminary, Cambridge.**

**Philadelphia Divinity School.**

**General Theological Seminary, Now York.**

**Virginia Theological Seminary, Alexandria.**


# RICHMOND DAIRY CO.

## MILK - - - ICE CREAM

## SERVING RICHMOND FOR OVER 50 YEARS

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **Rev. Janney S. Hutton, Headmaster.** For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS
EST 1837

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction: 123 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

On every height there lies repose.
—Goethe.

"Our ideals are God's realities."

The heart has its reasons that reason does not know. —Pascal.

The greater blessedness of Christ is given to those who have not seen and yet have believed. —Selected.

It is unsafe to go against one's conscience. —Luther.

I had rather fail in a cause that will ultimately triumph than win in a cause that will finally fail.
—Woodrow Wilson.

The only faith that is worth the name is the faith that obeys the truth.
—King.

Nothing is lost, nothing really dies; all things are conserved by an energy which transforms and perpetuates in new and finer forms all visible things. While we watch by our household fires, the unseen architects are planning the summer; and the sublime march of the stars is noiselessly bringing back the bloom that seemed to be vanished forever. —H. W. Mabie.

To be Himself a Star most bright,
To bring the wise men to His sight,
To be Himself a Voice most sweet
To call the shepherds to His feet,
To be a child—it was His will
That folk like us might find Him still.
—John Erskine.

"As yet lingers the twelfth hour and the darkness; but the time will come when it shall be light, and man will awaken from his lofty dreams and find his dreams all there, and that nothing is gone save his sleep."

He chose this way, it may have been,
That those poor mothers everywhere,
Whose babies in the world's great inn
Find scanty cradleroom and fare,
As did the Babe of Bethlehem,
May find somewhat to comfort them.
—M. R. Smith.

I envy not the Twelve; nearer to me is He;
The life He once lived here on earth
He lives again in me.
Ascended now to God, my witness there to be,
His witness here I am because His spirit dwells in me.
—Maltbie Babcock.

Christianity existed for centuries before the Westminster Confession or the Thirty-nine Articles were drawn up. It will continue long after both are forgotten. But it cannot survive if its essential spirit ceases to be expressed in human lives. —H. E. Luccock.


**CLERGY AND CHOIR VESTMENTS**
**Cassocks, Surplices, Stoles, Scarves, Albs, Chasubles, Maniples, Cloaks, Academic Hoods, Birettas, Caps**
**"Quality fairly priced"**
**1837 Vestment Makers 107 years 1944**

**COX, SONS & VINING, Inc.**
131 East 23rd Street, New York 10, N.Y.

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 146 Plainsfields, N. J.**

**OUR TWO SPECIALS**

The most complete Bible Oxford, Red Letter Edition Ills., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.

Bible Teachers' Edition, Concordance, References, Aids, Colored Maps. Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.

**Episcopal Church Book Store**
**LYCETT, INC., Church Section,**
**Headquarters for Bibles, Prayerbooks and Hymnals**
**Church and School Supplies.**
**Write us for information and prices.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**Cauthorne Paper Company**
**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**


The rougher our way, the shorter our stay;
The tempests that rise
Shall gloriously hurry our souls to the skies.
The fiercer the blast, the sooner 'tis past;
The troubles that come
Shall come to our rescue, and hasten us Home.
—Charles Wesley.

* * *

Dark as our Christmastide dawns this year, how inexpressibly darker would be the outlook for every soul were not the Light that brake upon the world in Bethlehem still shining to lighten our darkness. —Adapted.

Vol. 110—No. 4

22 JAN. 1944

LEVEL ONE

# The Southern Churchman

Cadets of Grace Episcopal Church, Silver Springs, Md., Corps of Junior Waves do wide variety of war work. The organization is approved, though not sponsored, by the Navy. One of its most useful functions is aid in recruiting both Waves and Wacs.

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

### A REFRESHING BOOK

Mr. Editor:

May I call to attention, and especially to the attention of the clergy, a little book entitled, "The High Church Tradition" by the Reverend G. W. O. Addleshaw, Vice Principal of St. Chad's College, Durham.

This book is of special interest at this time when the most vital need of the Episcopal Church, and of the whole Anglican Communion, is a strenghtening of the spirit of unity in our own life as a Church by the deepening of belief in the plain teachings of our Prayer Book as to the reality and meaning of the Holy Catholic Church of Christ.

In his book of less than 200 pages, Vice Principal Addleshaw brings into view the spiritual vision and power of those great Seventeenth Century Divines, Hooker, Andrews, and the others, whose writings are studied far too little among us, and in doing this he brings into view the marvellous spiritual riches given to us in the Prayer Book, of which some of us today seem to have small realization. One of the many moving quotations is from that truly believing and noble evangelical, Charles Simeon, who declared that "the finest sight short of heaven would be a whole congregation using the prayers of the Liturgy in the true spirit of them".

This book reminds us that in our Prayer Book we have that Divinely Inspired Worship of the Holy Catholic Church which meets the true spiritual need of our age and of every age. It reminds us that if we are truly to appreciate and use the Prayer Book we must realize that it is not a mere collection of services but a Liturgy in the deep spiritual and practical meaning of that word, a Liturgy which those great Anglican Theologians understood and which they held to be "incomparable" not merely, or primarily, because of the majesty and beauty of its language but because of the Divinely-given spiritual and practical truth which it enshrines and expresses for us.

This is a truly refreshing book. It is scholarly, true to history, liberal in the true meaning of that much abused word, and loyal to the Faith of Christ "as this Church hath received the same". And it shows the vital relation which the Prayer Book holds to that present-day movement of the Spirit known as the Liturgical Movement.

William T. Manning,
Bishop of New York.

### THEOLOGICAL SUNDAY

January 23, 1944

At the request of the Joint Commission on Theological Education, I have designated the third Sunday after Epiphany, January 23rd, as Theological Education Sunday, 1944.

The Joint Commission on Theological Education for several years past, has selected a Sunday on which they request that offerings be made for the work of Theological Seminaries. I commend this offering very earnestly to the attention of our clergy.

My understanding is that an offering taken in a particular parish can be designated for the Seminary in which it is particularly interested. The fees paid by students are never sufficient to cover the cost of higher education. Not only is the income derived from endowments inadequate to make up the discrepancy, but if Seminaries are to be kept in touch with the needs of our time, it does seem to me important that the living members of the Church should feel a deep responsibility for the training of men for the ministry.

I hope that the response to the appeal of the Joint Commission on Theological Education will be widespread and generous.

H. ST. GEORGE TUCKER,
Presiding Bishop.

### COMPARISON OF NATIONAL OFFERINGS FOR THEOLOGICAL EDUCATION 1942 and 1943

| | Contributions | | | Number of Churches | |
|---|---|---|---|---|---|
| | 1942 | 1943 | | 1942 | 1943 |
| Berkeley | 775.90 | 792.38 | | 39 | 46 |
| Bexley | 2,165.01 | 1,609.26 | | 39 | 51 |
| Bishop Payne | 234.00 | 582.00 | | 24 | 40 |
| Cambridge | 1,927.00 | 3,125.63 | | 70 | 103 |
| DuBose | 170.31 | 433.68 | | 14 | 33 |
| General | 11,893.83 | 14,614.36 | (A) | 337 | 407 |
| Nashotah | 1,931.00 | 4,923.72 | | 90 | 159 |
| Pacific | 906.00 | 1,700.00 | | 82 | 115 |
| Philadelphia | 3,090.00 | 3,770.23 | | 92 | 95 |
| Seabury-Western | 736.85 | 2,648.00 | | not given | 150 |
| Sewanee | 8,289.75 | 9,967.13 | (B) | not given | 302 |
| Virginia | 890.26 | 4,012.91 | | 34 | 121 |
| | $33,009.91 | $48,179.30 | | 821 | 1,622 |

Note—(A) The General Seminary had a Parish Offering prior to the National Theological Offering. They report here the total amount received for 1943.

Note—(B) Of this amount $834.16 from 42 churches was received directly from the National Theological Sunday Offering. The balance accrues from Sewanee's Annual Offering from approximately 302 churches carried on prior to the National Theological Offering which was authorized by General Convention in 1940.

### SERIOUS SITUATION, BUT NO WORK CLOSED

Sioux Falls, S. D.—A serious situation as regards missionary clergy in South Dakota is reported by Bishop W. Blair Roberts. "Nine of our clergy—eight of them from the white field,—have enlisted in the Army," says the Bishop. "These, together with three removals from the District, leave us with but ten clergy in the white field to care for 52 parishes and missions. We have but two missionary clergy left in that field. All are doing extra work helping supply vacant posts, and missionaries in the Indian field are assisting in addition to their own large fields. We are using two retired priests, thanks to special permission from the Church Pension Fund. As a result we have not been forced to close any existing work."


MORTON'S JEWELRY COMPANY

Richmond's Fastest Growing Jewelers

101 E. Broad St., Richmond, Va.

# HAVEN . . .

By J. W. KENNEDY

IN THE HOMES where the cold bug and the flu bug dwell, some of them veritable pest houses, where the persistent condition of infection defies all attempts to eradicate it, where fever and coughs, sneezing and congestion, blowing and gargling, cough drops and nose drops make devastating demands upon each member of the family in turn or all members in chorus; where sickness is an endless chain of days and weeks and months—in such homes, where there are not enough hands to do the work (and not enough kleenex to wipe the noses), morale is quite likely at a low ebb. To those who dwell therein, with energy depleted and with the business of living almost more than they can manage, this period of winter in a wartime year seems like a long journey in the dark. To those so journeying I bring a message. First, I shall tell of the bond between us and practically every family in the land. We are all living in pest houses, and few there be who have escaped or will escape. That is comforting and keeps the bug of loneliness and isolation away at least, and in some measure lessens self-pity. Second, I want to urge patience. Fretfulness under duress leads to nerves on edge, and irritations come fast and easily. When one feels badly it becomes increasingly difficult to be patient. We do not expect it of a child, but every grown up must have it if the home life is to be spared disruption and misery. Third, I would remind that each day taken by itself is bearable and possible to live through, provided the essential tasks are done without brooding over them and without becoming martyrs because stuck with them—remember your turn will come and the wait upon will become the waited upon. Fourth, obey the doctor or if there is no doctor, and few there be for the terrible demands, be sensible and do what the doctor would prescribe, rest and good judgment. Whatever condition exists it will not last forever, regardless of one's feeling to the contrary.

TO THOSE who live in pest houses and who are inhabited by pests comes the chance to practice what they've preached to others and an opportunity to test the Christian meaning of love. Paul said it because Jesus taught it: "Love beareth all things, believeth all things, hopeth all things, endureth all things."

Henry Drummond comments on this section of Paul's love song in part as follows:

"Do not quarrel, therefore, with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken around you more and more, and ceases neither for effort nor for agony nor prayer. That is your practice. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous. Do not grudge the hand that is moulding the still too shapeless image within you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection. Therefore, keep in the midst of life. Do not isolate yourself. Be among men, and among things, and among troubles and obstacles."

When the daily perspective of a God-high view of things is found we can keep our sense of sanity and proportion and humor even though mother has a cough and sore throat, daddy has a cough and sore throat, son has a cough and sore throat, baby has stopped up nose and is sneezing, the children's nurse has a sore throat and a cough, and even the dog is threatened with distemper. Also from this effective perspective we shall be enabled to handle or distribute most of our responsibilities.

# This Week . . .


THE CONVERSION OF ST. PAUL—January 25 . . . 4
By the Rev. Ezra Floyd Ferris, rector of St. Stephen's Church, Portland, Maine

UNDERSTANDING THE BOOK OF REVELATION . . . . . 5-6
Second in a Series—by the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Maryland

I AM UPHELD . . . . . 9
By the Rev. P. B. Clayton, founder of Toc H.—Chaplain to His Majesty, King George

FEATURES

Haven . . . . . 3
J. W. Kennedy.
Editorials . . . . . 7
Children's Page . . . . . 10
Mrs. C. H. Goodwin
News . . . . . 11


JANUARY

1. Circumcision (Saturday).
2. Second Sunday after Christmas.
6. The Epiphany (Thursday).
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Third Sunday after the Epiphany.
25. Conversion of S. Paul (Tuesday).
30. Fourth Sunday after the Epiphany.
31. (Monday.)

* * *

THE CONVERSION OF SAINT PAUL
(January 25.)
THE COLLECT

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

* * *

THE COLLECT
THIRD SUNDAY AFTER THE EPIPHANY

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

# *The Conversion of St. Paul*

By EZRA FLOYD FERRIS

IT WOULD REQUIRE volumes to deal adequately with the life, letters, and work of the Apostle to the Gentiles. Space allowed here necessarily confines us to the matter of his conversion, and requires that even this simple subject be dealt with briefly. The historic facts of his conversion testify to the tremendous power of life which was his as his life, letters, and work witness to the eternal reality Paul found in the person of the Christ.

We are not here concerned with the difference in detail which appears in the accounts of Paul's miraculous conversion, nor yet with the miracle itself. Some manifestation of power from some source would seem to have been necessary, and it would also seem that the only power adequate to accomplish the sudden and complete conversion of such a zealot would be that of Christ Himself. In very truth, this "miraculous" event is as natural, in the same sense, and indeed by the same Power, as were the Virgin Birth and the Resurrection. Alfred Edersheim could "search the Scriptures daily" and become convinced by calm and careful investigation that "Jesus is the Christ". A different power was necessary in the case of Saul of Tarsus. If I understand the Jews at all, the conversion of any one of them is a miracle. Certainly then something happened, along that road leading to Damascus. The persecutor of The Church becomes, very suddenly, the outstanding preacher of the Gospel. He who made others suffer for their faith becomes of a sudden the chief sufferer. He who would have destroyed that faith becomes its outstanding proponent. He who had pride in race and ancestry, who was "an Hebrew of the Hebrews" and a Pharisee of the Pharisees (of the very strictest sect) and could boast of his righteousness under the Law, became suddenly a man of humility, so that he was moved to describe himself as "the least of the Apostles". The mark of Gamaliel's learning and fame was upon him, and he gloried in that fact, but suddenly he sat at the feet of the lowly Nazarene and unlearned all the great Gamaliel had taught him. Yea, more—this learned proud Jew becomes the Apostle to the Gentiles. If any miracles be realities, the conversion of Saul—proud name among the Hebrews—to Paul, "the Little One", or the insignificant or humble one, deserves to rank among the chief miracles. This conversion brings home to us, and with power, the eternal truth that God does at times use strong measures to work His will for man.

IT FOLLOWS THAT Paul himself, apart from, and in addition to, his spoken and written testimony, his letters, his life, and his work—Paul himself strengthens the conviction of the thoughtful student that Jesus of Nazareth is The Eternal Son of The Eternal. We observe, for example, that this same Paul is a living power the world over, nearly two thousand years after his death—for the sole reason that he preached the Gospel of the crucified and risen Christ. And great as is that power, it expands continuously into the slums of our great cities, into the homes of isolated farmers and mountaineers; and in remote parts of the earth converts headhunters and cannibals into stretcher bearers for wounded or dying aliens. Caesar is today little more than a name—a name unknown to multitudes. Jesus is a name better known than even that of Paul, in part because Paul preached in that Name—and won lasting fame and power by so doing, though he sought it not.

NOT THE LEAST among the miraculous in the life of this man who was himself a "miracle" is this, that he is the author of the thirteenth of First Corinthians. It is nearly two millenniums since that "essay" on charity was written. It has been treasured by men of all races and climes through all the centuries since. Its brevity, comprehensiveness, grace of diction, and evident sincerity make it so nearly perfect that no man since Paul has undertaken to improve upon it. Its influence for good cannot be measured. As literature it is unsurpassed. As a philosophy of life it manifestly derives from heaven. It breathes the spirit of The Beatitudes, even of Christ Himself.

What manner of man wrote it? A Jew, learned in the law that taught the doctrine "an eye for an eye"; a zealot, who devoted himself to that righteousness which is of that law; a man who loved only his family and his friends; who saw his race superior to all others, the very chosen and the favorites of The Almighty; one whose hatred for and contempt of "The Nations" was superb; who believed that not only could no good come out of Nazareth, but that no good could come from any people save Israel in general and from the Pharisees in particular, of whom he himself was one of the most strict. That Saul could become Paul and write that chapter on LOVE is a miracle among miracles, indeed. Yes, something of stupendous import happened on the road to Damascus—perhaps on January 25th, A. D. 38.

We leave the critics of the Gospel to explain it away.

* * *

## THE BOOK OF REVELATION

(Brought forward from page 6)

And He is the opener and interpreter of the Scriptures. And not only of the Scriptures of the Old and New Testaments, but of everything that God has written for man's understanding upon the face of the natural world. All of man's life and work and destiny is transformed and glorified and enriched with new meaning because of Him. And because of Him, all that is opposed to God is marked with the sign of its rebellion against the Best in life.

And He is the Champion,—the Leader,—in the following of Whom there is Victory. There is no victory for Righteousness, and there can be no peace which will last, except through Him.

Remember these things. Let us,—in simpler fashion, in a more direct way, perhaps, than in the Book of Revelation, but in equal earnestness and in equal zeal,—catch our vision of Him, the Risen Lord Jesus, as Judge of what we do, as Interpreter of our life, as Leader towards a better world to come!

# "Understanding the Book of Revelation"

*Seeing the Risen Jesus*

By WILLIAM R. MOODY

THIS IS THE SECOND in a series of addresses on the Book of Revelation. Last week I opened up the subject, and listed five permanent values in the book, which—it seems to me—gave it its power when it first appeared in the persecuted Christian community in the time of the Emperor Domitian, and which give it worth and meaning in the world of today.

I said that the Book sets forth in vivid fashion a sense of the reality, and of the Presence, and of the present power of God; and that it shows an unwavering faith in Jesus; and that it exhibits an understanding of the reality and the power of sin; and a firm belief in the ultimate destruction of evil and the victory of God; and that it gives us a clear vision of a redeemed humanity. Today we give our consideration to the second of these three permanent values which I see in this book.

The Book of Revelation is the book of Christianity in conflict, the voice of the "Christian-underground" in a time of great persecution; it is a shout of defiance from the catacombs. When we have understood that, we are in a position to understand the book's limitations and its strength. For the Book of Revelation is a limited book, and it is a strong book. The fulness of the Gospel is not in it. If all the rest of the Christian Scriptures should be destroyed, and this book alone should remain, you could not reconstruct the heart of the Christian ethic out of it, as you certainly could do out of any one of the four Gospels, or out of the Book of the Acts, or out of most of the letters which are included in the New Testament. All the humanness and the depth of tenderness and compassion which plays such a large part in the Gospel story is lacking in this book. The humanness of Jesus, which makes Him the most attractive figure in the history of our race and which gives us the right to call Him "our Elder Brother", has no place here. And, beyond that, great areas of intellectual penetration into the character of God and the nature of man, which are of the essence of Christianity, do not appear here at all. The Book of Revelation, which is emotionally rich, is intellectually limited. I believe that this limitation comes, not from a lack of understanding on the part of the writer, but from the limited character of his deliberately chosen subject-matter. It is a limitation just the same, and therefore the Book of Revelation, like the Old Testament to which in so many ways it is kin, must be interpreted in the light which comes from the whole Gospel.

YOU CAN UNDERSTAND these limitations only when you understand what the Book of Revelation really is—a **battle cry** out of the midst of a great struggle. A battle-cry is limited by its situation, its necessity, and its purpose. But its very limitations add to its strength in the thing which it is intended to do. The Book of Revelation is a limited book, but it is also a strong book, because into those restricted points which the author has chosen it delivers its full strength and all of its power.

What is its purpose? Well, here is the weak and scattered Christian community, unable to defend itself and its loved ones with the sword and shield, unarmed save by the Gospel, living in the midst of a pagan community, from which many of its members have but recently been converted, under terrible pressure in the commercial world in which business was almost impossible except on a pagan basis, and in daily danger of arrest and trial and death for Christian belief,—what would you say that these Christians needed most in their daily living? They needed encouragement, and that is what the writer of this book gave them!

He said, "You, Christians! You think that you are weak and defenseless and alone; but I will show you that you are not alone! I will show you the vision of the great and deathless Leader, that peerless Warrior, Jesus, who stands at your side to defend you, and who cannot be finally defeated! I will show you how He fought, and how He won the battle, not only for Himself but for you, too! He, the Risen and the Living Lord, will give you strength and Victory!"

THAT IS THE REASON why, whenever skies are dark for Christians, and the going rough, the power of this book begins to shine again in the Christian community. This book was written for the poor, and the persecuted, and for those who are afraid of the rising power of evil in the world about them. It is to them that this book speaks most clearly,—to the poor man trying to live a Christian life in the squalor and the penury and the degradation of the slums; to the soldier who out of the wet and the muck and the blood and the tension of battle looks up to the great and peerless Leader of Righteousness,—his Leader,—Who is with him, and Who can never be finally defeated; for the man, the woman, oppressed by the wickedness of this world, and the desperate power of Satan, and who can see no way out except by Divine intervention;—to all these, and to many others like them, in the stress of great conflict and struggle, the message of this book comes with the impact of a thunder-bolt. God is still in His Heaven! Christ, the Risen and Eternal and Victorious Lord, stands ready at the head of the army of His saints! Justice will triumph, and tyranny will be thrown down, and humanity will be redeemed! **And the time for this is at hand!**

Thus speaks John to the Churches,—"Grace be unto you, and peace, from Him who is, and who was, and who is coming again; from Jesus Christ, who is the faithful witness",—and the word, in the Greek, is "martyr", which already had come to mean "he who bears witness to the Faith by the shedding of his blood",—"the faithful witness-through-death",—and the contrast is immediately drawn, by that word, with the clause which follows it, "raised from the dead by the power of God";—"Jesus Christ, who is the faithful martyr and the first-begotten of the dead, and the prince of the kings of the earth: unto Him that hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God His Father; to Him be glory and dominion for ever and ever! Behold, He cometh with the clouds; and every eye shall see Him, and they also which pierced Him; and all the kindreds of the earth,—that is, of the pagan earth,—shall wail because of Him!"

THUS THE STAGE is set for the whole argument of the book, and thus the Champion of Righteousness is brought forth in radiant and superhuman strength. One after another the superlatives follow

one another, as in a torrent of strength and triumph and power. "I am 'A' and I am 'Z'; the first letter in the human alphabet and the last; the beginning of all things, and the ending of them, saith the Lord, who is, and who was, and who is coming again, the Almighty!"

This mighty Champion of Righteousness appears and is described three times in the book. Of course He appears several other times, and His Presence is felt throughout the whole book, but in only three places is He described in detail. Each of these marks a turning point in the book. The first of these descriptions is in Chapter One; and the second is in Chapter Five; and the last is in Chapter Nineteen. In each of these places He is described differently, the description being a symbol of the tone and purpose of the section which is to follow. The description in Chapter Nineteen is, as we shall show later, the climax of the whole book, and is foreshadowed in all the previous sections. These descriptions are not meant to be taken literally. They are symbols only. They are what the modern artist would call "non-representational". And if you do not believe that, then get a brush and a canvass and try to paint a picture of these scenes exactly as they are described! It cannot be done. I know, because I have tried it. The descriptions in the Book of Revelation are not pictures,—they are symbols. And if they should be put on canvass exactly as they are given to us in the book you would not like them,—if you are like most of us,—any more than you like the distorted dream-sequences painted by some of our more outlandish modern artists.

So, let us pass over the strange and weird imagery and color of these descriptions, and seek for the inner meaning. Here, for the poor, the disinherited, is brought forth in vivid symbolism, the strong, the Risen and Triumphant Jesus!

AND, IN THE FIRST picture, He is the Lord and Judge of the Churches. And remember, the number of the Churches is **Seven,** and seven means "all the diverse elements of a situation drawn together into unity"; therefore this number symbolizes all the Churches of Christ, everywhere, in all the ages. The first duty of the Triumphant Jesus is to cleanse and to strengthen those Churches! The Gospel cannot be strong and victorious if the Churches are spiritually poor and weak and wretched. To warn, to rebuke, to encourage, to reward,—this is the first duty of the Risen Jesus!

But the second vision of the Risen Saviour,—in Chapter Five,—is different. Here He does not even appear in human form, but as "a Lamb as it had been slain". God, the Almighty Father, who is not described at all, is seated upon His glorious throne, and holds in His right hand a scroll,—an ancient book,—sealed with seven seals. These seals are not all on the outside, but come at stated places in the roll of manuscript, so that the opening of each seal allows only a portion of the book to be read. And none can be found able to open those seals and to read the book save only the Lamb that had been slain.

Here is the interpretation. The ancient scroll is the Bible, the Holy Scriptures. The number Seven, appearing here in the number of the seals, indicates completeness,—all the Scriptures, completely sealed, and only to be opened,—that is, understood,—through the sacrifice of the death of Christ for us.

Now this is perfectly Christian, and perfectly true. The Holy Scriptures,—especially those of the Old Testament, which are emphasized here by the ancient character of the scroll,—are a closed book except to those who approach them through the Lord Jesus. He has, indeed, opened for us the Scriptures; and He alone may do so.

And because of the emphasis upon the completeness of the revelation, we are justified in going beyond the Old Testament, and, indeed, beyond the Bible itself! We are justified in saying that He opens for us new meaning in everything that God has written upon the whole face of the natural world! These, too, are His Scriptures!

And, as the Scriptures are opened in their true meaning, to the understanding of mankind through the mediation of the Lamb which was slain, that very opening up of the truth spells the destruction of the pagan world-system, and of apostate Judaism,—the apostate Church,—with all its attendant hypocrisy, and all its greedy cruelty and immorality. And, by the same token, it means the growing strength and triumph and bliss of the Redeemed,—the True Israel of God,—the true Church of Jesus Christ.

THE LAST PICTURE of the Redeemer,—in Chapter Nineteen,—is the true climax of the whole Book of Revelation. Here we have the Leader of the Hosts of God, the Champion of Righteousness, who brings in the final victory. This picture comes after the description of the rage and power of Satan, and of the beasts, which surround him; and it sets the stage for the final battle in which the forces of evil are forever crushed, preparing the way for the descent of the Holy City from God out of Heaven, and for the triumph of the Redeemed.

The picture is painted with a strong brush. We see the earth in the power of the Beast. Everything is confusion, and bitterness, and blood-shed, and cruelty and woe, and getting worse,—evil feeding upon evil, and growing in wicked power; then, suddenly, the heavens are ripped open like a curtain torn asunder, and there, upon a gigantic white horse, His garments dipped in blood, His eyes like fire, and His weapon poised, is the Leader of Righteousness, the Lord of Lords and King of Kings! And there, behind Him, in gleaming white, rank upon rank, and file upon file, and legion upon legion, the armies and the hosts of Light, poised for the final conflict, ready for Armageddon!

The Book of Revelation is much more easily understood emotionally than intellectually. The tremendous pitch and climax of emotional tension which is built up for the believing reader at this point of pitched battle for the defeat of evil, and for the ushering in of the final redemption, is so tremendous that all considerations of reason and of logic tend to be swept away. I say "tend to be swept away", not actually! We shall speak more of this later. But on the surface emotion reigns supreme. And that, I think, is exactly what the writer intended. Indeed, it is exactly what he, himself, had experienced in the grip of the vision which he now describes to us.

But I have set for myself a more prosaic task. I am trying to find, and to bring forth for you, the core of reason and reasonableness in this book, quite apart from its emotional power. So I call you back to those three cardinal points which are basic to these visions of the Risen Jesus.

He is the Lord and the Judge of the Churches,—your church, if you will,—your parish!

(Continued on page 4)

# EDITORIALS

## *"Gung Ho!*

We imagine that most of our readers are now familiar with the very expressive Chinese slogan—"Gung Ho." It means "work together." It symbolizes the spirit that brought into being the Chinese Industrial Cooperatives. Under the duress of having their country invaded, far-visioned leaders in China inspired their compatriots to work together; not alone for the repelling of the enemy, but for the building of a New China. When peace comes and the true story of this great people's noble effort is told in full, the world will learn what it means to work together.

We have all been upset by certain things that have taken place within the last few weeks on the diplomatic front. In the first place we are an impatient people. We like to think that we can jump over unpleasant hurdles and reach success in an easy way. It is a national tendency. We have been brought up on stories of quick success. It is in our blood. Therefore we were lifted to a high plane of elation by the reported success of the Moscow, Cairo, and Teheran Conferences. The truth is that we have been given very few details of the plans made at these conferences. But the public assumed that they had ironed out all differences and the four great powers would from thenceforth work together in perfect harmony.

Now we are disturbed because of the Russo-Polish border dispute; the (we believe enemy inspired) English German peace overtures, and the disaffection of the de Gaullists. "Gung Ho" for the Allies has been by-passed, if you listen to the wailing of the pessimists.

If we are realists we recognize that we have not reached the zenith of our willingness and our power to cooperate as nations, even as Allies engaged in a global war. Surely as Christians we are aware of the imperfections resident in human judgments. But also as Christians we know that every step toward closer cooperation is a step in the right direction. "Gung Ho" has not reached its full strength, but it has not been defeated by some temporary setbacks.

These present difficulties are but an indication of the larger problems that will face us when "cease firing" is sounded. The war will be won with great difficulty, but the winning of the peace will take even greater strength, for it will take moral strength and courage.

It is at that point that the Christian Church can make its unique and valuable contribution. For there is no agency in the world that can teach people to work together as well as the Christian Church, when it is functioning according to the principles laid down by its Founder. In that task each of us, who claims membership in the Christian Church, has a part to play. It is best illustrated by a remark made to Leland Stowe by a wounded guerilla fighter, who had been told he could not go back into action. But he replied—"No one can fight for me." So no one can work for us in our place in the ranks of the Christian army. We work together to teach the nations of the world how they may work together for the building of a new world based on Christian love. Gung Ho!

## *Theological Education*

By action of General Convention the Presiding Bishop was authorized to set aside a certain Sunday to be known as Theological Education Sunday. Bishop Tucker has designated this coming Sunday, January 23, as that day. It is hoped that an offering will be taken in every parish and mission of the Church for this very worthy cause.

There are twelve seminaries recognized by the Church. No one of them has an adequate endowment. The fees charged the students are in no sense sufficient to meet all the expenses and obligations. Last year through this method of special appeal $48,179.30 was contributed by 1,622 Churches. There are approximately 7,000 churches and missions in the Episcopal Church. This means that only 23 per cent of them took an offering in 1943, and that the average offering from the 1,622 churches was $29.70. We should do much better than that in 1944.

You may in your Parish designate the seminary to which you wish your offering to be sent. The Seminaries, like all institutions of learning, are facing unusual problems, due to the war. If the Church is to be strong it must have strong leaders. Strong leaders come, as a rule, from strong institutions. Give to your Seminaries that they may have the means to strengthen the work they are doing to properly equip men for the ministry.

## *Reading on Top—Helps*

We quote the following story from an article by Mr. Ralph W. Bayless in the Bible Society Record for January, 1944.

"One day there stood in the Depository salesroom a young colored man in Navy uniform. He was six feet tall. In his hand he held a New Testament. My interest became centered upon his good looks and immaculate dress, with its trimming matching the whites of his eyes and his pearly teeth, that I ventured to ask in what department he served. His reply was, "See this? (describing his special insignia); that's the sign that I am a cook on a submarine." I never liked the idea of going too far down under the water; so I changed back to the New Testament, and asked, "Do you ever read the Testament?" To which he replied,

(Continued on page 8)

"I do not only read it, but I study it carefully every day when I am up on top; but, man, when me goes down, then I gets plenty of time to think about what I's been reading up on top."

There is homely wisdom and unconscious spiritual insight in this story. People forget God's mercy and lovingkindness, when they are riding the crest of the wave of human good fortune. When the crest breaks and the trough is deep, not having sensed God's presence on the crest, it is very difficult to find Him in the trough. We need God in our hours of prosperity and we surely need Him in our days of adversity. We cannot find Him quickly in those evil days, unless we have sought His companionship through all the days—good and bad.

The reading on top becomes our guide and stay when we are on the bottom.

* * *

# *"I Am Upheld"*

SELDOM a day passes but I am asked to send a Message to Toc H at home or abroad; and I am a very poor hand at framing messages. But five and twenty years have not obliterated the memory of a message I received upon the threshold of old Talbot House. Almost before my eyes, I still retain the figure of a Guardsman, Fred Hinks, a Portsea Club boy, who became Sergeant in the Grenadiers, a man equipped with a rare confidence in Christ. I should put his age down at about twenty-two. I knew him well. These were his final words to me as he went out into the stormy streets of Poperinghe, leaving the Old House finally, as it proved.

The Guards were due to open the attack on Passchendaele, and both of us realised that it would be costly. Sergeant Fred Hinks simply said to me: "Good-night. Don't mind, whatever happens. It's all right. I am upheld."

Those were his parting words. They may, of course, be easily explained as an illusion or a false prophecy, for he became part of that great cost; but I do not believe that he intended to comfort me with any certainty of supernatural safety. He was ready either for life or death. The instinct in him was that time well-spent within the Upper Room had robbed him of his fears and hesitations. He was upheld in a far deeper sense. He knew whatever happened to his body, nothing could overcome his life in Christ.

I AM UPHELD." Here, indeed, is a message bestowed on me by one upstanding man, leaving the warmth and welcome of the House to re-emerge into the night of war. God grant today that many men may say beneath their breath: "The future for me now contains nothing that I cannot bear. I am upheld. My own prayers and those of others are not in vain. The work indeed goes forward, though I may not myself behold fulfilled results. Our hopes and plans entail a sacrifice, which, even if it falls with its full weight upon my shoulders, I will not reject. I will endure the Cross for other men, if I am chosen to sustain its weight. God give me the quiet strength which solely can enable me to say "I am upheld," whatever comes to pass. Nothing shall shake that primal fact in me. Wherever duty takes me, I am upheld by Him in Whom I trust."

—Tubby
(P. B. Clayton)

## BOOK NOTES

**By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.**

**A PRAYER BOOK MANUAL, edited by Henry M. B. Ogilby and Paul T. Shultz. Cloister Press. $1.00.**

This is a refreshing book. It does not confuse beauty and ornateness. It does not imagine that dignity and reverence are achieved by forgetting simplicity. It recognizes that the chief marks of the Prayer Book are precisely dignity and simplicity. In them lies the secret of its beauty and the spirit of reverence which breathes from its pages.

The book does two things. It explains the meaning of the services and is a guide to the appropriate ceremonial.

In the former field, the exposition of the various services brings out admirably their meaning, reveals the spiritual movement in their order and should be most helpful to worshipers in the pews. In the second field the suggestions for the conduct of services are well balanced in accord with the best tradition, but thoroughly alive to the modern situation and aware that forms of worship are ever changing. Forms cahnge, but the underlying principles do not. With simplicity and dignity no "rite" achieves the beauty and reverence which we owe in the worship of God.

Of the many admirable features in the book, one may note the careful and convincing discussion of the importance of Morning Prayer and the reason for its sharing with Holy Communion the place of chief service on Sunday morning. The lucid and helpful statement of the meaning of the Eucharist and the sensible suggestions for the conduct of the Occasional Offices demand attention. In the discussion of the Burial Office there are some wise remarks about the use of the Prayer Book prayers. Indeed, what is there said suggests a further thought. The Prayer Book is an admirable aid to private devotion. The flood of small manuals has somewhat obscured this fact and our people need to be helped to know the Prayer Book better than they do.

This brief review may close by repeating that this is a refreshing book and to be commended to clergy and laity alike.

Edward Lambe Parsons,
Retired Bishop of California.

**THE CHURCH AND PSYCHOTHERAPY. By Karl Ruf Stolz. Abingdon-Cokesbury. $2.50.**

Dr. Stolz has written many books in the field of pastoral psychology, and all of them have been helpful. This last one, published after his death, follows familiar lines, drawing its fundamental principles from the Bible and not making direct use of modern psychological theories. He prefers to show how the Church "anticipated psychiatry." After setting up these principles, the author turns to medical psychology and the work of the Church in all its functions, including pastoral counseling, preaching, worship, and education. There is an interesting chapter on the vocational neuroses of ministers, followed by one on the values of the "higher" ecumenicity. A helpful glossary of technical terms and a bibliography are appended.

R. C. M.

**EVERY DAY A PRAYER. By Marguerite Harmon Bro. Willett, Clark. $1.50.**

Drawing upon the insights of all the great religions, Mrs. Bro has written an unconventional and extremely helpful little book of devotions. It is not just a compilation of quotations, and some of the best thoughts are those of the author. There are also many grand illustrations for the preacher's homiletical notebook.

R. C. M.

* * *

PEACE beyond all telling
O Joy that knows no bound!
E'en here and now,
E'en there and then,
The link that binds high Heaven to men
In God's great Love is found.
And the angel song is swelling
As each New Year rolls 'round.

—M. James

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### JANUARY NIGHT

On a cold and cloudless night
January stars are bright;
Glimmering above the Bear
Cassiopeia sets her chair.
On his journey in the west
Pegasus sinks down to rest,
And across the other side
See the bold Orion stride;
And Auriga, hands outspread,
Gleaming feet and gleaming head.
Taurus and Capella glow
While the Pole Star burns below.

—Child Education.

* * *

### ACCOUNT BOOKS

"Must I keep this stuffy old account book up to date, Mother? It's such a bother!"

My twelve-year-old niece, Freda, stood in the kitchen doorway, holding a small notebook at arm's length. I was spending a week at the home of my sister Doris, in the country. She and I were preparing sweet corn for drying.

Doris looked up at her daughter with a smile. Busy as she was that morning, she took time to talk to the little girl about her problem.

"Keeping account books does take time, Freda," she agreed, "but it is the best way to keep from spending too much money and going into debt. Did you ever hear your Daddy say, ' I don't know where all my money has gone'?"

"No, Mother, but I've heard him say that we couldn't afford things," Freda replied.

"That is because he keeps a record in his account book of all the money he takes in and all that he pays out. He knows just how much money we have spent and how much we have left. It is a sad thing to come to the end of one's money and not know where it has gone. Do you remember how sorry we all were last winter when our nice neighbor, Mrs. Brewster, moved away?"

"Yes, Mother. Did Mrs. Brewster move away because her money was all gone?"

"That's exactly the reason she had to give up her own home, Freda," Doris continued. "When her husband died, she was left with quite a large sum of money—enough to supply all her needs for the rest of her life if she spent it wisely. She didn't keep an account book, and she didn't realize how much she was spending until all at once she woke up to the fact that her money was almost gone. She didn't have enough left to meet the expense of living in a house of her own, so she had to go to live in a home for old ladies. She writes me that her new home is pleasant and comfortable, but she misses her old friends and neighbors, and wishes she could have gone on living here."

"Do you think Mrs. Brewster could have stayed here if she had kept an account book, Mother?" Freda asked soberly.

"Yes, Freda, I am sure of that. Mrs. Brewster said that was why she had to move. After her money had been spent, and there was no way to get it back, she told me all about it. That is one reason why your Daddy and I have had all of you children keep account books. We don't want you ever to make such a mistake as Mrs. Brewster made. We want you to have a record of what you have done with the money we have given you for an allowance and any money that you earn."

"Does Daddy's account book tell him when we can't afford things, Mother?" Freda inquired.

"Yes, Daughter, he finds out from the account book how much we have been spending for food, clothes, schoolbooks, light, water and heat—even how much we have spent for fun and good times, and he can tell about how much we shall need to spend in the future. Often he finds out that we can afford things—like our new refrigerator this summer."

"I am glad Daddy could buy the new refrigerator," Freda replied. "It keeps watermelons so nice and cold and freezes such good ice cream!"

"I'd like to have some ice cream for Aunt Lucia today," Doris suggested. "How would you like to make it, Freda? It will be ready by evening if you fix it now."

"Oh, Mother, I'd like to do that!" Freda exclaimed. "I'll make the kind we had for Daddy's birthday. Then I'm going to work on my account book. I want to keep it up to date, just like Daddy's!"—Lucia Mallory in National Kindergarten Association. Release.

* * *

### MOUSE WHO TRAPS HIMSELF

Did you ever read the story of the fat Eskimo who crawled into an igloo for a feast and then ate so much he couldn't get back out of the passageway?

There are some mice in the West Indies who do much the same thing. They just love cocoanuts. So a mouse nibbles a hole in the cocoanut of his choice, squeezes inside, and eats and eats and eats. The cocoanut and the milk make him fat. When he tries to get out, the hole proves too small. So he lies down and goes to sleep, and then, when he wakes up, and could easily get out, the cocoanut proves to be too much of a temptation. He satisfies his hunger with more cocoanut.

Perhaps he isn't bright enough to think of making the hole larger. Or perhaps he is too lazy. Or it may be that he finds the cocoanut prison just too much of a heavenly place to leave.

Anyway, in that cocoanut he stays until some native comes along and picks the queer trap from the tree, and finds he has caught himself a mouse.—Irene U. Hartwell.

* * *

For the Southern Churchman

### TINY AND TOT

**William Allen Ward**

Tiny and Tot
  Were a boy and a girl;
Tiny had a freckle
  And Tot had a curl.
Tiny was small—
  Just half past three,
And Tot with her dimple
  Just came to dad's knee.
But Tiny and Tot
  Filled the day with laughter
As Tiny went racing
  With Tot coming after.

* * *

### FAITH AND WORKS

An old Scotchman operated a small rowboat for transporting passengers across one of the little lakes in Scotland. One day a passenger noticed that he had carved on one oar the word "Faith" and on the other oar the word "Works". Curiosity led him to ask the meaning of this.

The old man, being a well-balanced Christian and glad of the opportunity for testimony, said, "I will show you". So saying, he dropped one oar and plied the other called "Works", and they just went round in circles. Then he dropped that oar and began to ply the one called "Faith", and the little boat just went round in circles again—this time the other way round.

After this demonstration, the old man picked up both "Faith" and "Works", and plying both oars together sped swiftly over the water, explaining to his inquiring passenger, "You see, that is the way it is in the Christian life. 'Dead works' without faith are useless, and 'faith without works' is dead also, getting you nowhere. But faith and works pulling together make for safety, progress and blessing."—Gleanings.

## *Laymen Determined To Work*

**Men Seized Opportunity When Convinced That They Could Further Work of Church**

Syracuse, N. Y.—The Diocese of Central New York is on the threshold of being one of the best organized dioceses for laymen's work in the whole Church, according to a statement just released by the Rev. Wilburn C. Campbell, executive director of the Presiding Bishop's Committee on Laymen's Work. The initiative for the Central New York effort is being supplied by the Laymen's Club of the Fourth District. Fourteen churches in the Syracuse area are in this district. The Laymen's Club began six years ago, when it was organized along similar lines to the "Community Plan" of the Presiding Bishop's Committee as worked out in New Jersey. There is no constitution and no dues are paid. The program has included an annual Corporate Communion on Low Sunday, a family party beginning with Evening Prayer and Sermon, then buffet supper, speaker and entertainment. They have built a parish hall for the Indian mission, established a thriving mission in Liverpool and publicized the churches in the area by means of maps and pictures. The steering committee composed of two or more key men from the 16 parishes in the area meets once a month for lunch at the Chamber of Commerce Building. Special meetings are called when needed.

Mr. Campbell reports further that the enthusiasm of these keymen for their program has led them to organize other areas of the diocese. They detailed various men to visit Watertown, Utica, Elmira, and Binghamton for the purpose of enlisting a chairman or leader who would invite leading laymen from every parish in the area to a meeting.

Mr. Campbell attended the Laymen's Club meeting in Syracuse early in January. This was a dinner meeting with Bishop Malcolm E. Peabody as guest. After the dinner a larger meeting was held in St. Paul's Church. Next day, Mr. Harold Poole, one of the former presidents of the Laymen's Club, went with Mr. Campbell to Watertown to attend a luncheon meeting for interested laymen. These men elected Judge Clarence Giles to be their president and decided to work along lines similar to those of the Fourth District group. Mr. Donald Patrick, another former president, and Mr. Wellman Daniels, secretary-treasurer, met Mr. Campbell that evening at Utica, where Mr. Walter P. Muller was host at a dinner meeting for leading laymen of that district. At this meeting Mr. Muller was elected temporary president and a decision was reached to organize the district around the Utica area.

Later the same day, Mr. Dexter Wilson, first president of the Laymen's Club of the Fourth District, and Mr. Daniels went with Mr. Campbell to Elmira, where Mr. Wilson had arranged through J. Lawrence Kolb for a luncheon meeting for key laymen of the Elmira district. At this meeting temporary officers were elected with Mr. Kolb serving as president. These men were determined that the laymen should get behind a definite program of work. That evening the same men traveled to Binghamton, where a meeting at Christ Church had been arranged for keymen from Binghamton, Johnson City and Endicott. "It was the same story," Mr. Campbell said. "When the men saw what they could do to further the work and worship of the Church, they seized the opportunity. The guideposts of their programs are worship, education and service."

❋ ❋ ❋

### BISHOP OF WEST VIRGINIA HOLDS MISSION

Richmond, Va.—The Rt. Rev. Robert E. L. Strider, D. D., bishop of the Diocese of West Virginia will conduct a teaching mission in St. Paul's Church for six days, January 23-28, inclusive, sponsored by all the Episcopal churches in Richmond. The general subject "Worship."

City-wide services will be held every night at 8 o'clock, at which the choirs of the various churches will participate. In addition, Bishop Strider will give a brief address each morning at 11 o'clock in the church, which will be followed by a celebration of the Holy Communion. Various members of the Richmond clericus will have charge of the service each night. Mr. Echols also will conduct a question-box throughout the period.

The Rev. Frederick J. Warnecke, of St. Mark's Church, organized the young people for the mission, and the Rev. Churchill J. Gibson, D. D., of St. James, will serve as host to the visiting prelate.

❋ ❋ ❋

### WORTH OF WORK TESTIFIED TO

Grand Rapids, Mich.—Commenting on the work being done by Miss Bernice Jansen in the Diocese of Western Michigan, Bishop Lewis B. Whittemore says, "The worth of the work which she has carried on can be indicated by the fact that while this area was one of the worst delinquency areas in Barry County, the delinquency rate was cut in two after the first year of Miss Jansen's residence and the County Agent has testified that there has not been a single case during the last twelve months."

A suitable building has just been acquired as a dwelling house for Miss Jansen, and the Bishop looks forward to a growth in the work which will demand a new building which can be used throughout the year for various activities and as a dormitory in the summertime for the work camp which is operated.

Miss Jansen's work centers at Orangeville, Michigan.

## *Army and Navy Need Set*

**Presiding Bishop and Bishop Sherrill Confident the Church Will Not Fail in Task**

New York, N. Y.—The Presiding Bishop announces that the needs of the Army and Navy Commission for 1944 will amount to a minimum sum of $440,000. "With ten million American men serving in the armed forces, in all parts of the world," says Bishop Tucker, "the work of the Commission is a major task before the Church at the present time. The Commission is aiding our Chaplains and our men in every way possible and commands the support of every loyal Churchman and woman. We must not fail our men in this crucial year of the war effort."

Bishop Henry K. Sherrill, chairman of the Commission, calls attention to the fact that General Convention "gave unanimous approval to this cause," and adds, "We are confident that the Church will not fail now. Where our hearts are, there will be our treasure also. For every reason we must keep the Church with our men and women wherever they may be, at home or abroad."

The Army and Navy Commission states that at the end of 1943 there were 297 Episcopal Chaplains on duty in the Army and 135 in the Navy. Materials supplied to Chaplains include: 307 portable altars; 117 Communion Sets; 4,255 pieces of altar linen; 29 Fair Linens for Army chapels; 414,829 Prayer Books for Soldiers and Sailors; 347,737 pieces of Forward Movement literature; 62,941 Holy Communion folders; 254,305 Church War Crosses; 28,619 Indentification cards.

Pension premiums of Chaplains amounting to $6,683.78 were paid for 412 Chaplains in November, and in the same month $2,145 was distributed in small individual discretionary funds.

✣ ✣ ✣

### REV. AND MRS. COVELL TENDERED RECEPTION

Orange, Va.—A delightful reception was tendered Rev. and Mrs. Charles V. Covell on the eve of their departure for Ashtubula, Ohio, by the Woman's Auxiliary of St. Thomas' Church on Christmas day. The affair was held in the parish house which was attractively decorated in evergreens and a large number of their friends from all of the congregations of Orange, called between the hours of four and six o'clock.

A handsome silver tray was presented Mr. Covell as a gift from the congregation in appreciation of his outstanding work as rector of St. Thomas' for the past five and a half years, and a check for $150 was presented Mrs. Covell. Both were tokens of appreciation of the congregation served by Mr. and Mrs. Covell. The presentation was made by Mrs. Gray Dunnington.

# Conserration Takes Place

**Rev. Harry S. Kennedy New Bishop of Missionary District of Honolulu**

Colorado Springs, Colo.—With the laying on of hands by ten of his brother bishops in the Episcopal Church, the Rev. Harry Sherbourne Kennedy, rector of Grace Church in Colorado Springs for the past seven years, was consecrated January 11, to one of the great missionary tasks of the world today, the administering of the affairs of the missionary District of Honolulu. This important post, to which the new bishop goes at the age of 42, embraces the Hawaiian and Samoan Islands, with a population of 423,329 persons, including many races, and an area of 6,449 square miles. It offers the difficulties of a complex racial mixture, small and isolated groups, and great distances.

Appropriately the consecrating bishop, the Rt. Rev. Henry St. George Tucker, presiding bishop of the Church, was himself a missionary of one of the great missionary districts, with a 20 years' record of service in Japan. Of the attending bishops, also, four were from missionary districts: the Rt. Rev. Walter Mitchell, Arizona, the Rt. Rev. Winfred H. Ziegler, Wyoming, the Rt. Rev. James M. Stoney, New Mexico, and the Rt. Rev. Frank A. Rhea, Idaho.

Co-consecrators were Bishop Mitchell, and the Rt. Rev. Fred Ingley, bishop of Colorado. Bishop Kennedy was presented to the Consecrator,—the Presiding Bishop,—by the Rt. Rev. S. Harrington Littell, retired from the bishopric of Honolulu, and the Rt. Rev. Everett H. Jones, bishop of West Texas, himself recently consecrated. Reading the Litany was the Rt. Rev. Benjamin D. Dagwell, while Bishop Ziegler read the Epistle and Bishop Rhea the Gospel. Bishop Stoney read the certificate of ordination. Attending and participating in the service were the Very Rev. Paul Roberts, dean of St. John's Cathedral, Denver, who preceded Bishop Kennedy as rector of Grace Church, and the Rev. J. Lindsay Patton, who becomes the new rector of Grace Church in the very near future. Representing Honolulu, in addition to Bishop Littell was the Rev. Wo Ai Shim, a member of the clergy staff of St. Elizabeth's Mission there.

A rare 14th century Gothic chalice and paten, loaned for the occasion by All Saints' Church, Denver, was used in the Communion service, celebrated by the Presiding Bishop. The chalice, of solid silver, with a gold-lined bowl, is decorated on the cup with the traditional grapes, and six beautiful amethysts, while the pedestal is covered with six exquisitely modeled groups representing the crucifixion, the resurrection and the four Gospels.

Bishop Kennedy has had, in the 14 years he has served in the Colorado diocese, a wealth of experience embracing service in the scattered missionary charge of the San Luis Valley, the metropolitan congregation of St. Thomas's in Denver, and two years of service in the United States Army as a Chaplain. He was released from his Army duties in December, 1943, with the rank of Captain.

The new bishop of Honolulu was born in Brooklyn, N. Y., in 1901. He received his education at Rutgers, the Colorado State College of Education, and the University of Southern California. He graduated from St. John's Theological Seminary in 1926; the degree of Doctor in Divinity was conferred on him in 1943 by Seabury-Western Seminary, Evanston, Ill.

Parishioners of Grace Church presented him with his pectoral cross and his bishop's ring, as well as his new vestments, and gave Mrs. Kennedy a handsome set of luggage for her trip to the Hawaiian Islands.

Bishop Tucker, who was the principal speaker at the consecration luncheon which followed at the Antlers Hotel, enlarged upon the missionary theme.

"Christians everywhere should feel called upon to do their best in bringing about the better world we must have if freedom and unity are to be achieved at the end of this war. Church people must demonstrate at home what missionaries preach abroad," he said.

* * *

**"SUNDAY WOULDN'T BE SUNDAY"**

New York, N. Y.—In the darkness of a recent cold Sunday morning, a New York bus driver taught a lesson in devotion to the Church. He remarked to a passenger, "I got up at four in order to get to the five o'clock Mass at the Paulist Fathers' Church. I don't like missing Mass. Sunday wouldn't be Sunday. But I have to go to that church. My own church doesn't have any Mass at all—until six."

**WOMEN'S "WORLD DAY OF PRAYER"**

**Friday, February 25**

The first Friday in Lent, February 25, is again observed by women of many communions as a "World Day of Prayer." Sponsored by the United Council of Church Women, plans and suggestions for its observance have been issued by the Council, and are obtainable from the Bookstore, 281 Fourth Avenue, New York 10. The material includes a handbook (10 cents), a program of worship ($2 for 100), and a poster (2 cents).

This observance really goes around the world. Reports from last year mention what was done on the Fiji Islands, at Chungking and in New Zealand, in India and Iraq, on the Belgian Congo and the British Isles, all across Canada and in Mexico and the United States.

Offerings taken in connection with the day are divided among four projects, two overseas and two in the United States, which are supported by a number of mission boards: to aid in publishing Christian literature for lands where it is scarce; to aid Christian colleges for girls in India and China; for work among migrants and sharecroppers, and for religious education among students in government schools for Indians.

# Word From Japanese Prisoner

**Family Hear From Interned Missionary, First Letter In Two Years**

Seattle, Wash.—The first word in two years has reached the Rev. Herbert H. Gowen, of Seattle, from his son, the Rev. Vincent Gowen, who with his wife and two children are interned by Japanese at Camp Holmes in the Philippine Islands. The letter from Vincent Gowen said: "We were brought here after a few weeks in Bontoc in June last year. Since there was no transportation from our home in Sigota to Bontoc at that time, we could not take much with us. Two months after our arrival I was elected to the General Committee, a body of nine men chosen by the men of the camp to administer the internal affairs of the 500 Americans and British confined here. In recent months, the Japanese authorities have allowed this committee a large measure of control over all camp business. Camp work is divided among the able-bodied men and women.

"I was a waiter for several months, but with the organization of a high school I began teaching and for nearly a year have been principal of this school. This keeps me busy as at home, especially as much has to be attempted on a makeshift basis. All of us are well, and my figure is much improved. But our dress falls far short of Vogue standards.

"Rice is our staple diet, with some meat and eggs when available from the Baguio market and what vegetables and fruit can be obtained. We have become acquainted with many local varieties of food which were new to us. Cooking for so many people is naturally of a rough-and-ready kind, but for those in generally good health, the effects are not bad. Small stoves are available outside the main kitchen, and Frances supplements camp meals with efforts of her own, preserving some semblance of family life by meals which we eat in an outdoor shed.

"We have here the staffs of all our mountain missions; this allows us daily services. For recreation we have bridge, chess, and in the dry season, softball. A threadbare library provides a fair amount of reading matter.

"On the whole, the camp remains cheerful and harmonious, even though the lack of privacy is wearing, and still more the isolation and lack of news. We are anxious for the day when we can return to what is left of our home and resume the life from which we were so abruptly cut off. We would welcome repatriation."

From the State Department in Washington, came a note saying that the Gowens are in good health and adding: "Vincent is very popular around camp, both with the missionary and non-missionary groups. His amusing talks are always enjoyed at the camp's Saturday night socials and he has shown considerable interest in softball while serving in the capacity of official scorekeeper. Mrs. Gowen has made quite a name for herself as a splendid cook."

### Royal Gift

A royal gift is to be made to All Saints' Cathedral, Cairo. His Majesty Farouk, the King of Egypt, visited the Cathedral and its adjoining buildings not long ago, and has promised to replace in bronze the wooden grillwork of the chancel.

### Cathedral Operated Cafeteria

A total of 30,000 meals served, with no profit and no debt, was the record of St. Andrew's Cathedral Parish Cafeteria in Honolulu during the eleven months it operated. Securing a good meal at reasonable cost was a serious problem for service men in the city. After a time the opening of many new canteens diminished the need for the Cathedral cafeteria so the program was shifted to maintain a new Cathedral recreation center, not for large crowds, but especially for Churchmen who find their way to this hospitable Church center.

### Joins Navy

William Lee Richards, Parish Aid man on the staff of the National Council, has been given leave of absence to join the Navy. He will be with a Ship Repair Unit. For the past seven years Mr. Richards has been with the Council, first in the former Field Department, and for the past four years heading the Parish Aid Division. He has worked in 23 dioceses and hundreds of parishes and is known to Church people from coast to coast.

### C. P. C.

The Church Periodical Club hears of happy coincidences in its work. As the sending of books and magazines to missions overseas has become impossible for many fields, the society has been able to send reading matter to transports; mostly magazines which, when not read to tatters en route, are left for use at the other end. A Chaplain has written the CPC of a homesick young soldier, who wandered into a recreation hut hoping for something to read, and there he picked up a magazine with his own mother's name on it, sent with other magazines from her parish to the local CPC office and from there forwarded to the transport.

### Demand Continues for Chaplain Enlistment

Stressing the need for more Chaplains in the Navy, Chaplain Robert D. Workman, Chief of Navy Chaplains, told graduating classes of the Chaplains' School at Williamsburg, Va., that the need continues to grow and will continue to grow. "Ships are still coming off the lines in tremendous numbers, great carriers, cruisers, battleships, hospital ships, transports, tenders,—each with its own complement of men—and each Commanding Officer will expect to have his Chaplain. Where are they to come from? The Church back home. Recruits still pour into the great Naval Training Stations, the new landing craft program gathers momentum, new hospitals are being erected, increases in Marine Corps and Coast Guard personnel continue—all demand that chaplain enlistment continue in an unbroken stream."

### British Anniversaries

The word "Millenary" so rarely has occasion to be used that it looks like a typographical error. The Church of England has been celebrating 1943 as the millenary of St. Dunstan's appointment to be abbot of Glastonbury. Later he became the 24th Archbishop of Canterbury.

A 1900th anniversary recently in the British news is that of the invasion of Britain by Romans under Claudius. The presence of British captives in Rome while St. Paul was in prison there, and their return to England as Christians, is one of the earliest traditions of the English Church.

**Neighbors of Episcopal clergyman Thomas Wingate regard him as the busiest man in Salem, N. J. With Chief of Police Reeve, behind the wheel of a police car during patrol, Mr. Wingate fulfills one of his many responsibilities. (Wide World Photo.)**

### New Yorker in Jerusalem

Under the headline "New Yorker in Jerusalem" the London Church Times has a word of tribute for the Rev. Canon, now also the Ven. Charles T. Bridgeman, American priest maintained on the Bishop's staff in Jerusalem by the Good Friday Offering from American parishes. "It is nearly 20 years," observes the Times, "since Canon Bridgeman, who has just been appointed Archdeacon of Syria, went to Jerusalem from New York. He expected to remain for a few years and then return to the United States. On his study table are portraits of his wife and daughter, now in the United States, whom he has not seen since his last visit in 1938."

### "Good Christian—Good Citizen"

Declaring that "A good Christian makes a good citizen," B. E. Hutchinson, chairman of the Finance Committee of the Chrysler Corporation, told a Rotary gathering that "I have become entirely persuaded that there is a direct relationship between the decline in the breadth and intensity of religious experience among men and the growth of that selfish materialism which seems to me to be the root and branch of the disorders of the present time."

### WOMEN WORKERS ATTENDING INSTITUTE ON RURAL CHURCH

New York, N. Y.—Twenty experienced women workers of the Episcopal Church are attending a three-weeks' institute on The Rural Church and Christian Community service, which is being sponsored by the Woman's Auxiliary and the National Council's Divisions of Domestic Missions and Christian Social Relations. The purpose of the Institute is to provide additional information and techniques for improving individual case work and general community service in order that the Church might more effectively serve individual and community needs. The Institute consists primarily of two basic courses, one on analysis of community organizations by Dr. Edmund deS. Brunner, professor of Rural Sociology at Teachers' College, Columbia University, and the other on principles of case work by Miss Eleanor Neustaedter, district secretary, Community Service Society of New York. The courses are supplemented with special sessions describing programs and resources available in federal and other agencies on the state and local levels. Among the leaders in these sessions are Dr. Niles Carpenter, dean of the School of Social Work, University of Buffalo; Miss Maude Kemp, student training supervisor, New York School of Social Work, Miss Mary S. Larabee, field consultant in Child Welfare of the United States Children's Bureau, and Miss Constance Hastings, Bureau of Social Assistance, Social Security Board.

Church leaders from the Episcopal National Council who are offering special sessions include the Rev. Dr. Almon R. Pepper, head of the Episcopal work in Social Relations; Miss Dorothy Stabler, secretary for Christian Social Relations of the Woman's Auxiliary; the Rev. Clifford L. Samuelson, associate secretary of the Division of Domestic Missions; Miss Edith L. Balmford, exec-

utive of the National Council Church Mission of Help; and Miss Adelaide T. Case, professor of Christian Education, at the Episcopal Theological School, Cambridge, Mass.

In addition to regular Institute sessions, members are attending the annual meeting of the Home Missions Council of North America, participating in sessions led by Professor Edward C. Lindeman, New York School of Social Work, and Dr. H. Paul Douglass, community survey specialist of the Home Missions Council and the Federal Council of Churches.

Most of the workers attending are from the Southeastern States. Many of them work in depressed economic areas where communities are low in health, educational, religious and other resources. Members of the Institute work with various racial and national groups, including Indians, Japanese, Negroes and Mexicans. A number of them serve share-croppers and agricultural migrants. Two workers from the West Coast are Miss Olive Meacham of San Joaquin, California, where she carries our extensive community service with Mexican agricultural migrants, and Deaconess Margaret Peppers, who has been serving the Japanese in their period of evacuation from the West Coast and is now stationed in the relocation center at Minidoka, Idaho. Among the members is Miss Bernice Jansen, leader of a community center in western Michigan which has attracted the attention of state and national officials because of the service being rendered to individual and community needs by the Church. Mrs. Monte Glovier, well-known community nurse and specialist concerning health conditions in the mountain areas of western North Carolina is among those present. Mrs. Genie Daly, rural worker in the Diocese of Maine, carries out an extensive year-round educational program together with maintaining numerous special projects during the summer months. Also present is Miss Harriet Orth, worker among the Arapahoe Indians at Ethete, Wyoming.

Headquarters of the Institute is Windham House, New York, with Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary acting as executive secretary.

* * *

### HONOLULU BECOMING STRATEGIC AREA OF OUR CHURCH

Colorado Springs, Colo.—The importance of foreign missions was stressed strongly by the Rt. Rev. Stephen E. Keeler, bishop of Minnesota, in his sermon at the consecration for Honolulu, of the Rt. Rev. Harry S. Kennedy, in Grace Church here, January 11.

"The stirring events in the Pacific are turning men's minds as to the significance of what is happening there," Bishop Keeler said. "Statesmen, the world over, are forcefully telling us that the world situation requires us to abandon the distinctions between 'home and foreign'—that we live in one world,—that what happens in any part of it is of vital concern to every part of it. That being true, this would be a queer time to abandon foreign missions. What is really required is that every Christian should become a foreign missionary at home in all the world.

"In the present war there is abundant evidence of the dividends now accruing from missionary effort expended in the islands of the Pacific decades ago. There have been evidences of a literal fulfillment of the saying, 'Cast thy bread upon the waters, for thou shalt find it after many days.' The missionaries of generations past, and those who supported them in their work, have passed from the scene, and yet, 'their works do follow them.' How the fruit of their effort vividly illustrates the Saviour's words, 'He who loses his life for my sake shall find it.'

"The Christian Church is attempting to survey her task and to distribute her energies as to bring God's help accessible to every spot on earth, and especially to all points of unusual tension and distress. This is our missionary task. Divine justice requires it, Divine Mercy inspires it. The Divine Sufferer on the Cross sends us forth to it."

Speaking of the strategic importance which we face in our missionary work in Hawaii, Bishop Keeler said: "The national government is throwing literally millions of dollars into the development of the Islands as a great citadel of these United States. Even with the passing of the present emergency in the Pacific, the Islands will have an increasingly important place in the economic and political future of our nation. The islanders are becoming increasingly conscious of their destiny. Surveying the present situation in the Islands and even with a conservative estimate as to their future importance, it is not too much to say that the Bishopric of Honolulu is rapidly becoming one of the most strategic areas in the jurisdiction of our Church. There are certain economic factors, paternalistic in their attitude and with a monopoly in their economic control that are not too friendly toward the theology and polity of our Church. These combined with problems inherent in the many races living on the Islands make the position of Bishop of Honolulu an exceedingly difficult one.

"Perhaps the most striking thing about our opportunity in Hawaii is that of making a real contribution to the problem of enabling races to live together under one flag with opportunity of livelihood and happiness for all."

* * *

### BISHOP-ELECT PARDUE'S CONSECRATION JAN. 25

New York, N. Y.—The Presiding Bishop announces that he has taken order for the Consecration of the Very Rev. Austin Pardue, D. D., Bishop-elect of the Diocese of Pittsburgh.

The service will be held at Trinity Cathedral, Pittsburgh, January 25 (Conversion of St. Paul) at 10:30 A. M. The Presiding Bishop will be chief consecrator.

Co-consecrators announced are the Rt. Rev. Howard R. Brinker, Bishop of Nebraska, and the Rt. Rev. Cameron J. Davis, Bishop of Western New York.

Dean Pardue will be presented by the Rt. Rev. Alexander Mann, retired bishop of Pittsburgh, and the Rt. Rev. Frank A. McElwain, retired bishop of Minnesota. The sermon will be preached by the Rt. Rev. Gaylord G. Bennett, suffragan bishop of Rhode Island.

Attending Presbyters will be the Rev. Arthur B. Kinsolving, III, Pittsburgh, and the Rev. Harold L. Bowen, Evanston, Ill. The Rev. Robert D. Crawford, of Omaha, will read the Litany, and the Rev. John H. Fitzgerald, secretary of the House of Bishops, will be Registrar.

## DIOCESE OF GEORGIA

### St. John's Purchases House for Parish House and Rectory

Savannah, Ga.—St. John's Church has purchased the Green Meldrim home as a parish house and rectory. This house, a landmark of Savannah, is well known to tourists as the headquarters of General Sherman during the occupation of Savannah. It is just across the street from St. John's Church.

Since 1892 it has been the home of the family of the late Judge Peter W. Meldrim. Judge Meldrim was the successor to William Howard Taft and immediate predecessor of Elihu Root as president of the American Bar Association. The family, now finding the home too large, decided to sell it. The decision on the part of St. John's to acquire the property elicited a wide response from leading business and professional men as well as the general public. In fact the business and professional men contributed $1,000, anonymously to the fund. People of all creeds, interested in the home as one of Savannah's historic sites, aided St. John's Church most generously in securing the property.

The home, known for years as the Meldrim home, was built for Charles Green, an Englishman, who made a fortune in the cotton business. Most of the building material was imported by Mr. Green as ballast in his ships. It is noted for the intricacy of its exterior iron work and its interior finishings. The building could not now be duplicated for less than half a million dollars.

Before and during the War Between the States, many notable visitors were entertained there, among them: Commodore Josiah Tatnall, originator of the phrase "blood is thicker than water"; Secretary of War Stimson and Adjutant General Townsend and Quartermaster General Meigs, of the Federal Forces. During Judge Meldrim's lifetime President McKinley and Major-General Fitzhugh Lee, Daniel G. Gilman, of Johns Hopkins and Senator Mark Hanna were entertained there.

The Rev. Ernest Risley is rector of St. John's Church. Mr. E. B. McCuen was general chairman of the drive and Mr. Thomas H. Gignilliat actively promoted it.

### Christmas and New Year's Services

Savannah, Ga.—Incessant rain—cold, drizzling rain—that in Augusta and some other places turned to ice as it hit the ground, interfered somewhat with the attendance at the Midnight Christmas services and very muchly with those held on Christmas Day. Fortunately, in Savannah, the rain held off until very early Christmas morning and all the parishes having the Midnight Service were filled.

At St. Paul's Church a New Year's watch service was held. Following a midnight celebration of the Holy Eucharist on New Year's eve, the young men of the parish took turns in keeping watch before the Sacrament until 8 in the morning, at which time the women took over until they were relieved at

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 1¢ cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

WANTED, REFINED LADY TO KEEP house and take care of middleaged man. Home, oilburning heat, electrical equipments, hot water summer and winter hookup. Located on highway near Baptist, Episcopal, and Methodist churches. References exchanged. E. M. New, Saluda, Va.

**DOMESTIC HELP WANTED**

HOUSEKEEPER—LADY TO DO PLAIN cooking and general housework for small family. Good wages. Seashore during summer. Phone Chestnut 8050, or write 2611 N. Powhatan Street, Arlington, Va.

EXPERIENCED TEACHER AND MAtron wishes position. Address Miss Smith, 1817 West Grace Street, Richmond, Virginia.


8 P. M. by the young men who carried the watch on until midnight New Year's Day.

* * *

### MAJOR GENERAL CHARLES D. BARRETT, U. S. M. C.

Resolution passed by the Vestry of St. Paul's Church, Alexandria, Virginia, on the death of Charles D. Barrett.

In recognition of the many years of service to St. Paul's Church of Major General Charles D. Barrett, the Vestry of St. Paul's Church at its meeting held on November 8, 1943, wishes to express its great loss and its appreciation of his services as a member of the Vestry.

Retiring and unassuming, but nevertheless a leader in all of his undertakings, his advice and counsel in church matters was of inestimable value in the progress and welfare of our parish; and in spite of the great responsibility and arduous tasks of his profession, he always found time to devote to the tasks involved in his duties as a vestryman.

Even though he has been frequently absent from our meetings since the beginning of the present war, he evidenced his deep interest in our affairs, as well as in the affairs of our city.

A true Christian gentleman, a brave soldier and a leader of men, beloved by all who knew him, his loss to St. Paul's Church, as well as to our country, is irreparable.

Be it, therefore, resolved, That this expression of appreciation be sent to the family of General Barrett and that it be spread upon the minutes of this meeting, and copies of the same be published in the Virginia Churchman and The Southern Churchman.

* * *

### SHORT, INTENSIVE COURSE GIVEN AT WINDHAM HOUSE

New York, N: Y.—To meet a growingly evident need for effective Church work in rural communities whose life is disorganized by conditions growing out of the war, an intensive short course of study in useful techniques is to be given at Windham House, New York, January 10-27, 1944.

The Institute, devoted to "The Rural Church and Christian Community Service" is sponsored by the National Council's Divisions of Domestic Missions and Christian Social Relations, and the Woman's Auxiliary.

Twenty women from all parts of the country will attend. They were selected with special care, and will represent various types of community; a mill town, a farming area, a small town, etc. The general purpose of the Institute is to bring together a group of women working in town and country churches, where they must take responsibility for meeting physical, social and religious needs of individuals. The Course given will include study, analysis and discussion of individual and community needs; clarification of the function of the Church in community service; development of abilities and knowledge of resources; and fellowship and exchange of experience.

During the Institute period, the women enrolled will have the opportunity to attend the annual meeting of the Home Missions Council, and to make field trips to various institutions and parishes which illustrate Christian community service. Church Missions House officers who will present material and lead discussions are: the Rev. Clifford L. Samuelson, associate secretary in the Division of Home Missions; the Rev. Dr. Almon R. Pepper, executive secretary of the Division of Christian Social Relations; Miss Dorothy Stabler, of the Woman's Auxiliary.

Mr. Samuelson is General Chairman of the Institute, Miss Ellen B. Gammack, personnel secretary of the Woman's Auxiliary, is serving as executive secretary of the Institute, and the program was developed by a planning committee including Dr. Pepper, Miss Stabler and the Rev. Bravid W. Harris, secretary for Negro Work in the Division of Domestic Missions, with the other National Council officers who are to participate in the sessions.

* * *

### THEOLOGICAL EDUCATION SUNDAY

**Sunday, January 23**

Theological Education Sunday is January 23, 1944. Parishes everywhere are urged to take a special offering, to be sent directly to the theological seminary of the rector's choice. The offering last year amounted to $48,179.30, with 1622 parishes participating.

Special observances which key with the Forward in Service calendar: Race Relations Sunday, February 13, designated by the Federal Council of the Churches of Christ in America; Brotherhood Week, February 20-26, designated by the National Conference of Christians and Jews, and Brotherhood month, February, 1944, designated by the Federal Council.

The National Council and Forward


## BRUGLER HOUSE

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

**R. P. KENT, Secy.**
**281 Fourth Ave., New York, N. Y.**

## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

SAMPLE FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

## THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

### THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

### THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

### THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK 5**

in Service have suitable study material for these observances, as well as for study of race relations and related problems, at any time during the year.

✣ ✣ ✣

# Personal Notes Of Interest

**The Rev. William P. Weeks,** formerly curate at St. Andrew's Church, Fort Worth, Texas, has entered the Navy as Chaplain and is now located at the U. S. Naval Hospital at San Diego, Calif.

**The Rev. J. Edwin Charles,** formerly rector of St. Paul's Church, Winslow, Arizona, is to be assistant of St. Andrew's Church, Fort Worth, Texas. New address, 915 Lamar Street, Fort Worth 2, Texas. Effective February 1, 1944.

**Chaplains Appointed in U. S. N. R. During December**

Harold Cornelius Gosnell.
Wilbur Dunham Ruggles.
George Woodward Wickersham.

**Members of Chaplains' School, Harvard University, January, 1944**

First Lieutenant Denzil A. Carty.
Captain Clifford Chadwick.
First Lieutenant John H. Edwards.
First Lieutenant George V. Higgins.
Captain Edward M. Littell.
Major Guy H. Madara.
Captain James H. Martin.
First Lieutenant Walter W. McNeil.
Captain William B. Sharp.
First Lieutenant Oscar C. Taylor.
First Lieutenant James H. Terry.
First Lieutenant Stanley LeR. Welsh.

**The Rev. Morton Townsend** was advanced to the priesthood on January 6, the Feast of the Epiphany, by the Rt. Rev. William A. Brown, D. D. The service was held in Emmanuel, Powhatan. The candidate was presented by the Rev. Edwin R. Carter, D. D. The sermon was preached by the Rev. James W. Morris, D. D. The Rev. Charles W. Sydnor said the Litany and the Rev. E. Bolling Robertson was the Epistoler. Others assisting in the Laying on of Hands were the Rev. Robert E. Withers, Jr., and the Rev. O. Worth May.

After the service a lunch was served in the Town Hall at Powhatan Court House. The Rev. Mr. Townsend, who has been deacon in charge of churches in Amelia and Powhatan Counties, will continue as rector of the parishes represented by these churches.


THE ASH HEAP

Job arose from the ash heap to become a greater man than he had ever been. Could your congregation erect a greater church building if yours were reduced to the ash heap

SOUTHERN MUTUAL CHURCH INSURANCE CO.
Columbia, S. C.

**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.
C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

*Lloyd's of Richmond*

**BETTER PERMANENTS**

Given Easier and Safer with Remote Control Machine

AIR CONDITIONED

209 North Seventh 7-0769

Richmond, Va.

**TEN-HOUR RECAPPING SERVICE**

BY APPOINTMENT
FEATURING
**"THE FAMOUS HAWKINSON METHOD"**
WITH THE
**KRAFT SYSTEM OF FACTORY CONTROL**

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

No Certificate Required for Passenger or Truck Tires
Write or Phone Us for Appointment

**MARLOWE TIRE CO., INC.**

Formerly Rutenberg Tire Co., Inc.
2701 West Broad Street
"Serving Virginia Since 1914"

TELEPHONE 5-9171 RICHMOND, VA.

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## St. Catherine's School

Richmond, Virginia

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

LOUISA deB BACOT BRACKETT, A. B.
(Mrs. Jeffrey R), Headmistress.

## PATTERSON SCHOOL

LEGERWOOD, N. C.

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

Write GEORGE F. WIESE, Supt.

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. Rev. Janney S. Hutton, Headmaster. For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

Elizabeth S. Cochran, Charlottesville, Va.

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS
EST 1837

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

"In the long run every thing is helpless before love."

"Where do I look for my happiness? This is one of the most searching tests that can be applied to any character."

Don't bark against the bad, but chant the beauties of the good. —Emerson.

"In our fight to set men free
Grant us wisdom,
Grant us courage,
That we fail not man or Thee."

Others also have pointed the way to God, but Jesus has strength to follow this way. From Him there radiated a positive force. The Spirit of God—which touched men's sick souls and restored them to life.

—Rev. B. S. Easton.

There are many kinds of harmful ignorance, but the most tragic is not to know love when it wants only to bless us, nor gentleness when it seeks to save us, nor wisdom when it speaks us of the things which belong to our peace. —Selected.

"Faith does not bid us close our eyes, but open them, to the glory of God in the common bush."

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

Humble souls, herein is rest;
Tread the path the saints have trod;
Learn of Christ this lesson blest—
Acceptance of the will of God,
By the Holy Spirit sent,
"I have learned . . . to be content".

When I was a young man I pitied my father for being a poor man and a humble preacher of the Word. Now that I am older I envy him his life and his career. —Lord Beaverbrook.

I think I can truly say that I am never less lonely than at times when I am alone, and when the choir invisible no longer seems invisible; when it seems to me as though I have only to push open the door and enter into the the other room where they are, unseen by me but not unable to see and minister to me. —Dr. Lyman Abbott.

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustred by His love,
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land."

"Heal us at the heart, and then let the world come on! We are ready for the conflict. Make us sound within, and we will stand in the evil day. We can defy circumstances, and resist the devil, if only our own breast become not a hold of traitors."

With Christ abiding in you, the Holy Spirit sheds abroad the love of God in your heart, and you love the brethren, the most trying and unlovable, with a love that is not your own, but the love of Christ in you.

—Andrew Murray.


PURE IRISH LINEN AVAILABLE
Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.
MARY FAWCETT CO.
Box 146 Plainsfields, N. J.

OUR TWO SPECIALS

The most complete Bible Oxford, Red Letter Edition Ills., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.

Bible Teachers' Edition, Concordance, References, Aids, Colored Maps. Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.

Episcopal Church Book Store

LYCETT, INC., Church Section,

Headquarters for Bibles, Prayerbooks and Hymnals
Church and School Supplies.
Write us for information and prices.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

Cauthorne Paper Company
The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

CLERGY AND CHOIR VESTMENTS
Cassocks, Surplices, Stoles, Scarves, Albs, Chasubles, Maniples, Cloaks, Academic Hoods, Birettas, Caps
"Quality fairly priced"
1837 Vestment Makers 107 years 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Vol. 110—No. 5

29 JAN. 1944

# The Southern Churchman

## I WOULD BE TRUE

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friends of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

How can this be, for well I know my failures,
Unless there comes grace, strength, and love from Thee?
O King of Love, my Master and my Saviour,
Grant these I pray. To serve Thee, set me free.

(Verses 1 and 2 by H. W. Walter, 1883-1918; verse 3 by Bishop L. W. B. Broughall, 1938, Hymn 640 Church of England in Canada Hymn Book.)

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

# FOREIGN

From the Spiritual Issues of the War

### CHRISTMAS IN JERUSALEM—PILGRIMS IN UNIFORM

London, Dec. 16, 1943—An account of conditions in Jerusalem today has recently been received from an officer-observer. Readers will be interested to see this description of life in and around the Holy City, and to know of forthcoming Christmas celebrations there. The officer writes:

The streets of Jerusalem, the heights of Jericho and of Bethlehem, the winding paths of Nazareth are thronged today by Service men and women, who are spending their leave visiting the sacred relics of early Christianity, of Jewry and the Moslem faith.

In this land whence came the message of Peace and Goodwill there is a sober thankfulness that it has been spared the horrors of Nazi oppression, to which the refugees who have sought succor here bear witness. Pilgrims pass daily within the Gates of Jerusalem to pay homage.

As the war moves inexorably northwards and westwards, Palestine continues its war effort in field, town and village. Many of its sons and daughters, both Jew and Arab, are in uniform. Austerity meals and high prices remain, and the blackout is a reminder that the Luftwaffe is still across the sea. Service visitors wisely avoid controversial matters, and though they may obtain a clearer conception of current problems, they devote their brief leisure to seeing all that this historic country has to offer.

The ancient city of Jerusalem is never-changing. For centuries it has fascinated people from all parts of the world, and it has been the visitor who has changed; from the west he has brought new clothes and new fashions. Today the city knows no pilgrims but those who wear the universal dress of service.

Hordes of bootblacks still gather on the stone walk by the Jaffa Gate and clap their brushes in an invitation to visitors to try their skill. To their clear English, their Hebrew or Arabic has now been added Polish, French and Greek, thus forming a medley of languages of the United Nations. From the Jaffa Gate, a pilgrimage for the services is made weekly to the Garden of Gethsemane.

Within the walls built by Sulamein the Magnificent, the merchants of all races and all creeds offer their wares to the villagers or peasants, who journey by ass or by foot from the Hills of Judea and the Valley of the Jordan. Sometimes now they come by omnibus or perhaps by bicycle. To the tourist the merchants offer the rich assortment of souvenirs to be found in all the bazaars of the Orient.

Should the tourist in uniform wander off the guidebook track, he finds himself in a labyrinth of cobbled alleys and courtyards and hears chatter in many tongues. Bright-eyed youngsters, to whom the world outside is unknown, gambol and play, while their elders are busy at many crafts. The favorite pastime of the children is a game with cleaned date stones, strangely akin to the marbles of English and American youth.

Above the cobblestones, the tourists will see flower-boxes ever radiant with color, balanced crazily on narrow ledges, a display of which the dwellers in any narrow, sun-starved street in any western town would be very proud. The discerning tourist, should he look closely, may see between the ledges a long strand of wire. It is not a wire for the products of the wash-tub, but one by which the world of the east now receives news of the world in the west—a wireless aerial. In that one respect ancient Jerusalem has changed.

The new city of Jerusalem is always growing, with its clean facades of grey stone and cement. It is dominated by the Jesus Tower of the stately Y. M. C. A. building, which stands on a hill opposite the Mount of Olives and overlooking the Valley of Hinnom. The Y. M. C. A. has become one of Jerusalem's attractions, and tourists in uniform come, not only to the Services' Club with all its pleasant amenities, but to see the "Sermon in Stone". This building is a memorial to the inspired vision of two Americans, Dr. A. C. Harte and his close friend, James N. Jarvie. In its symbolism and design it seeks to convey the Christian message.

While the service tourists today are enjoying the sights, the voluntary organizations in Jerusalem are preparing plans for the Christmas Festival. The Services Y. M. C. A., the Club of the Jerusalem Y. M. C. A., the Church Army, the St. Andrew's Hostels of the Church of Scotland and other bodies devoted to the welfare of the services, are arranging special Christmas dinners and parties. Conveyances will take the visitors to the Watchnight Service at Bethlehem, and on Christmas Day it is hoped to augment the final carol services with a mass open-air service.

There is accommodation in Jerusalem's service hostels for several hundred men and women, and the Soldiers, Sailors and Airmen Families' Association bureau, which gives advice on where to stay, arranges tours and guides and recommends approved private hotels and apartments for officers and other ranks.

Mr. Alvar L. Miller, general secretary of the Jerusalem Y. M. C. A., and formerly a student at the University of Indiana, has had in 27 years a world-wide experience of the Association's activities. Thousands of service men have been welcomed at the Association's clubs and hostels in Jerusalem, and he has been greatly impressed by their exemplary conduct, particularly by that of the British personnel. "I find that the men of all nations who come here do appreciate something that is clean, wholesome and homely, and they do their best to keep it so," said Mr. Miller. "It has been a joy to work with and for them, and we shall do our best to make this coming Christmas an enjoyable one for all."

* * *

### MR. SPEAKER GOES TO PRAYERS

The British Weekly (December 9th, 1943) printed an interesting account of prayers in the House of Commons by Mr. Jack Lawson, M. P. We print an extract from the article.

Speaker-r-r. Speaker-r-r. That call goes through the lobbies and corridors every day when the House of Commons is sitting. It starts faintly from afar, is caught up by another strong voice, then another, until the whole building resounds. Then—silence. An impressive silence. Members hurrying through the corridors stand aside, facing the coming procession, respectful, bowing as it passes. Whatever Party, opinion or creed, none ever fails to respect Mr. Speaker.

Over the great crowd in the Central Lobby a hush has fallen. Men and women of many nations in Service dress, mothers and fathers, sons and daughters, workers in many trades, representatives of many professions, people from widely different spheres of the nation's life stand there silent—almost in awe—as the simple but dignified procession passes through the close-packed, miniature democratic Britain.

The Speaker has gone to prayers.

Many visitors have seen him go into prayers, but none have ever seen him at prayers. That is a "service" reserved for Members, as the House is not "sitting" until prayers are over.

(Continued on page 14)

# HAVEN . . .

By J. W. KENNEDY

KAJ MUNK, the great Danish poet and Christian minister and outstanding leader against the Nazi regime, was shot and killed recently by the Nazis. He will probably be greater in death than in life. One by one, the great Christian leaders of Europe who have opposed National Socialism have been killed or imprisoned—but in every case the spirit of them has grown stronger in their physical absence, and has filled their followers with a new sense of mission and responsibility. Such names as Munk, Berggrav and Neiomuller will keep the flame of resistance to this evil alive no matter what the individual cost. It is good to feel a kinship with these great Christian men and to know that we, too, will stand strong no matter what comes. Of course, we can be very brave and make many rash statements about what we would do under similar circumstances when those circumstances do not yet exist; however, we cannot know what we would do were the final test to come. But we do know that their witness is thrilling and inspiring and because of them we are more apt to be able to take it than if we were lonely individuals without such courageous and self forgetting leadership. The significance of these examples of patience and calm under the horrible conditions of physical and mental abuse and torturous times of confinement in foul prisons, kept at the ragged edge of starvation in the midst of filth, is not so much the brave but apparently useless resistance of the moment, but the powerful urge of hope for reconstruction and restoration following the war. Europe will be one mass of shambles, her cities will be in waste, her people will be bewildered and impotent, her future dust and ashes. Then it is that this strong remnant will rise and patiently lead these people through the difficult days ahead, back to the ways of peace and freedom. Just as the prophets of old led the people back from their years in bondage to restore the land which had been ravaged, and first of all to rebuild the spiritual temples destroyed, as did Ezra and Nehemiah, so will modern Christian prophets lead in the rebuilding of a country laid waste and the restoration of a people numbed and helpless after the plague of war. They shall cry from the depths of their own experience of suffering and hear the reply: "Comfort ye, comfort ye, my people," which will put the glint of hope in their eyes, and the wine of purpose into their emaciated bodies.

WE HOLD WITH THEM the future, and woe be unto us if we are not good stewards of the trust. I mention all of this on a Saturday, when king trivia often thrusts himself to the fore, to ask us in sober reflection, to remember what our Christian brothers are enduring for His sake, and to make us ashamed of our complaints and unwillingness to do our share over here, which, in comparison, costs us nothing. Tomorrow in your own Church thank God for these men and women and ask God to endow you with the same faith and love as is theirs and to strengthen you for the immediate and courageous tasks which confront us in the realisms of race, juvenile delinquency, and the like.

# This Week . . .


THE SHADOW OF HEAVEN ..... 4
By Archdeacon Frederick W. Neve

UNDERSTANDING THE BOOK OF REVELATION ..... 5-6
The Power of the Beast—Third in a Series—by the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Maryland

LIBERALIZING THE MARRIAGE VOW ..... 8
By Miss Helen Norris Cummings

FEATURES

Haven ..... 3
J. W. Kennedy.
Editorials ..... 7
Children's Page ..... 10
Mrs. C. H. Goodwin
News ..... 11


FEBRUARY

1—Tuesday.
2—Purification B. V. M.
6—Septuagesima Sunday.
13—Sexagesima Sunday.
20—Quinquagesima Sunday.
23—Ash Wednesday.
24—St. Matthias.
27—First Sunday in Lent.
29—Tuesday.

O God, keep us close in spirit to those who suffer for the sake of Jesus Christ and who hold His light until the dawn to come.

Broadcast January 8, 1944.

* * *

## EDITORIALS

(Brought forward from page 7)

searched that service carefully and we have failed to find any remote referencee to this ceremony of hand blessing. We do not know Bishop Boynton personally, though we voted for the confirmation of his election at the Cleveland Convention. We heard enough to feel that the ministry of his hands, as well as his feet and mouth, had been singularly blessed, long before his election as Bishop Coadjutor of Puerto Rico. Does this ceremony mean the blessing of his hands for the Apostolic ministry of the laying on of hands? Do we have to be so objective in all our symbolism that we must return to mediaeval practices? God forbid. Cannot the Holy Spirit guide us into new ways, that have just as much reality for us, in a true spiritual sense as some discarded practices?

It is the emphasis upon these things that we feel foreign to the true Catholic spirit of Anglicanism that upsets and disturbs evangelical churchmen.

# *The Shadow of Heaven*

By F. W. NEVE

WAS IT NOT MILTON who described earth as being "the shadow of heaven?" This is not so fanciful as it may seem to some, for Christ Himself was constantly comparing the Kingdom of Heaven to some earthly counterpart. He even went so far as to compare the vine to Himself, and one of His greatest followers saw in the human body a resemblance to His Church. These earthly counterparts shadowed forth the heavenly realities, and thus showed how closely the two worlds are linked together. We have all seen the books used by small children, in which there are outline pictures which the child, with the aid of colored chalks or paints, is supposed to fill in and give the pictures their proper colors. And so we may speak of this earth of ours as being such a picture book, with the lines shadowing forth and suggesting something far more beautiful and sublime than itself. And this filling in, this beautifying with decoration and color is the work given by God to us His children. The shadow must become the reality. Christ has Himself given us a foreshadowing and foretaste of this transformation in His own Transfiguration, when His Body, which He had taken to Himself, as part of Himself, and which was of the same flesh and blood as our own, was endued with a heavenly beauty and radiance such as had never been seen before by the eyes of mortal men.

It has been seen what men can do in changing the outward aspect of the world and the conditions and circumstances of human life by developing the physical resources of this earth upon which we live. The transformation seems almost miraculous, and it not only throws light upon the wonderful resources of Nature, but also upon the powers of the human mind which has been able to discover the secrets of Nature and turn them to account in such a marvelous diversity of ways.

BUT HERE AGAIN we realize that we are dealing with the shadow of some great reality which lies beyond and out of sight. The chief significance and glory of these earthly wonders is that they serve as counterparts and types and foreshadowings of the Kingdom of Heaven. If Christ were now upon earth we might hear Him saying that the Kingdom of Heaven was like unto some of these modern inventions which we, with our dim spiritual vision, have never suspected of bearing any likeness to heavenly things.

But does not this vast development of the resources of the physical world, this liberation of the tremendous stores of physical energy suggest to our minds and imaginations the infinite resources of the spiritual world and the limitless stores of the divine energy? And as the sons of God, ought we not to be more vitally interested in the latter than in the former?

We certainly would be if we realized more clearly the fact that these spiritual resources have been placed at our disposal by God Himself, and that the principal reason for our being in the world at all is that we may learn to develop these resources and exercise this spiritual power. And what is more, they are placed at our disposal in order that we may use them to change and transform the shadowy outlines which have already been sketched out for us by our heavenly Father into the complete picture with all its delicate form and tracery and its beauty of coloring. In other words, the shadow of heaven is to pass from the shadow into the reality, which is none other than the Kingdom of Heaven upon earth.

The time has come when we, as the sons of God, are called upon to share with Him in the great work of creating a new earth out of the limitless resources of the spiritual world to which He has given us access through Christ, and which He has made available to every one of us by prayer and faith. The present chaos and confusion and evil in the world can only be remedied by Christ Himself working through His servants and followers. Modern science and philosophy, in spite of all the wonders that have been wrought by their inventions and discoveries, are powerless to save.

THEY ARE IN FACT in a measure responsible for the terrible destruction which has been caused by the great war. Earth has been made by them more like hell than heaven. But Christ can save. The resources at His command are fully adequate to meet the world situation. Did He not say just before His ascension, "All power is given unto Me in heaven and earth"? And did He not also say, and this time when He was face to face with a world situation more desperate than the present, even when He had to meet death, that the world might be saved, "Be of good cheer, I have overcome the world"?

It was to emphasize this truth that the Order of the Thousandfold was founded. Each member of the Order prays to be made a thousandfold more useful than ever before, and the prayer is based upon the fact that Christ has promised that those who believe in Him shall do as great, or even greater, works than He has done. It can easily be seen that if all praying people would seek earnestly for this greatly added usefulness, the Church of Christ would find in the spiritual world all-sufficient power to meet the needs of the world; and the children of God, as co-workers with Him, and sharing with Him the divine resources, would be able to bring this earth, which is now but the shadow of heaven, into ever more and more complete likeness to the Divine Ideal.

* * *

### THE MIRACLE OF PRAYER

The soul has eagles' wings;
Beyond the furthest star,
Like to a bee it brings
Its treasures from afar.

The angels know its flight,
For it is like their own,
Swifter than even light
It reaches heaven's throne.

The miracle of prayer
Is ours from day to day,
For heaven and earth are one,
When with our souls we pray.

Then let us win from heaven
Rich treasures waiting there,
That they may be the leaven
To make this earth more fair.

—Frederick W. Neve.

# *Understanding the Book of Revelation*

*The Power of The Beast*

By WILLIAM R. MOODY

I SHALL NEVER FORGET one blazingly brilliant day in Cairo, Egypt. The incident itself was a little thing,—but sometimes it is the little things that we remember. I went out to see the tombs of the Mamalukes,—the three hundred sixty-odd princes who were invited to dinner and then murdered by the grandfather,—or was it the great grandfather?,—of the present Egyptian King. We went through the vast, sprawling, dirty city, and into the place of the tombs. The Mamalukes are not buried in the open, but in a series of low, broad buildings. We went from the brilliant sunshine into the gloom of the house of sepulchre. There was not much to see, just the dusty tombs in a half light. The very air of the place carried the savor of dead hopes and vanished power. The corners were filled with shadows, and across the floor in the middle-distance ran a band of light, which came from a little window set in the wall. As I stood there looking at this desolation, and wondering why I had come so far across the city to see it, a great and repulsive scorpion, his wicked sting arched and ready, moved quick-step and stop, quick-step and stop, across that band of light!

I shall never forget it! It seemed to me as if that scorpion were the spirit of that place, venomous, malignant,—the symbol of hatred and revenge and wickedness!

The thing haunted me all day. And as I thought about it, I could see why, in so many places in the Bible,—and especially in the Book of Revelation,—evil is described as a scorpion, and the lash of God's judgment as a scorpion's sting.

I said last week that the Book of Revelation is not a deeply intellectual book, and that is so, in spite of the marvelously intricate symbolic pattern on which the book is built. It is emotionally powerful, not intellectually powerful. But there is one study in this book which is penetrating and deep, and that is the study of sin,—of its reality, of its nature, of its strength, and of its consequences. The writer of this book unmasks sin, and shows what it is, and shows what it does, and shows its inevitable end.

The power of sin is the power of the scorpion. It can sting, and hurt, and it can kill; but it cannot save, and it can never build anything! It cannot create! It has power only to tear down and to destroy.

If you are harboring a sin in your own life, remember,—you are harboring a scorpion! Some day, if you leave that sin there in your life, and in your mind, it will sting you! And its venomous sting will bring the poison of judgment and of desolation!

That is the message of this book about sin, and its consequences.

THE BOOK OF REVELATION is as carefully constructed as an intricate piece of symphonic music. Many of you go regularly to hear the symphonies, and you know how the great masters of the musical art take a theme and weave about it an intricate pattern of sound. The theme first blends with this pattern, and with that, bringing out in each new, bright colors in melody. Then the theme clashes with opposing elements in angry dissonance; and at times is submerged and overrun by opposing tones. But that theme always comes back again. And each time it is stronger, more clearly defined, reinforced, enriched, as the movement of the music rises to its climax.

Just so the Book of Revelation! The theme of the book is judgment; the judgment of God upon the sinful world, and,—arising out of that judgment,—the final triumph of the Redeemed.

The conflict out of which the great emotional power of the book of Revelation is built is the conflict between the scorpion of evil, and righteousness,—the Righteousness of God.

Since the Book of Revelation is a symphony, and not a history, we should not try to read it as if it were history,—as so many people do. They take the Book of Revelation and try to match it up with the time-sequence which they find in their history books. They say, "This verse refers to the past, and this to the present, and this one to the future". They get only a half-truth,—if that much,—out of such a scheme of interpretation, for the Book of Revelation is a symphony and not a history. There is no strong line drawn in it between the present and the past, nor between the present and the future; the line drawn in this book is between the evil and the good. The Book of Revelation applies not to the past, and not to the future, but to the present,—the eternal present. It speaks, according to its own author, of "things which must **shortly** come to pass"! We are to apply it to out own time; not to the things which belong to the years of the future, but to the days of the years of your own life, and mine,—the eternal present!

So do not say, as you read the Book of Revelation,—"I wonder if this refers to something that has long passed away; or if this is a prophecy of something which will be a long time in coming?" So far as you are concerned, the things in this book apply to your lifetime, to the days of the years of your pilgrimage! It is so written that in every age it applies to the eternal now. Later in this Series we shall show you why this is the case.

It must have struck you as peculiar that, in every age since this book was written, men have been able to find some figure in their own time to whom, with perfect logic, they might apply the "number of the Beast".

THE THEME of the book is judgment. And in the book there are three full cycles of judgment, each delivered with growing emotional intensity. (By another, less obvious count there are seven; but this double count is a favorite device of the author. The symbolic connection between three and seven will be explained later.) This is done, not to indicate that the world will be judged three times, but to underscore with the recurrence of each cycle the dread and dire solemnity of that judgment.

There is the cycle of the Seals, which close up the meaning of the Holy Book, and which only the Lamb may open. And there is the cycle of the judgment of the trumpets, the figure of which is drawn from the use of the trumpets which were blown by the priests as a part of the worship in the Temple in Jerusalem. This is the judgment, not of the scriptures, but of worship. And there is the cycle of judgment of the bowls, which are full of the wrath of God, now to be poured out upon the whole orbit of the earth. These were not deep "pots" or "vases", as is indicated by the translation "vials" in the Authorized Version,

but were broad, shallow basins, shaped much like the alms-basins used in our Churches, to facilitate the pouring. They were the "bowls" used by the priests in the Temple worship to catch and to pour out the blood of the sacrificial animals.

And there are Seven seals, and Seven trumpets, and Seven bowls; and Seven is the number for "completeness"; therefore these three cycles are one judgment (as are also the seven cycles which may be counted in the book, into which these three cycles fit). When a thing is complete, it is complete. But you may walk around it, and look at it from another viewpoint. There is but one judgment of God upon the world. It may bear one aspect today and another tomorrow, but it is the same judgment, and the end of it will be the same. Whether the tyrant's name is Nero, or Attila, or Borgia, or Hitler, it is one judgment!

The use of the numbers as symbols takes a central place in the Book of Revelation. And notice: it is not the name that counts, it is the number! And in this book numbers are never digits, they are always symbols. Once you know what the numbers mean you have a key to almost every hidden secret in the book. (But not to all: there are at least three, and there may be seven, distinct orders of symbols used in this book.) The meaning of the numbers in the Book of Revelation is substantially the same as the meaning of the numbers in the Hebrew numerology, which was current in the time of our Lord. This symbolic use of numbers is not well-known today even to scholars.

SEVEN IS THE NUMBER of completeness. It meant all the diverse elements in a situation drawn together into one, and thus completed. Thus God was said to have finished His creation, and to have rested from the labor of it on the Seventh day.

Eight,—which is completeness plus one,—meant a new beginning,—fresh opportunity,—the winding up of the old and the opening up of the new. For that reason the first Christians,—who were all Hebrews and were acquainted with this number-language,—saw tremendous symbolic significance in the fact that the Lord Jesus rose from the dead, not on the Sabbath which was the Seventh day, and which would have meant "the end of all things is now here", but on the eighth day, which meant the completion of the past and the opening up of a great new future.

The number ten, which is seven, the number for completeness, plus three, the number for spiritual, meant great power. So the Beast having seven heads and ten horns meant "complete wickedness and great power".

By the same token the number six, which falls short of completeness by just one, means "incompleteness of a peculiarly painful kind". It comes so close to perfection, yet misses it! In the Hebrew numerology it meant "man", and more particularly "fallen man",—man made in the image of God, a creator in his own right, the child of God, and created to be the companion of God, yet fallen short of the fulness and completeness which God intended for him, and therefore doomed!

Only one man who ever lived was found worthy to bear the number "Seven", the number of human perfection,—Jesus of Nazareth, sacrificed upon the cross, and risen again! That is His number in the Book of Revelation. He walks among the Seven candlesticks, and holds the Seven stars in His right hand; and He wears Seven crowns. When He appears as the Lamb slain from the foundation of the world, He appears with Seven horns, which means complete power ("All Power", He said, "is given unto me in Heaven and in earth"!); and Seven eyes, which means complete wisdom. Seven is His number, and, by inference, that is the number of His Seal, which is put upon every one of His faithful followers,—not their perfection, but His perfection, added to what they are, to make them perfect as He is perfect, because they believe in Him.

BUT SATAN copies God, makes a parody of God's virtues. And as Christ's followers are sealed, so the followers of the Beast are sealed with his number, which is not Seven, but Six, the number of imperfection. Six, and sixty, and six hundred—the number of the Beast!

What, then, is Evil? It is the measure by which man has fallen short of the perfection of Jesus, the perfect Man! That is the sin of the world; and that is your sin, and mine! Our number is Six. His is Seven.

It is the comparison of these two,—the incompleteness of man-without-God, and the completeness of man-with-God,—that brings the Judgment! Measure the world by that! Measure it for judgment! Measure the home-life of today by it! Measure business, today, by it! Measure politics by it! Measure the nations by it,—what they might be, and what they are!

We know what is good. We come close to it, sometimes, but never quite reach it. The measure of that gap between the good we know, and the good we do,—that gap which we are not strong enough to fill in,—is the measure of our woe and of our doom. And it is by filling in that gap that the Lord Jesus, through the power of God, gives us victory and salvation.

In the Book of Revelation the great enemies of the Church are three in number,—but remember that in the Book of Revelation numbers are always symbols, and that the number three symbolizes spiritual. There,—in Chapter Twelve,—is Satan, a great Dragon. This is the total spirit of Evil in mankind, the full measure of man's failure and of man's fall. His color is red, because of the ferocity with which he destroys men. I do not need to draw a picture for you of the way he eats men up. We can see evil plainly enough in others; it is only when evil is in ourselves that we have difficulty in seeing it.

This is the Father of Lies. His lashing tail is the scorpion's sting, drawing down even the stars from the heavens. His seven heads and seven horns and seven crowns tell us of the completeness of his evil power and the extent of his sway. He is everywhere, and his is bruising strength and unholy authority. He is the tempter. He is the caricature of God. He is the complete measure of all in which man has fallen short of the perfection which God planned for us in the beginning, and which,—God help us!,—we have not reached! All that is evil and full of tyranny in the other two beasts is in this Beast. They are but types and shadows of him.

THE SECOND Beast rises out of the sea. And the sea is the symbol of the heathen nations. He represents pagan society, earthly tyranny which, although it has many other forms, is best seen and recognized in the tyranny of the State over the bodies and the minds and souls of men. When the State sets itself up as divine, and says, "All loyalty belongs to me! Worship me!", we have this beast alive again.

(Continued on page 9)

# EDITORIALS

*Another Aspect of Race Relations*

So often we think of racial tensions in this country, as existing only between the white race and the Negro race. There are other aspects to the racial problem that escape our provincial attention.

The January tenth number of "Christianity and Crisis" publishes under the head of "Los Angeles Poll on the Japanese Question" the answers to four questions. Here they are:

"Do you favor a constitutional amendment after the war for the deportation of all Japanese from this country, forbidding further immigration? Yes, 10,598; No, 732.

"Would you except American-born Japanese if such a plan as the above were adopted? Yes, 1,883; No, 9,018.

"Would you permanently exclude all Japanese from the Pacific Coast States, including California? Yes, 9,885; No. 999.

"Do you approve of the policy of freeing avowedly loyal Japanese to take jobs in the Midwest? Yes, 1,139; No, 9,750."

We ask our readers to think seriously upon the implications of the replies to these questions. They reveal at least that the race question is not confined to one section of the country, nor does it apply only to white and Negro. Those of us who have lived in the Southwest along the border know the feeling that often flares up in open hostility towards Mexicans. The race question is furthermore not an academic question. It is a reality that presents honest to goodness problems.

Many of our parishes will use as their study courses this Lent, the topic "Americans All." There we will endeavor to learn the Christian approach to this perplexing problem. Better racial understanding can only be built upon a Christian foundation.

If our armed forces are fighting to set the world free from the domination of a group that bases its whole philosophy of government upon racial superiority, we must learn in a quiet and effective way to put our own house in order.

*A Fine Letter*

We received a copy of the Washington Diocesan paper for January, which contains the first message that Bishop-elect Dun has sent to the clergy and laity of the diocese since his election. It is so fine in spirit that we take the liberty of quoting three paragraphs.

"You have done me the great honor of electing me your next Bishop; and, after much inner struggle, I have been convinced that it is God's will for me to accept that heavy responsibility. Now your decision and mine must be submitted to the other Dioceses and to the Bishops of our Episcopal Church for their approval. Only when that approval has been given may plans be definitely made for my consecration and installation.

There have come to me already several cordial invitations to speak in the Diocese and to share in decisions regarding plans under consideration. I have declined these regretfully because of my conviction that it would be presumptuous and unwise for me to act in any way as though I were your Bishop before I am that in fact. Meanwhile I am sure that you will all carry on devotedly as you have in the time during which you have been without an official leader.

No one could approach the many-sided responsibilities of the Bishop of Washington without fear and trembling. And it is very humbling to be the object of so many hopes, knowing well that no one man could fulfill all those hopes. I shall not attempt now to say what I think you should expect of your Bishop. I shall only say quite simply that the heart of a Bishop's position is to be a 'father in God' to the clergy and people of his diocese. I have had the experience of being the father of a little human family and of being something of a father to the intimate 'family' of this School. My prayer is that God will enable me to be a wise and faithful and loving 'father in God' to the much larger household to which I have been called."

This old Episcopal Church is safe under the leadership of such men as the Bishop-elect of Washington. The humbleness, the devout sincerity of this letter with no pompous frills, is encouraging to clergy and laity alike. We particularly like Dean Dun's emphasis upon the episcopal function of being a "father in God" to the clergy and people of his diocese. We wish more of our bishops would attach some importance to that function of their office.

We envision for the diocese of Washington and its new bishop-to-be, a happy and profitable relationship.

*"Blessing the Bishop-Elect's Hands"*

This is the caption under a picture on page five of the January sixteenth issue of the Living Church. The picture shows the Reverend Charles Francis Boynton, bishop elect of the missionary district of Puerto Rico, kneeling before a group of bishops, all gorgeously habited. The subtitle to the picture is that his hands are being blessed, "in preparation for his ministry."

Several things occur to us. The first is that we miss the figure of the Presiding Bishop of this Church, in his simple robes of office of a bishop of this Church. The extra millinery that adorns the bishops in this picture under question, are strange garments, we are thankful to say, in better than ninety per cent of the dioceses of this Church. We trust that most of the laity of the Church understand this fact.

The second observation is, that where does this ceremony come in the Prayer Book office of the "Form of Ordaining or Consecrating a Bishop"? We have

(Continued on page 3)

# *Regarding Marriage and Divorce*

Dear Editor:

I have received the enclosed communication from Miss Helen Cummings in regard to Marriage and Divorce. She asked me to have it published in the Southern Churchman. I am therefore sending it on to you.

I think probably it is wise that people who have definite ideas on this subject should be given the liberty of expressing them through our Church papers. They do not necessarily represent the opinions of the Church paper and we should be careful, in publishing an article like this, to make that clear.

With kind regards, I am

Yours very sincerely,

H. ST. GEORGE TUCKER,
Presiding Bishop.

December 7, 1943.

Rt. Rev. Henry St. George Tucker,
281 Fourth Avenue,
New York, New York.

Dear Bishop Tucker:

The Church is to be congratulated that you have again been chosen to the high office of Presiding Bishop but we lament that you will no longer be Virginia's Bishop. However, I am confident that Alexandria will always hold a warm spot in your heart and especially Christ Church which has long been your family church.

Your cordial response to the resolution of the Women's Auxiliary against liberalizing the marriage vow was very gratifying, showing as it did your deep concern for the preservation of the family unit.

St. Paul's also joined us in protesting against liberalizing the marriage vow. This vice that has challenged the attention of Congress and is sweeping the nation has been seen too often. It has become a common place, we have endured, then pitied and are now preparing to embrace, deliberately closing our eyes to the fact that it is a monster of a frightful mien destroying the foundations of society and defying the laws of God.

This modern fight against the age old sin, against the flesh and the devil, will be a bitter one, as always, but at least the Church can fight the good faith with strength from above and not spinelessly acquiesce to the devil.

The Church has been challenged. Shall we not meet this challenge?

An organized group is even now waiting an opportune moment to break down all opposition to liberalize the marriage vow, thereby making it quite clear that we should do more than watch and pray. We should be keenly alert to combat those efforts with a group of leaders of national ability as well as spiritual insight.

The Southern Churchman of October 23, page 14, mentions some Bishops upon whom one might depend for support. Would you be willing to publish the enclosed in the Southern Churchman? Thereby bringing it before the church as a whole and the vital need for vigorous and prompt action.

Very cordially and respectfully,

HELEN NORRIS CUMMINGS.

606 Cameron Street,
Alexandria, Virginia.

## LIBERALIZING THE MARRIAGE VOW

A RESOLUTION to liberalize the marriage vow" was defeated at the General Convention of the Episcopal Church in 1940 and again in 1943 by a small majority. This majority should fight to a greater victory if a similar resolution is presented at the next Convention. A stronger opposition should be built up to meet this future situation and it should be ever on the alert to combat the pressure on the church to lower her high standards of living.

Twice at our last two General Conventions a strong minority has endeavored to have our church sanction remarriages of divorcees. If our church people desire a succession of marriages, the civil courts alone can grant them freedom. When their freedom is obtained, another denomination or a Justice of the Peace can marry them to another party. Divorces must come from the civil courts and after divorce is granted, only our Bishops can give permission to remarry in the church.

Clergy and even Bishops have been known to have "purple patches on their primrose paths", and a decision from such a source holds possibilities of grave injustice. Law, not emotions should govern such transactions.

If married life proves impossible to either party, a legal separation is permissible in the Episcopal Church. This, however, does not effect the indissolubility of the marriage nor does it grant either party freedom to contract another union.

The Living Church, September 26, 1943, on page 6, states the church has already provided laws concerning legitimate reasons for divorce, for consanguinity and for various impediments; such as physical disabilities as well as mental deficiencies.

The Southern Churchman, October 16, 1943, on page 14, quotes Bishop Ivins of Milwaukee as saying:

> "There are trends in Society and one is that about one marriage out of every four or five ends in the divorce court. Is the Church to be swept along with the sentiment of Society. or is the Church to act as a brake? The Church can do the best service to Society and to Christ, by standing firmly, rather than saying "Society is drifting along, so let's drift with it!"

THE BREAKING of these two commandments, "Thou shalt not covet thy neighbor's wife" and "Thou shalt not commit adultery", are definite steps in wrecking the security and stability of the HOME which J. Edgar Hoover declared, not long ago, was approaching a national calamity. This calamity has now become so acute that it has forced itself upon the attention of our law makers and a Congressional Committee headed by Senator Pepper of Florida is studying the tragic situation of our delinquent juveniles or as someone expressed it, "our neglected juveniles and delinquent parents." This colossal self indulgence, this overwhelming desire for self-gratification is filling the juvenile courts with ever increasing police records that are a disgrace to a Christian Nation. Instead of striving to strengthen the ties of Home, strenuous efforts were made at our recent National Convention by a strong group of church men and women to so call "liberalize the marriage vow" thereby weakening the ties of home.

Mankind has the privilege of free will. He can choose any path he desires. Our world is also governed by cause and effect, and by the choice we make, we receive the logical effect.

Some cry out "no one should be punished for a mistake". However, we are punished for our mistakes; we reap the consequences of every mistake. We are likewise rewarded for every wise decision. These matrimonial mistakes are far reaching, they destroy the family unit. Although in the estimation of some parents, the destruction of the home is negligible.

GOD'S TEN COMMANDMENTS are the foundation stones upon which He decrees civilization shall rest. Quoting from "Forward day by day," October 24, page 23, "The Ten Commandments are not optional. Obey them and they make you. Disobey them and they will break you." With the passing of time these commandments are not relaxed, but even more strenuously enforced, but "I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her in his heart", St. Matthew 6:28.

The urgency on the part of some of our clergy and laity to revise the prayer book might be a well devised plan to prevent the marriage service from being such a travesty, as it has become at the present time, to some of our church people. If the marriage vows are liberalized and sanctioned by the church, they may then well substitute "until I find someone more desirable" for the old vow "until death us do part".

May Christ have mercy on His bride the Church and guide her into the paths of righteousness.

* * *

## REVELATION

(Continued from page 6)

And here, once more, we have the sinister copying of God for an evil purpose, which is a specialty of Satan. Christ's servants are marked; so the servants of the Beast must be marked, too. And sometimes they wear "party badges", and click their heels, and call out "Hail to the Beast!" And then they go to war for him, and die for Evil with the same devotion that the Saints have shown for Righteousness.

And as Christ died and rose again, so the Beast receives a deadly wound, and the deadly wound is healed, and the pagan world takes this as a greater wonder than Christ's resurrection from the dead. This refers, no doubt, to the legend then current in the Empire, that Nero had not really died by his own hand, but had only wounded himself, and had revived, and was soon coming again to take back the Roman Empire into his hand. But the writer of the Book of Revelation did not really believe the myth of "Nero redivivus". He looked upon it as a blasphemous caricature of the Christian Gospel of the Resurrection of Jesus; and he saw in it a pattern of the reappearance of pagan tyranny over the mind of man throughout the centuries until the end. He saw tyranny crushed by the blood, sweat, and tears of outraged humanity, only to rise again;—and then when humanity had again suffered beyond bearing, the tyranny would be crushed again at bitter cost, only to rise again, and again, until the end of the ages! The only power able to rise above that terrible cycle is the power of the true Gospel.

And this is true,—every man in his own life can, if he will, defeat that tyranny, and taste of the victory aforetime,—for our victory has already been won! But this is only for those who will ascend the cross with Christ.

NOW, A THIRD beast rises, and comes not out of the sea,—not out of the nations of the Gentiles,—but out of the earth,—the good earth,—which has always been understood as the symbol of Israel, the Chosen People of God. And since in the Book of Revelation the Israel of God is often applied not only to the Jewish nation, but to the Christian Church as well, we have this sobering and terrifying fact,—this Beast comes out of our own household of Faith! The third enemy of God and Righteousness is the quisling Church; the Church that has sold itself to the world! Not the true Church, but traitors in the Church, the apostate followers of the true God. The pattern is, first, Israel that has rejected Christ and crucified Him; and, second, Christians who under pressure of the world renounce their Faith. Many in those days, rather than suffer martyrdom, renounced their religion.

In this Beast the insidious and horrible copying of God becomes more subtile, and more terrible. This is the Anti-christ,—the Church turned to blasphemy. This Beast is like the Lamb; but he has a heart and tongue of a dragon! He dresses himself in the very vestments of holiness. His mouth is filled with words from the Gospels, and he touches and handles holy things, and holds in his hands the Sacraments,—but he worships the Beast, and has sold himself to the Dragon!

This is the picture: Jesus is standing before Pilate, and Pilate says, "I will release this man. I find no fault in him." And the High Priest of Israel, arrayed in vestments distinctive of his office as the priest of God, standing in the very line of the Patriarchs and the Prophets, replies,—"If you release this man you are not Caesar's friend!"

O vile hypocrisy! O dark extremity of hate,—for leaders of the Church, and members of the Church, to make a show of loyalty to Jesus with their lips, and to betray Him by the way they live!

These are the deadly enemies of God, and of the Redeemed! It is because of these that God's judgment falls,—as it falls this day, upon mankind!

And the number of the Beast is six hundred sixty and six! The measure of our imperfections,—all our little sins as well as our big ones,—multiplied by ten, the number which means power, and that total multiplied by ten again, until the number and the weight of them becomes a mighty and a bitter tide! Six, and sixty, and six hundred!

* * *

**IN SEARCH OF MATURITY, by Fritz Kunkel, M. D. 292 pages. Scribner's, New York. $2.75.**

Dr. Kunkel is well known for his admirable work in the field of religion and psychology. This book is presumably a summation of his thought, particularly directed to the clergyman. The first part deals with the need for better understanding between religious forces and the psychologist. The Church has, as Dr. Kunkel writes, often been ignorant of the vast advances made in human understanding by modern psychology. And the psychologist has tended in turn to scoff at religion, judging it by its poorer representatives. So the second part of the volume develops a religious-psychology. Here Dr. Kunkel again presents that "We-Psychology" of which he is the founder. The chapters on the "Ego" and "Imagery" ought to be read by every clergyman who desires to understand the complex nature of his parishioners a bit better. The final section of the book tells us how we can educate ourselves to that integrated personality which is the goal of good psychology and good religion alike. This section is replete with illustrations and suggestions for method. This is an intensely stimulating book which is not too technical for the average parson, though it does demand some knowledged of depth psychology in the final sections.—F. J. Warnecke.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### JOY

She is not dwelling where the motley crowd
Seeks empty revelry at midnight hour,
Nor yet where laughter echoes long and loud,
Nor where men strive for fame, or wealth or power.

She is not there, though men have sought her far
When others said, "Go there—'tis there she bides!"
And they have found her like a shining star
That 'neath a cloud its radiant beauty hides.

But where the heart is given all to love
And only gentle thoughts and deeds remain,
When beauty lifts the longing soul above
Here we at length discover Joy's domain.

And we behold her—true Joy—standing there—
Tranquil, serene, most beautiful and fair.

—Christobel Bendall.

* * *

### FINDERS—KEEPERS

"Look! Oh, look, Alice!" Norman cried suddenly.

"What? Where?" Alice asked.

"Here," Norman answered as he stooped and picked up a tiny worn purse from the sidewalk.

Alice and Norman were on their way home from the missionary meeting. They had learned of the needs of children in far-away lands, and were anxious to help. Every member of the class had promised to earn all he could for the next meeting to be held the following month. So finding a purse was quite a wonderful event.

"Oh, what luck!" Alice exclaimed, her cheeks as red as her mother's roses. "Look inside."

Norman was greatly excited as he opened the tiny worn purse. But he was more excited when he saw what was in it.

"It's full of pennies!" he cried. "Oh, how many do you suppose there are? One, two, three, four—ten—fifteen!"

"You've got a grand start for the missionary work," Alice said.

"Finders are keepers," Norman declared. "Hope I don't find the owner."

But Norman was honest, and he asked every member of his class, and of all the children he knew whether any one of them had lost a tiny worn purse containing fifteen pennies. He could not find the owner.

"Tell you what," he said to Alice one day. "I'm going to use these pennies to earn more for the mission box. I'm not going to bury my talents the way the servant did in the Bible. I'm going to use my pennies and earn more."

"Can't I help, too?" asked Alice.

"Of course, you can," Norman answered. "You can help and we'll divide. How about a lemonade stand in this hot weather?"

With the fifteen cents Norman bought three lemons and some sugar. Alice trimmed the box that Norman used for a stand with bunting, and she lent her pretty silk umbrella. Mother furnished some fruit juices from her canning.

The fifteen cents grew to twenty-five cents. The quarter bought more lemons and sugar; and before the month was over Norman and Alice had earned a bright silver dollar. They placed it in the tiny worn purse on the afternoon that they started out to the missionary meeting.

Brother and sister had just closed the door behind them when they saw a strange little boy running up the path—a sturdy little boy with shining blue eyes.

"Are you the boy who found my purse?" he said.

"I found a purse," Norman answered slowly. "How am I to know it's yours, though?"

"It had my initials inside," the boy replied, "and—and fifteen cents I had earned running errands."

Norman opened the purse. Sure enough. In faded ink he saw, for the first time, the initials B. M.

"I'm Billy Morgan," the boy explained. "Please, may I have my purse and money? A boy in your Sunday School class told me about your finding the purse."

Norman's happy brown eyes grew very sad. He had worked hard to earn his money, and he did want to put that whole big silver dollar in the mission box. "Finders are keepers," he said.

"O Norman, you can't keep his money," Alice said.

"You certainly can't," Billy cried. "Give it to me, I say!"

"Well," said Norman, "I haven't your fifteen cents any more."

"Why not, I'd like to know?" Billy demanded. "Why not? Did you spend it?"

"Tell him about it, Norman," Alice begged.

Then Norman told Billy how he and Alice had earned the big silver dollar by using the fifteen pennies.

"I'm glad you found the pennies," Billy said when the story was over. "I'd have spent them for candy bars and popcorn. You keep the dollar the way it is. I'd go to the meeting with you if I had something to put in the offering for the far-away children."

"Part of this dollar is yours," Norman cried. "Come along. I think we'll be as pleased with a new member as with a new silver dollar."

And they were.—Juvenile Pleasure.

* * *

### QUIETNESS

Quietness is not a music, but
It's part of music, too;
For when you're very, very still
Something sings to you.

Sometimes when all is quiet 'round
And I kneel for prayer,
The quietness whispers in my heart
To tell me God is near.

I love the ways of quietness
And hope I'll always be
The sort of person who can hear
When quiet speaks to me!

—Ex.

* * *

### STRANGE

Seaman George Philips of Liverpool had a remarkable experience. Coming from South America he was leaning over the side of the ship when he noticed a floating bottle and proceeded to catch it up in a bucket.

On opening it he found a letter he himself had thrown into the sea, in the bottle, five years ago off the coast of Scotland.

* * *

Mother: "You are at the foot of the spelling class again, are you?"

Bobby: "Yes, mother."

Mother: "How did that happen?"

Bobby: "I got too many z's in scissors!"

* * *

God gives His Holy Spirit to all who will open their lives to Him. Let us open our lives to God and pray that through His Holy Spirit He will do with us and through us what He wants to do for the establishment of His righteousness and peace among men on earth.

—E. F. K.

# A WEEKLY REVIEW OF THE NEWS

## *London Missionary Here to Confer*

**Church Leaders Planning for Great Christian Advance After War**

New York, N. Y.—In preparation for a great Christian advance after the war, the Rev. M. A. C. Warren, General Secretary of the Church Missionary Society of London, is in the United States conferring with Church leaders in matters of long-time planning for the future. He also visited the Foreign Missions Conference meeting in Chicago and brought greetings from the Archbishops of Canterbury and York. He has had conversations with Presiding Bishop Tucker, Dr. James Thayer Addison, in charge of Overseas Missions, and other officers of the National Council at Church Missions House. During his stay on this side of the Atlantic he will visit Canada and discuss missionary problems with leaders of the Church of England in Canada. He hopes to be able to return to England some time in February.

Church Missionary Society, one of the chief missionary societies of the Church of England, is active in Africa, particularly tropical Africa, Egypt, Palestine and Persia, and in Free China. With the exception of Hongkong, Canton, and the greater part of the Diocese of Chekiang the Society's work is in free China, and has been subject to very little interruption.

Mr. Warren sees "the greatest missionary opportunity in the history of the Church" in some areas after the war, but sees also that in certain other areas, "the Church will face the most critical situation in its history".

Menacing to the Church, he believes, is the development of the social service State, taking complete control of every phase and part of human life. Thus many former Church prerogatives tend to be taken over by the State authorities. This situation is not present in a limited area, but to greater or less degree the tendency is manifest in every land.

Another difficult and vitally important problem of the times Mr. Warren regards as that of religious liberty. "The right of the Church to evangelize is widely challenged," he said. "In Moslem countries, in some countries where there is Roman Catholic control, in India, the right to evangelize is either challenged definitely or discouraged.

"With coming changes in missionary emphasis, with the challenge of a great trend toward Christianity in many countries, it is of the utmost importance that the Christians of America and Britain work in closest collaboration." Mr. Warren noted that he is the first official visitor from the Church of England since the Church in America inaugurated its Aid to British Missions, and said that in his opinion an exchange of visits of people in positions of responsibility in the Churches is bound to be necessary, profitable, and of great importance.

Mr. Warren sees a turning toward religions as a result of war. "More and more," he said, "people are coming to see that only Christian cooperation is capable of bearing the strains of the post-war setup. Political interests may clash, but Christians can interpret their respective countries to each other."

In all of the missionary enterprise, Mr. Warren believes we must think in terms of the shift in the center of interest and responsibility as touching the younger Churches. "More and more the Churches in countries where there are younger Churches must make the offer of service through the Church of the country to which the missionary goes. The supreme example, of course, is China, where the Church in the United States, the Church of England in Canada and the Church of England shared in the work and responsibilities of the Chinese Church, without interference or desire to control."

In the work of the Church Missionary Society, Mr. Warren says the present most difficult problem is shortage of personnel. Recruiting under wartime conditions is difficult, but, looking forward to the end of the war, Church Missionary Society is deliberately planning to recruit 600 new workers for overseas service after the war. Already more than 100 have been enlisted.

Support of missions is on the increase in Great Britain, Mr. Warren says. The reason, he believes to be twofold: first, a better understanding of missionary work, a greater appreciation of the importance of what is done; and, secondly, there is more money. Taxation is heavy, but there is literally nothing for people to buy. Necessities are rationed for the most part, and luxuries are not to be had anywhere at any price, so that the amounts being saved through war bonds and otherwise, is enormous, and in addition, people find it possible to give increasingly to missions.

All the Missionary Societies in England, Mr. Warren says, are deeply grateful for American Aid to British Missions. "You may not know," he said, "that this came at a most critical moment. In many fields it meant simply that there was no interruption of work which, otherwise, could not possibly have gone on. We can never be grateful enough."

There is a local advantage in the present trend toward missions, Mr. Warren believes. The missionary enterprise is part of a real spearhead of evangelistic enterprise in England itself. Telling the non-Christians of England of the achievements of the Faith in foreign fields is our strongest argument in favor of the Christian Church.

"We are thrilled with the possibilities of the future," Mr. Warren concluded.

## *Little Opportunity For Reading*

**Men on Overseas Duty Not All Broadened by Experiences**

New York, N. Y.—Servicemen returning from overseas duty are likely to find themselves and their families mental strangers.

This is the opinion of Chaplain C. Leslie Glenn, rector of St. John's, and for the duration chaplain of the USNR Midshipmen's School, New York City.

"Against the numbers of men whose horizon has been broadened by overseas duty," Chaplain Glenn explained in an interview, "there are countless more whose judgment of nations and people has been, and is being molded by purely personal and highly limited experiences. For instance, men who live month after month on a ship carrying material to our allies see the Lend-Lease as only a one-way agreement. Erroneously, though quite understandably, they conclude that the United States is shouldering the whole burden of supply and they form their opinion of what the peace settlement should be on this conclusion. Others base their ideas on their personal disapproval or approval of a handful of Germans or Japs with whom they have come into superficial contact.

"Despite the fine educational efforts made in behalf of the men in uniform, overseas duty gives them little opportunity to read newspapers, to listen to the radio or to talk with others than their own service-mates. Consequently their views on world affairs is confined to these pathetically narrow experiences and naturally, they accept them as universal truths. They return home veritable Rip Van Winkles to find their families with broad and up-to-date ideas which they neither understand nor find sympathetic."

The chaplains can do a great deal for the men in camps and overseas, declared Chaplain Glenn, whereas at home, the task is largely in the hands of the civilian clergy who can operate through church organizations or the USO.

"The USO conducts service wives' clubs," he continued, "and a great deal of good can start in these groups. The women need help in understanding their men, just as much as the men need help." The local ministers should address these women and teach them, in a practical way, one of the greatest aids in this problem—patience. And the time to do that is now—not when the problem is aggravated beyond remedy."

* * *

**BISHOP THOMAS CELEBRATES 18TH ANN.**

Porto Alegre, Brazil—The Rt. Rev. William M. M. Thomas commemorated the 18th anniversary of his consecration on Holy Innocents' Day, celebrating the Holy Communion in Ascension Church,

Porto Alegre. The clergy of the city and members of the various congregations were present.

Clergy of the Diocese of Southern Brazil presented Bishop Thomas with a Pastoral Staff. The presentation was made by Suffragan Bishop Athalicio T. Pithan, who stressed the contribution made by Bishop Thomas during his episcopate to the development of the Church's work in Southern Brazil. He said that devotion and hard work were outstanding characteristics of Bishop Thomas' eighteen years of service as Bishop.

The Rev. Custis Fletcher, Jr., rector of the Ascension Church, then carried the crozier to Bishop Thomas, who accepted it as a symbol of his office and spoke of the significance of the gift as indicating the recognition on the part of the clergy of their loyalty to the office of Bishop.

Workers into the design of the Pastoral Staff is a piece of oak from one of the first beams laid across Westminster Abbey. This was given by Bishop Thomas. The arms of Bishop Kinsolving, first bishop of Southern Brazil, and of Bishop Thomas, his successor, are executed in gold and placed on either side of the historic piece of oak. The Staff was designed by Ammidon and Company of Baltimore, and the work was executed in Brazil on loro, one of the beautiful hard woods in which the country abounds.

* * *

## REV. G. F. BURRILL APPOINTED TO FORWARD IN SERVICE

New York, N. Y.—The Rev. Gerald F. Burrill has accepted appointment by the Presiding Bishop to be assistant secretary of Forward in Service, and will take office February 1.

Mr. Burrill has been rector of St. Paul's Church, Bronx, New York City, since 1935, and for the past three years has been president of the Board of Religious Education of the Diocese of New York. He was born in Bangor, Maine, in 1906, and is a graduate of the University of Maine. In his undergraduate years, Mr. Burrill spent each summer in Church work. He conducted a religious survey on the southern end of Staten Island in 1928, and helped to organize a number of camps for Church boys.

His theological education was received at General Seminary. While in Seminary he was chaplain of Bear Mountain Park Camps, Seminarian in charge of the chapel at Greenwood Lake, N. Y., assistant in boy's work at the Fulton Street Mission House, Trinity Parish. His last year at Seminary, he was asked to take charge of All Saints' Church, Mariner's Harbor, Staten Island, N. Y. He was ordained priest in 1933. He received the degree of Bachelor of Sacred Theology from General Seminary in 1933.

Mr. Burrill's work at All Saints' is regarded as outstanding. During the eight years of his rectorship, at St. Paul's the Bronz, it has been one of the most active parishes in the area. It has become a missionary-minded parish, and under Mr. Burrill's direction it has been taught to function as a missionary unit. Among boys and young men there has been founded an organization known as the Order of St. Stephen, built upon the idea of service for God and His Church. Forty young men have been active members of this group for five years.

As president of the diocesan department of education, Mr. Burrill has seen established the present system of adult religious education. Mr. Burrill has been elected deputy to the Provincial Synod and Provincial Deputy to the General Convention, and during the past year was elected Chairman for the Commission on Religious Education for the Second Province. He is president of the Churchman's Clericus of the Metropolitan area for the present year.

* * *

## BISHOP SHERRILL TO SUCCEED BISHOP PERRY

### In Charge of American Churches in Europe

New York—The Bishop of Rhode Island, the Rt. Rev. James DeWolf Perry, D. D., who has for the past six years been acting as the Presiding Bishop's deputy bishop in charge of the American Churches in Europe, has resigned this responsibility.

"I have, therefore, appointed the Bishop of Massachusetts, the Rt. Rev. Henry Knox Sherrill, D. D., to act as the Presiding Bishop's deputy as Bishop in charge of the American Churches in Europe," Bishop Tucker announces.

"In making this change I wish to express my grateful appreciation of the valuable services rendered by Bishop Perry in the past six years. Before his resignation Bishop Perry was of great help in suggesting plans for the future of the work of the Churches in Europe.

"I feel it is very fortunate that Bishop Sherrill has consented to undertake this responsibility. The fact that he is chairman of the Joint Commission on Army and Navy Chaplains, together with his well-known administrative ability will enable him to be of great help in meeting the problems of the American Churches in Europe at a time like the present.

* * *

## REPORT ON GIFT TO BRITISH MISSIONS

New York, N. Y.—A statement showing disposition of the £17,250 sent as Aid to British Missions in 1943, has been received by the Presiding Bishop from Canon J. McLeod Campbell, general secretary of the Church Assembly.

Canon Campbell says, "I think it is wonderful that the Church in the USA has sent us such a splendid gift. I was hearing only a few days ago of the far-reaching dislocations of Church life that wholesale movements of the munitions population have involved, and I can imagine how many calls, compulsory and voluntary are being made upon the pockets of men and women of good will. This makes us appreciate very deeply your continued generosity."

The distribution of the American gift was largely to specific areas of missionary work, such as Dornakal, India, South China, Egypt, the West Indies, and South Rhodesia. Gifts were made to eight of the English Missionary societies, including the S. P. C. K., J. & E. M., C. M. S., etc., and in addition, to the Missions to Seamen, the

## CONGRATULATIONS AND THANKS PAYMENTS—102% NO FAILURES

New York—Two new records in the payments against pledges for the missionary work of the Church have been established. At the beginning of the year 1943 eighty-eight dioceses and districts in Continental United States and nine districts overseas filed with the National Council statements of the amounts they expected to contribute to the missionary program during the year. The books were kept open for about three weeks after January 1st to allow for the transmission of all receipts in the parishes through December. The final record shows that every one of these dioceses and districts met their Expectations in full. This is the first new record. Many made substantial overpayments, and the total collected from this source was $1,355,710.31 against total Expectations of $1,327,312, or a percentage collection of 102.1%. This is the second new record. One diocese did not file an Expectation, but gave $127,353.33, making a total of such gifts of $1,483,063.64.

At the beginning of the year the Council estimated that its receipts from this source would be $1,433,807. The actual receipts exceeded this figure by $49,256.64.

Due to this fine record of collections the budget for 1943 is balanced. At the beginning of the year the Council authorized for this purpose the use of available legacies and special gifts up to a total of $116,033. Considerably less than this amount will have to be used when the final balance is reached and the balance of these legacies will be available for other purposes.

The wide fluctuation in diocesan giving over the past twenty-five years is illustrated by the figures for certain typical years, which include the high and low records as follows:

| | |
|---|---|
| 1919 | $1,472,949 |
| 1926 | 3,028,983 |
| 1930 | 2,884,420 |
| 1935 | 1,355,643 |
| 1942 | 1,435,482 |
| 1943 | 1,483,063 |

To each and every one who has helped in making possible this fine record of payments for 1943 your National Council extends its heartfelt thanks.

Faithfully yours,
Lewis B. Franklin, Treasurer.

21 Jan., 1944.

### TWO ARCHBISHOPS SEND MESSAGES

New York, N. Y.—Messages from the Archbishops of Canterbury and York were brought to the Foreign Missions Conference at its recent Jubilee meeting, by the Rev. M. A. C. Warren, General Secretary of the Church Missionary Society.

The Archbishop of Canterbury said:

"I believe that the future welfare of the world depends very largely upon the maintenance of happy relationships between our two countries and that a lead in this should be taken by the Christians on both sides of the Atlantic. If we can be united in the spread of the Gospel through the world and of effective Christian principles in our two nations we shall at once have supplied a nucleus of Anglo-American friendship and have secured that our cooperation is influenced by those principles which can alone make it fruitful for good to ourselves or to others. May every blessing go with you."

The message from the Archbishop of York said:

"Never has there been a time in the history of the world when the urgency of spreading the Gospel has been greater. At the Tambaram Conference I had the pleasure of meeting many representatives of North American Missions, and I was deeply impressed in hearing of their work in various parts of the world."

Melanesian Missions, and for overseas work under the Episcopal Church of Scotland.

* * *

## DIOCESE OF KENTUCKY

### Louisville Conducting International Survey

Louisville, Ky.—The Interdenominational Survey of the Metropolitan Area of Louisville under the auspices of the Louisville Council of Churches is well under way, with Dr. H. Paul Douglass, of New York City, in charge of the work.

Offices have been established in Christ Church Cathedral House. About ten months ago the Council of Churches appointed one clerical representative from each denomination in Louisville and surrounding cities to form the Kentucky Committee on Camp and Defense Areas, at its first meeting the Ven. Harold J. Weaver, archdeacon of the Diocese of Kentucky was elected its secretary, and it was through his efforts and the chairman, the Rev. Lawrence A. Davis, of the Presbyterian Church, that this religious survey is being made of Metropolitan Louisville.

The data being compiled concerns population changes and trends, social strata, housing conditions, juvenile delinquency, church relationships, and many other factors of community life are being assembled and analyzed by Dr. Douglass.

Out of these studies and other facts and statistics concerning the Louisville area will come the final report carrying recommendations as to a future strategy ror Protestantism as it seeks to meet the challenge and responsibilities of the community in a post-war world.

The Episcopal Church in this area through its leadership has been instrumental in bringing about this survey, and has felt the need of such a survey particularly where their down-town Louisville churches are concerned.

The final report will be presented at an all day Institute to be held on January 31. Dr. Mark A. Dawber, of the Home Missions Council of New York City, and the Rev. Almon R. Pepper, of the Episcopal National Department of Christian Social Relations, will be the leaders at this Institute.

* * *

### ANNUAL W. A. MEETING

Louisville—The Women of the Diocese of Kentucky held their annual meeting January 25 in Christ Church Cathedral, beginning at 10 A. M., with a Corporate Communion, celebrant the Rt. Rev. Charles Clingman.

At the afternoon session Mrs. Harold Woodward of New York City spoke, using as her theme, "The Work of the Women of Our Church." The Rev. James Morrison Wilson from the Missionary District of Shanghai, was the other speaker. Mr. Wilson has recently returned to his home in Louisville on the exchange ship "Gripsholm" and brought to the Diocese a bit of news from their fellow Christians in occupied China. His subject was "Is Christianity Dead in Occupied China?"

* * *

### REGULAR SERVICES IN DIOCESAN INSTITUTIONS

Louisville—Regular church services have been established in two of our Diocesan Institutions in Louisville by the Rev. Ralph D. Bonacker, chaplain at the John N. Norton Memorial Infirmary and at the Church Home.

On Thursday evenings at 7:30 a service of evening prayer with sermon is held in Norton Chapel. The preachers at these services have been and will continue to be picked from the outstanding clergy of the community.

On Sunday evenings at 6:15 at the Church Home this service is of special interest because it is shared by the Young People's Service Leagues of the diocese. The preacher at these services is usually the rector of the church represented by its youth.

It is interesting to note the keen interest which is being taken in the services at the Church Home by the youth of the church. This institution has been in existence for over fifty years, and serves the aged and infirm men and women of our Church.

* * *

## DIOCESE OF RHODE ISLAND

**The Rt. Rev. Granville Gaylord Bennett, D. D.,** suffragan-bishop of Rhode Island, preached the sermon at the consecration of the Very Rev. Austin Pardue, D. D., as bishop of Pittsburgh, in Pittsburgh, on St. Paul's Day.

---

**The Rev. Bravid W. Harris,** new national secretary for Negro Work, spoke Sunday exening in Grace Church in Providence. The center of the church was reserved for delegations from the various colored churches invited to the service. Negro spirituals were included in the singing led by Grace Church choir.

---

The Rhode Island Women's Committee for Washington Cathedral, is having a showing of a new series of the Cathedral on January 27 at the Central Congregational Church in Providence. The speaker is Mrs. Pierre Wilson, of Washington.

---

The Rhode Island Ministers' Union is sponsoring a series of six lectures on "Psychiatry and Pastoral Counseling," being held at the First Universalist Church in Providence. Prof. J. McV. Hunt, of Brown University; Dr. Temple Burling, of the Providence Child Guidance Clinic, and Dr. Raymond R. Willoughby, Research Superintendent of the R. I. Dept. of Social Welfare, are the lecturers.

---

One of the new Liberty ships built at South Portland, Maine, was named the "William Blackstone". This gentleman was the first clergyman of any Church to settle in Rhode Island, and he was an Episcopalian. He antedated Roger Williams by three years, but did only personal work, not starting any organization. The river and valley in Northern Rhode Island is named for him.

* * *

### MRS. FIRESTONE TO GIVE SITE FOR NEW CHURCH

Akron, Ohio—Mrs. Harvey S. Firestone will give a site for a new St. Paul's Church in Akron, to be erected shortly after peace comes, according to announcement by the Rev. Walter F. Tunks, D. D., rector. Provision will be made on the site for a children's playground and parking area, as well as the church building.

St. Paul's congregation is raising money for a new parish house, but architects reported that there is insufficient space for this purpose on the church's present site, so the entire new project was proposed to fill the needs of the church's increasing congregation.

* * *

### "THE JUNIOR SHEAF" MEANS OF BRINGING CLOSER TOGETHER

Fargo, N. D.—Realizing the need for some kind of church paper for her isolated children, Miss Alice Sweet, U. T. O. worker in the diocese of North Dakota, introduces "The Junior Sheaf." The diocesan monthly paper is "The North Dakota Sheaf." The new paper is mimeographed with clever marginal drawings. It has a prayer, mention of birthdays, jokes, games, and some good advice about studying Church school lessons.

Bishop Douglass H. Atwill says, "This paper gives one more happy means of bringing us very close together. We do want to feel very near to you and we want you to feel near to us. That is one of the satisfying things of our religion that, though you live in one place and I live in another and we seldom see each other, yet we can be very near in the family of the Church."

* * *

### TO PREVENT CONFUSION

Nenana, Alaska—Announcement is made by Bishop John B. Bentley that the title "Bishop of Alaska" has been incorporated as a Corporation Sole.

# Classified Advertisements *and* Notice

**All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 10 cents per agate line each insertion. Special rates to contracts of any length. A rate of 10 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.**

**Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.**

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 811-C Kenosha, Wisconsin.

WANTED, REFINED LADY TO KEEP house and take care of middleaged man. Home, oilburning heat, electrical equipments, hot water summer and winter hookup. Located on highway near Baptist, Episcopal, and Methodist churches. References exchanged. E. M. New, Saluda, Va.

**DOMESTIC HELP WANTED**

HOUSEKEEPER—LADY TO DO PLAIN cooking and general housework for small family. Good wages. Seashore during summer. Phone Chestnut 8050, or write 2611 N. Powhatan Street, Arlington, Va.

HOUSEKEEPER-COMPANION FOR ELderly lady in her own home. Must be around sixty, of good disposition, efficient, refined. Cooking for the two. State terms desired, Miss F. B. Duval, 307 Letcher Avenue, Lexington, Va.

EXPERIENCED TEACHER AND MAtron wishes position. Address Miss Smith, 1817 West Grace Street, Richmond, Virginia.

Bishop Bentley explains that "in other dioceses and districts there has been some confusion from time to time over the legal question as to just who the Bishop of So-in-so is, our own bishop contending for the title while a bishop of a Church 'not in communion with this Church' contends that he is the Bishop of So-in-so. To prevent any such confusion in Alaska, and to reserve the title for our own communion, I have thought it wise to take this step." In addition to the useful purpost which Bishop Bentley explains, the incorporated title is a safeguard in making legacies to the Church in Alaska. If the beneficiary is the Corporation Sole, "The Bishop of Alaska", there is little chance of difficulty in receiving the legacy.

* * *

## RADIO TO BE USED BY FORWARD IN SERVICE

### "Christian Doctrine of Man" Lenten Theme

New York, N. Y.—Indications point to the wide use of radio in discussion of The Christian Doctrine of Man during Lent. This is the emphasized topic for Forward in Service during the Lenten period, and it is introduced to radio listeners by a pre-Lent broadcast on the Episcopal Church of the Air, February 20, ten to ten-thirty A. M., E. W. T., by the Rev. Dr. C. Avery Mason, executive secretary for Forward in Service. The broadcast will be carried by a long list of stations of the Columbia Broadcasting System.

Forward in Service recently suggested that radio could be of help in emphasizing its various study and activity themes, and already there has been a significant response. Bishop Oliver L. Loring, of Maine, writes that he believes "the alert clergy" will follow the suggestions received concerning Lenten emphasis on The Christian Doctrine of Man, and adds, "Occasionally I have an opportunity to address sections of the diocese through a radio station in Portland and one in Bangor. Probably my own assistance in this program will be necessarily rather a modest effort, but I believe in its importance."

An Archdeacon writes: "I shall be pleased to broadcast on the subject during the month of February. Rector of an Indiana parish explains that his morning services are broadcast by a local station, and says "I sfall be glad to cooperate as I can with the splendid idea of emphasizing The Christian Doctrine of Man."

From the Cathedral Church of St. Mark, Minneapolis, "We broadcast every Sunday morning and on each morning I have an opportunity to spread some of the information sent us by you."

From Atlanta, Georgia: "I shall certainly be glad to cooperate with the emphasis you are seeking to place on the Christian Doctrine of Man, and shall try to plan at least two sermons designed to further this Christian teaching. Our service is always broadcast over the radio."

A rector who conducts a weekly broadcast says, "You may be sure that I would like to present the subject," and asks if literature could be sent to requests from the listening audience, and compliments the Blue Network for generous cooperation. From Auburn, New York, comes assurance that the rector of St. Peter's will broadcast two Sundays in Lent.

Other assurances that radio broadcasts will tell of the Forward in Service theme, have come from Springfield, Mass.; Providence, R. I.; Burlington, Vermont; Wyoming, Ohio; Baltimore, Md.; Parkersburg, W. Va.; Watertown, South Dakota; Phoenix, Arizona, and other places.

## CHAPLAIN BROADCASTS TO COAST GUARD UNITS

Washington, D. C.—A "circuit rider" naval chaplain who serves men and officers of United States Coast Guard units stationed on islands and coastal establishments near here has effectively solved the problem of how to provide divine services for his widely scattered congregation. Chaplain Frank R. Morton found it impossible to visit each unit for Divine Services so at the invitation of Radio Station WPRO, Providence, R. I., the Chaplain broadcasts services for all shore stations and boats each Sunday morning. He then conducts services in person for groups at the larger stations.

The hour of 8:45 to 9 A. M. was chosen as a most convenient time for his Coast Guard congregation and because it would not interfere with local church programs. A glee club and octette composed of Coast Guardsmen from the section furnish music for the broadcast and the organist is George Hart, Seaman, first class, USCG.

Chaplain Morton has met with ministers, priests, and rabbis in the section and has posted bulletins at each station advising time and place of church services within the immediate locale of each station.

During the week he travels from station to station with definite days scheduled for conferences and other activities of the chaplain.

* * *

## FOREIGN

(Continued from page 2)

In the Chamber many Members await Mr. Speaker. As he enters with the Chaplain and advances to the Bar, he bows. The Members also bow to him. Tradition has it that the Speaker bows as to the altar which once stood in St. Stephen's Chapel, which later became the House of Commons. But in the way that we have, the religious observance has subtly changed to an action denoting respect for the House and the House for Mr. Speaker. Far from the Bar he advances to the Table, bows again, and Members respond in like fashion. All in deep silence.

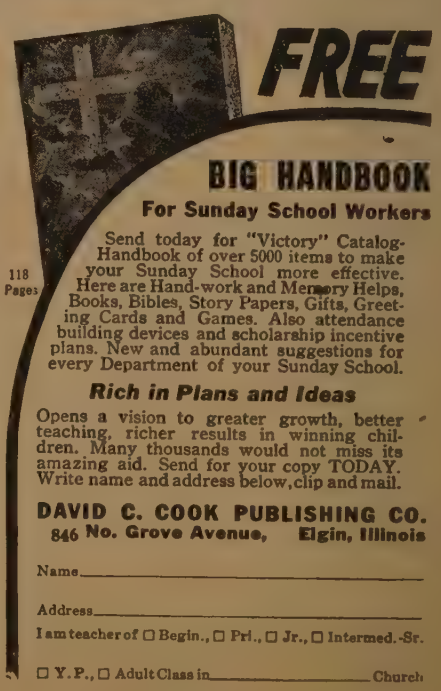
Mr. Speaker moves to the foot of the Chair, the Chaplain close to him. The service begins.

God, be merciful unto us, and bless us; and show us the light of His countenance; and be merciful unto us;

That Thy way may be known upon earth. Thy saving health among all nations. . . .

So runs the prayer which is, in fact, Psalm 67. The Chaplain's voice is soft and sincere. He knows the magic of that Psalm and draws from it all the soul's desire of him who made it.

For a few minutes we are in church. The Chamber fits the occasion, with its oak-panelled fluted interior and high roof, from which hang many great chandeliers softly floodlighting the place. Here we are completely de-



FREE
BIG HANDBOOK
For Sunday School Workers
118 Pages
Send today for "Victory" Catalog-Handbook of over 5000 items to make your Sunday School more effective. Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Gifts, Greeting Cards and Games. Also attendance building devices and scholarship incentive plans. New and abundant suggestions for every Department of your Sunday School.
Rich in Plans and Ideas
Opens a vision to greater growth, better teaching, richer results in winning children. Many thousands would not miss its amazing aid. Send for your copy TODAY. Write name and address below, clip and mail.
DAVID C. COOK PUBLISHING CO.
846 No. Grove Avenue, Elgin, Illinois
Name
Address
I am teacher of ☐ Begin., ☐ Prl., ☐ Jr., ☐ Intermed.-Sr.
☐ Y.P., ☐ Adult Class in Church

tached from the bustling life outside, deep conversations on the issues of the day, and the controversies even now going on in remote committee rooms. In a few minutes the machine-gun rattle of question and answer, roar of disapproval, cheers of assent, or, maybe, laughter at some apt reply—soon these will replace this quiet of real worship.

Meanwhile, "Let us pray". The Members turn, and, led by the Chaplain, recite aloud the Lord's Prayer. Then come the prayers for the King and the Royal Family. Then another prayer. Follows the Benediction.

---

Mr. Speaker takes the Chair.

Prayers over-r-r. Prayers over-r-r. Through the House, on to the Terrace, into committee rooms the call is sent. Members flock into the Chamber. Ministers file into their seats. The Speaker calls Mr. ..... (Question No. 1) and the House is in session.

* * *

# Personal Notes Of Interest

**The Rev. John W. Quinton, D. D.,** rector of St. Paul's Church, Medina, Ohio, has accepted a call to the rectorship of St. Paul's Church, Fremont, Ohio, effective April 1, 1944.

---

**The Rev. Edward Randolph Welles,** lately rector of Christ Church, Alexandria, Va., became on January 25 dean of St. Paul's Cathedral, Buffalo, N. Y., succeeding Bishop Austin Pardue. His address is: 128 Pearl Street, Buffalo, (2), New York.

* * *

### DEPOSITION

The Rev. Ian Robertson was deposed by the Rt. Rev. Beverley D. Tucker, Bishop of Ohio, in Trinity Cathedral, Cleveland, on Friday, January 14, 1944, in accordance with the provisions of Canon 59 as amended, adopted and codified by the General Convention of 1943, for causes which do not affect his moral character.

### ORDINATIONS

#### Deacons

**Harold Ransom Landon** and **Harold Sherman Marsh** were ordained to the diaconate on Thursday, January 20, 1944, in Trinity Cathedral, Cleveland, Ohio, by the Rt. Rev. Beverley D. Tucker, D. D. Mr. Landon was presented by the Rev. Donald Wonders, D. D., and will be deacon-in-charge of St. Thomas' Church, Port Clinton, Ohio. Mr. Marsh was presented by the Rev. Herman S. Sidener, S. T. D., and will be Dr. Sidener's assistant at St. Paul's Church, Canton, Ohio. The Rev. John R. Stalker, D. D., preached the sermon.

---

#### Priest

**The Rev. Albert Rees Hay** was ordained to the priesthood in the Cathedral of All Saints, Albany, N. Y., on the eve of the Second Sunday after the Epiphany, January 15, by the Rt. Rev. G. Ashton Oldham.

Mr. Hay was presented by the Very Rev. H. S. Kenedy, dean of the Cathedral, and the sermon was preached by the Rev. Warren E. Traub, New Haven. The Rev. J. Hugh Hooper, Hudson Falls, from whose parish Mr. Hay went into Orders, had the Litany, and epistoler and gospeler were the Rev. Francis F. E. Blake and Archdeacon Hastings. Mr. Hay will continue in his office as curate at the Cathedral.

### DEATHS

#### Rev. Charles Winfred Douglas

The Rev. Charles Winfred Douglas, canon of St. John's Cathedral in Denver, Colorado, and widely known through the Church as a composer of religious music, died at Santa Rosa, Cal., late January 18, of a heart ailment. He was 77 years old.

Canon Douglas was born in Oswego, N. Y., and attended Syracuse University and St. Andrew's Divinity School in Syracuse. He studied church music abroad from 1903 to 1905, after a number of years as a church organist in Syracuse. In 1907 he became canon of St. Paul's Cathedral in Fond du Lac, Wis., remaining there until 1934 when he went to Denver.

The Church owes a tremendous debt to him as well as the Joint Commission on Revision of the Hymnal, of which he was musical editor. His indefatigable labors and extraordinary knowledge in great measure made possible the publication of the Hymnal of 1940, published last year.

He also edited many collections of church music, including "The Order of Matins," "Songs of the Church," "The St. Dunstan Psalter," and "The Monastic Diurnal."


Headquarters for

GARDEN and FIELD SEEDS

FLOWER SEEDS, BULBS, Etc.

Write for free copy of

1944 CATALOG

T. W. WOOD & SONS

Richmond, Va.

WHY PROCRASTINATE?

Surely there can be no good reason for waiting to secure fire and windstorm protection on any church building, since this protection can be had at such a small cost in

SOUTHERN MUTUAL CHURCH INSURANCE CO.
Columbia, S. C.

SURPLICES, STOLES, CASSOCKS,
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.
C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE NEW YORK 5

The BEST for Your Sunday School

Scriptural, Spiritual, Sound and Sane

CHRISTIAN LIFE SERIES
of Sunday School Literature

Premillennial, Practical, Pointed and Pure

★ FREE SAMPLE SENT ON APPLICATION

UNION GOSPEL PRESS Box 6059 Cleveland, Ohio

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **Rev. Janney S. Hutton, Headmaster.** For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

### JUST FOR TONIGHT

Oh, Father, who my prayer hath heard
And kept me since the morning's light,
Hear me now when again I pray—
Just for tonight.

For blessings countless as the sand
Showered upon me since the light;
I thank Thee and would ask for more—
Just for tonight.

Keep me, oh! keep me, Heavenly King,
And thus display Thy gracious might;
Under Thine own protecting wing—
Just for tonight.

Thro' hours of darkness, well I know,
I am not hidden from Thy sight;
But much I need Thy loving care—
Just for tonight.

From every hurtful thing defend,
And keep me safe till morning light;
Send angels to protect Thy child—
Just for tonight.

If in Thine All-wise Providence
My spirit wings its upward flight;
Let Heaven's portals open wide—
Just for tonight!

—Selected.

Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental, but they are an ugly soot from the smoke of the pit, for all that; and it is better that our hearts should be swept clean of them, without over care as to which is largest or blackest. —Ruskin.

If called like Abram's child to climb
The hill of Sacrifice,
Some angel may be there in time
Deliverance shall arise.
Or if some darker lot be good
Oh, teach us to endure
The sorrow, pain and solitude
That make the spirit pure.

—Sel.

Christmas bids us never to despair, no matter how dark the night. Something new and surprising will make its advent in our lives, and in the world, torn and tormented, setting our days to music. It is as we think, as we believe in our hearts, and act in our lives —a daring adventure of undiscourageable good will which, by the grace of God, cannot finally fail.


**MORTON'S JEWELRY COMPANY**

Richmond's Fastest Growing Jewelers

101 E. Broad St., Richmond, Va.

## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

SAMPLE FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
Norwalk, Ohio.

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 *Church Vestment Makers Over One Hundred Years* 1944

**COX SONS & VINING, Inc.**
131 East 23rd Street, New York 10, N.Y.

**OUR TWO SPECIALS**

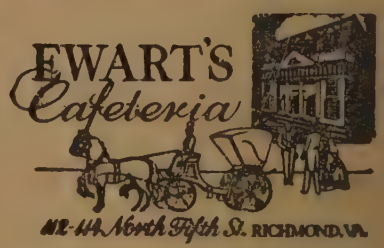
**The most complete Bible Oxford, Red Letter Edition Ills., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.**

**Bible Teachers' Edition, Concordance, References, Aids, Colored Maps. Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.**

**Episcopal Church Book Store**

**LYCETT, INC., Church Section,**

**Headquarters for Bibles, Prayerbooks and Hymnals**
**Church and School Supplies.**
**Write us for information and prices.**




**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**Cauthorne Paper Company**
**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**
**Box 146 Plainfield, N. J.**

Vol. 110—No. 6

6 February 1944

# The Southern Churchman

Proving that people in the armed services are interested in religion, the Rev. J. W. Kennedy, rector of All Saints' Episcopal Church, Richmond, Va., shows unposed photograph of people entering his church on Sunday morning,—Soldiers, Sailors, Coast Guards, WACS and WAVES.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

# LETTERS

### CHRISTMAS CHEER INDEED!

From Chaplain E. A. de Bordenavo, U. S. N., Navy 157, FPO, NYC, December 28, 1943.

To the Rev. P. F. Hall, 10 W. Linden Street, Alexandria, Virginia:

It was swell of you to send me a Christmas card and I certainly did appreciate it. Separation from one's family and friends is about the worst thing of all about this war, especially at Christmas time and to have them remember you makes up for a lot. Thanks.

Speaking of Christmas, we had about the best possible one here in Sicily. We got our sailors interested in having a party for the poor kids all around us, so they began donating their old clothes which we had made into kids clothes, then they donated part of their canteen rations, over 4500 boxes of cookies, 5000 bars of candy and other things too. Then Christmas afternoon we invited the kids into the Base. Over 2000 kids took us up on it and for a while I was sure some of them would be crushed in the mob that surged around Santa Claus fighting for their presents. But we had enough to go around and it is a debatable question as to whether the kids or the sailors enjoyed it most. In addition to our party here, we sent trucks with presents for kids in all the institutions in the city. Over three thousand kids were in the hospitals, etc., so all in all, the American sailors did a swell job of passing around Christmas cheer.

Our Christmas services were equally as good as the party. I held midnight service Christmas Eve at a beautiful church downtown, which was built by the Church of England. There was no electricity, so the whole Church was lighted by candles and was lovely. In spite of the blackout, the Church was filled by eleven-thirty, and by midnight soldiers and sailors were standing all the way up each aisle, all over the back, and even outside the doors! It was a magnificent service and it made us feel very close to you folks at home.

Another thing we did, we donated a pack of cigarettes to each man on every ship in the harbor, regardless of its nationality. When Santa Claus, riding in the Captain's gig, visited the flag ship of the Italian units, he was piped aboard with "ruffles and flourishes and given eight side boys—an honor formerly reserved for the King of Italy only. The ships in the harbor are still sending messages of thanks for the cigarettes.

So, we kept up the Christmas spirit—of GIVING—and it made the men pretty happy. Needless to say, it took a lot of work to get it organized, but it was worth it. And now it's HAPPY NEW YEAR TO YOU, from

E. A. deB., Chaplain.

### WHAT IS MEANT BY CATHOLIC?

Mr. Editor:

In one of your issues I read your article "What is Meant by Catholic." After reading the article I was surprised to think that Bishop Conkling would utter statements, as you set them forth. Today I received a copy of "The New Start," December issue. In it I read just what the Bishop did say in his address and I see no reason for any Protestant to object. Remember he was speaking to Catholic clergy, and asked them to say a daily Mass. The Book of Common Prayer makes such provision, if one follows the rubrics as set forth in re Epistles and Gospels, and the Proper Prefaces. As to Catholics being evangelists, if you will state the statement as given by the Bishop no one could take objection to it. It was a pep talk to priests, some of whom perhaps were a little lazy and who rejoice in their beds as stated in Psalm 149, verse 5. My grandmother told us children "it's not the butter, but the way it is spread." The butter as used by the Bishop is good and sound, even if not sweet to the Southern Churchman. It's the way you spread it that puts the Bishop in the wrong light. In justice please print.

Canon Henry A. Link,
Rock Springs, Wyo.

### THANK YOU

Mr. Editor:

First, I want to thank you for reminding me, among the engrossing cares of these war times, that General Lee's birthday today is one for which always to be thankful. I believe that nobody since St. Paul has set such an example. That the day is less generally recognized there is a great loss to this whole country.

May I ask for another copy of the Southern Churchman for January 15? Mine has more ground to cover than it can, for it is so valuable I want to give away one and keep one.

Your life-long reader,

Mrs. James F. Plummer.
Mobile, Ala., Jan. 19, 1944.

# Personal Notes Of Interest

The Rev. John W. Mulder, rector of the Church of the Good Shepherd, Lexington, Kentucky, for the past eight years became Chaplain of Bolles Military School, Jacksonville, Florida, on January 23, 1944.

The Rev. Don Frank Fenn, rector of the St. Michael and All Angels, Baltimore, Md., requests that a change of address be noted for mail coming to him. The Church of St. Michael and All Angels has recently acquired a new Rectory at 311 E. Oakdale Road, Baltimore 10, Maryland, having sold the old rectory at 4210 Wickford Road.

* * *

### ORDINATION

**Priest**

**The Rev. Holt Hutton Graham** was advanced to the priesthood on January 27 in the chapel of the Church Missions House, New York, N. Y., with Presiding Bishop Henry St. George Tucker officiating. Mr. Graham was presented by the Rev. Dr. George A. Wieland, director of the Home Department of the National Council, and the sermon was preached by the Rev. Dr. Frederic C. Grant of Union Theological Seminary.

Mr. Graham was ordained deacon in Epiphany, Seattle, Wash., in 1943. This, his home parish, was formerly in charge of Dr. Wieland, who preached at the ordination to the diaconate. He is a graduate of the University of Washington, has his Master's degree from Columbia University, and his degree in Divinity from Union Seminary. He worked for two summers as assistant to the rector of Epiphany, Seattle, and was locum tenens there during September and October, 1943.

Four (academic) years were spent as a student chaplain under the Rev. Otis Rice at St. Luke's Hospital, New York City. Since the fall of 1941, Mr. Graham has been assistant to the Chaplain at Columbia University, one year with Chaplain Raymond C. Knov, and two years with the Rev. Stephen F. Bayne, Jr.

At present Mr. Graham is assistant to the chaplain at Columbia and will continue in that work as assistant to the Rev. Otis Rice who will be locum

(Continued on page 15)

# HAVEN . . .

By J. W. KENNEDY

IN A MEETING of men the other evening the phrase "quiet time" was discussed and several of the men gave their concept of the phrase, what it meant to them. We have used that phrase often on "Haven". Perhaps a detailed examination of what we mean by it would be helpful. The substance of it all is contained in Isaiah 30:15: "For thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength." A quiet time is for the Christian who waits upon the Lord; it is a time of attentive listening to what God may be trying to say about a given situation or plan, about a purpose or conviction; either for self alone or for a unified group meeting together on an intimate basis of oneness in Christ. In quiet the words and noises, so deafening to the soul's ear, are stilled and we allow a full measure of time for the buzz and clamor to cease and for the still small voice of God to speak. Often a speaker with a loud voice makes us hear the sound but not the sense of it. But God in the quiet of our communion with Him. speaks so softly we must strain every part of ourselves to get the sound and the meaning of His words. We can give our undivided and earnest attention best in quiet. They that call upon the Lord must wait patiently, in quiet, to hear His voice. Only those who want to hear God's voice and to follow the plan and will which He enunciates will try to have a quiet time; for, in quiet, when we are for the moment alone with God in our thoughts, we inevitably see things more clearly, especially our own conduct and our attitudes of the past or of the moment. One who is afraid of the consequences of being alone with God and asking for His guidance will seek noise and loud company and a rapid pace. He feels he must escape from quiet, from thought concerning self. He wants to drown out any voice that would tell him to be different, to change his ways.

THE TIME FOR QUIET is whenever there is need for making wise decisions or for gaining strength to forestall temptation. But these are extra, fragment quiet times that must be preceded by an early, daily time apart in quiet for getting in tune with God's word and direction for the day. Only as we listen in quiet will we be able to hear what God is trying to say to us. The length of the quiet time depends upon the needs. One must remain shut up in his prayer closet until the blessing of sureness comes, and there is no confusion as to the right way for the day. Paul found his great and simple beliefs in quiet and held to them because he was sure of what God told him at every time of need. God was real because Christ was real. He learned in quiet that "through Christ we have access to a divine power which will do for us what we cannot do for ourselves." So we have quiet times because we know that in them comes God's help and that without God's help we would fail to reach the heights of the day's possible life from dawn on.

# *This Week . . .*


THE WORLD'S BOOK IN A WORLD WAR..... 4

By the Rt. Rev. Henry St. George Tucker, President of The Federal Council of the Churches of Christ, in America

UNDERSTANDING THE BOOK OF REVELATION . . . .....5-6

Fourth in Series—By the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Maryland

ARE PROTESTANT MISSIONS AN OBSTACLE TO THE GOOD NEIGHBOR POLICY?..... 8

By George P Howard—Evangelist to Latin-America Working Under the Committee of Cooperation in Latin America

**FEATURES**

Haven ..... 3

J. W. Kennedy.

Editorials . . . ..... 7

News . . .....10


**FEBRUARY**

1—Tuesday.
2—Purification B. V. M.
6—Septuagesima Sunday.
13—Sexagesima Sunday.
20—Quinquagesima Sunday.
23—Ash Wednesday.
24—St. Matthias.
27—First Sunday in Lent.
29—Tuesday.

* * *

**THE SUNDAY CALLED SEPTUAGESIMA OR THE THIRD SUNDAY BEFORE LENT**

**The Collect**

O Lord, we beseech thee favorably to hear the prayers of thy people; that we who are justly punished for our offences, may be mercifully deliverd by thy goodnss, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, forever, one God, world without end. Amen.

# *The World's Book in a World War*

By HENRY ST. GEORGE TUCKER

THE BIBLE IS THE WORLD'S BOOK!

The Bible is the world's Book today as never before. The world war in which we are now engaged his lifted the ideals and principles of the Bible into a prominence never previously recognized. The great issues which are at stake in the present conflict are issues with which the Bible deals. We are struggling for democracy,—and democracy at its best is the product of that faith in the worth and dignity of man which the Bible inculcates. We are struggling for human freedom, and true freedom is inseparable from the conception of man, set forth in the Bible, as a being created by God, endowed by his Creator with "certain inalienable rights" which no earthly power may take away. We are struggling for world brotherhood,—and brotherhood of any deep and enduring character depends upon our conviction, nourished by the Bible, of the Fatherhood of God Who has made all mankind to be one family. In proportion as we really care for democracy, for freedom, for brotherhood, the Bible must be the great Book of the world.

The Bible is also the world's Book in the sense that it is the most universal volume of mankind. It has been translated into more different languages than any other book ever written throughout human history. Christians have long sung

"O for a thousand tongues to sing
My great Redeemer's praise"—

and that aspiration has now been literally fulfilled. At least part of the Bible has been printed in more than "a thousand tongues." The Bible in its entirety has appeared in 184 languages or dialects of the world: the New Testament in 414. Parts of the New Testament have been published in no fewer than 1058 languages. There is no other volume which can even remotely compare with the Bible as the Book which is in the hands of the men of all races and nations. It is estimated that nearly nine-tenths of all the people on the earth might now have the Pentecostal experience of "hearing in their own tongues the wonderful works of God." In this day when we are all learning to think in global terms, it is an asset of incalculable significance that the Book which has the global message is so nearly available on a global basis.

THE PROGRAM of placing the Bible within the reach of every man on earth is still going on. Every month, on the average, some part of the Bible appears in a new language,—and this rate of progress has been maintained steadily for thirty years. At the present time the work of translating the Bible into native tongues is being pursued with special vigor in the Latin American countries and in Africa.

The Bible is not only being circulated on an unprecedented scale but is probably being read more widely than at any other period in the history of the world. One reason for this is that it is more extensively available to all the diverse peoples. Another reason is that a larger percentage of the population of the world is literate,—and therefore able to read the Bible,—than ever before. But there is still another and deeper reason,—namely, that in the tragic circumstances of our time people are turning to the Bible with new earnestness for light both on their own personal difficulties and on the problems of human life and destiny. They want to know, in the face of the world's chaos, whether our earthly existence has moral and spiritual meaning. They want to know, in the midst of untold suffering, whether everything is a blind enigma or whether their lives really "make sense." And it is in the Bible that their questions are most clearly answered. For in its pages they are not left to grope dimly for some vague clue to life's meaning; here they find that a Word of God has been vouchsafed to them in Christ which gives light and guidance and redemption. They discover what the writer of the Epistle to the Hebrews meant when he spoke of "the removing of those things that are shaken, as of things that have been made, that those things which cannot be shaken may remain."

ONE OF THE MOST impressive of all evidences of the power of the Bible comes to us from the men in the armed forces. They are finding in it something which enables them to face the most terrible ordeals that life can bring. In a single week recently the American Bible Society received fifteen contributions, wholly unsolicited, from men in their country's service. They came from privates, from seamen, and officers of various ranks. Some of them came from across the Atlantic, others from across the Pacific. With each gift came a word of appreciation for what the Bible was meaning to them and of their desire that it should mean something of similar importance to their comrades in arms.

How dramatic is the story of that little group of men with Eddie Rickenbacker, cast adrift from a ruined plane, in a life-boat for weeks in the trackless wastes of the South Pacific! One of them, Johnny Bartek, had his New Testament with him. Every evening he read from it to his comrades. The words that they heard from it buoyed their spirits as nothing else could do. They came to feel that underneath them there were Everlasting Arms. Faith and hope were kept alive by that experience. As a result of this incident, and of others like it, more than 41,000 New Testaments in waterproof containers for the life-boats of ships at sea and the "crash kits" used by navy blimps and planes, have been supplied by the Bible Society with government approval.

It is also gratifying that the War Department is officially printing the Scriptures,—in Protestant, Catholic and Jewish editions,—for the men in the Army. Private organizations, particularly the American Bible Society, are supplying Bibles and Testaments to the chaplains of the Army and Navy, the Marine Corps, the Merchant Marine, the Coast Guard, the Seabees, the Wacs and the Waves.

People in civilian life are also reading the Bible in increasing numbers. A Gallup poll taken a year ago indicated that probably ten million men and women had begun to read the Bible since Pearl Harbor. The American Bible Society reports that in 1942 it distributed more copies of the Scriptures than in any other year of its long service of 127 years. The figure reached the surprising total of more than 8,230,000 copies.

(Continued on page 9)

# *Understanding the Book of Revelation*

*The Day of Armageddon*

**By WILLIAM R. MOODY**

This is the fourth in a Series of Sermons on the Book of Revelation. Next week I shall bring this Series to a close.

LET US RUN OVER, briefly, some of the things we have discovered about this book. First, its structure! It is not like the other books that you know. It is as carefully and as intricately constructed as a piece of symphonic music. Indeed, it is much closer kin to music than to literature. It is a symphony in words.

When you listen to a symphony rendered by a great orchestra, it does not occur to you that you are listening to a very intricate and complicated exercise in arithmetic, yet so you are. Every symphony, and indeed every piece of music, is arranged on a strict mathematical pattern, and if you vary that pattern even a little bit, you change the music. Now, the Book of Revelation is built on an intricate mathematical pattern. Like a movement in a symphony it has a central theme; its theme is judgment, the judgment of God upon a sinful world; and a counter-theme, the bliss and rapturous happiness of the Redeemed. And out of the interplay of these two rises the great climax of the book, and the triumph of the Righteous. Theme and counter-theme repeat themselves in the book at regularly spaced and predictable intervals. The central theme of Judgment is basicly repeated seven times, (four times on an earthly level, and three grand cycles on the spiritual level) each time enlarged, enriched, heightened, as it moves toward the inevitable climax.

This means, of course, that the Book of Revelation is not a history book, and should not be used as if it were a history book.

The Book of Revelation is built upon a web of numbers, and these numbers are always symbols. Every time a number appears in the book it has the same symbolic meaning. There are other symbols in the book, too; for the man who wrote this book had a tremendous imagination, a prodigal imagination,—but it is the meaning of the numbers which gives us the real key to the book.

Let us run over, briefly, the meaning of some of the key-numbers.

THREE IS THE NUMBER for the "spiritual world"; four is the number for the "physical world"; the number six symbolizes man, humanity; seven means "all the diverse elements which make up a situation brought together into completeness"; the number ten is the number for power; and the number twelve signifies the True Israel of God, the Church of the Redeemed in Christ Jesus.

When a number is multiplied by ten it means power; but when a number is multiplied by one hundred (ten times ten),—a number which in this book always has an evil significance,—it means the highest peak of evil power. One thousand, however, is the number for Heavenly Power, and this number takes more and more importance as the book moves toward its climax.

When a number is multiplied by itself, it means not only the intensification of the effect of the thing, but the intensification of every element which goes to make up the thing itself.

The most significant number in the book until we reach the climax is the number seven, which means "completeness made up of many diverse elements drawn into one." The central theme of the book, which is judgment, is repeated seven times in measured cycles. The great cycles are themselves broken up into seven parts. Thus we have the central theme given to us as "seven times seven", indicating the absolute and final completeness with which God will judge this sinful world!

Now, of what is the number seven composed? What does it take to make a thing "complete"? The author of the Book of Revelation indicates this to us by the way in which he divides the number seven. When he breaks into a cycle of judgment, as he sometimes does, he always breaks that cycle into four and three, or three and four, depending upon whether it is viewed from man's angle or from God's. The number four, drawn from the "four corners of the earth", means "the physical world", and the number three means "the spiritual world", and these two, together, make "completeness".

Now, when you see that, you are in a position to see the tragedy of the number six, which is applied to man! You are more than your body, because you have a soul; and you are more than naked spirit, because you have a body. You are both of these together. And if you were all that God intended you to be, your number would be seven,—completeness! Perfection! But your number is not seven. When God totals us up, He finds not seven but six. Something is not there which should be there! Something which He entrusted to us at the beginning has been lost! And it is by the measure of that failure to come up to what we should be that we are judged.

THIS NUMBER, SIX, which stands for our failures, our sins, multiplies itself. Six becomes sixty, and sixty becomes six hundred,—and the crushing total of it is the number of the Beast, the prime Enemy of God, and the devourer of men,—six, and sixty, and six hundred!

Now you see, along with me, how this book is put together. It is written around a central theme and counter theme; the failure to live up to the perfection which God intended for man, and the dreadful, deadly power of that failure to curse human life, and to cast a blight upon the face of the living world; and along with that, fitting into it, integrating itself with it, the picture of what God did, and is still doing, to retrieve that failure, and to present a redeemed humanity before the throne of His mercy!

The Book of Revelation is the child of conflict,—the conflict between the Church and the world,—the Church which is the Fellowship of those whom God has saved through Jesus, and the world, which is the symbol of the sum-total of all the things in which mankind has failed, has disappointed God, and marred and marked life for destruction.

The conflict,—in so far as the writer of the Book of Revelation is concerned,—was very real. He was in the midst of it. Christians were under persecution. The writer, himself, had felt the power of the enemies of the Redeemed. The Church was in the catacombs. Every day the Christians were meeting the wild beasts in the arena, and the blood of the martyrs made red the manes of the lions.

But in the Book of Revelation the enemies of the Church are numbered three. This, in itself, is signifi-

cant, for here, again, the number is a symbol. The number three signifies spiritual. It does not mean that there are only three enemies of the Church; it means that the enemies of the Church find their real power and terror in spiritual things. It signifies that though the enemies of Christ may kill the bodies of the martyr Christians in the arena, that is not reason to fear them. Their real menace is their ability to kill the souls of men and women, while leaving their bodies alive. To kill the body was nothing: to kill the soul was death.

I spoke last week of these great enemies,—and remember, they are the measure of our own failures;—the first is Satan, the great Red Dragon of Chapter Twelve, who represents the total spirit of evil in mankind; and the second is the tyranny of pagan materialism over the minds and hearts of men, best visualized, perhaps, in the pagan State, demanding loyalty that a true man can give only to God; and the third is the Traitor-Church,—not the true Church, but the apostate Church,—those in the Church, who, for safety, or for wealth, or for ease, or for power, have sold themselves to the pagan world. These three, who are the total measure of our sins, array themselves against Jesus, the perfect Man,—Jesus, who by His perfection has taken away humanity's reproach, the One whose number is SEVEN!

AND SO THE STAGE IS SET for the final battle,—ARMAGEDDON!

But before I speak of the final battle, and give you what I think is the true interpretation of it, I must speak of another matter, namely that great section of Revelation which deals with the vision of the Fall of Babylon,—Chapters Seventeen and Eighteen. This is one of the most striking, yet one of the most difficult sections of the book. And I have not time to deal with it adequately, yet cannot leave it out. You will just have to take it as I give it to you, with the assurance that I have good reason for my interpretation.

This passage describes a sinful woman, arrayed in the finery and jewels which she has bought with her shame, clothed in scarlet, and seated upon a scarlet-covered beast, and drunken with the blood of the Saints.

The story goes on to describe, in some of the most picturesque language in the book, the iniquity of this woman, and her greediness, and how she directs the savage scarlet beast in his deeds of tyranny and of terror for her own gain. And she, and the beast, and those under their sway, make war upon the true Church with savage and relentless power.

Many commentators think that the scarlet-clad woman on the blood-red Beast is Imperial Rome, with which the Christians had such a desperate quarrel. And the first reading of the account gives color to that interpretation,—but I believe that it is not the true interpretation. The vision has a broader scope.

HERE, IN ANOTHER CYCLE, the writer is bringing before us a heighfened picture of the second and third great Enemies of the true Church, which we have met before. The scarlet beast is the power of the pagan world-order, of which Imperial Rome was but one passing phase. And the Scarlet Woman was the Apostate and Traitor Church! Here we have a pattern which repeats itself throughout history, and which may be applied in any age. The Traitor-Church sells herself to the pagan world, making herself rich and fat, and decking herself with jewels, forsaking the true road, the hard road, to God's eternal glory, and selling herself out for a handful of earthly gain.

Then what happens, when the Apostate, who has forsaken the heavenly vision and has sold herself for earthly gain, reaches the peak of her reward for her betrayal? Suddenly, and without warning, the Beast to whom she has sold herself, turns upon her, and rends her limb from limb! This pattern fits your life, as an individual, just as well as the life of the whole Church, if you have deserted some noble vision for unworthy motives.

So Judas Iscariot, having received the coveted thirty pieces of silver for the betrayal of Jesus, is rent by guilty storms of remorse and goes out and hangs himself.

SO, JERUSALEM, the Holy City, denying her heritage, delivers her Messiah to the pagan Roman Governor to be crucified, and in less than forty years is herself crucified and destroyed by pagan Rome.

So the individual Christian, having denied the vows of his baptism, and having for selfish or greedy pleasure brought his Master again to the cross, is eaten up and enmonstered by his own guilty sins!

So, the stage is set! So we approach the great climax of the book, the final, the inevitable battle between good and evil, between righteousness and sin,—**ARMAGEDDON!**

All the lines in the book have been working up, and up to this moment. All the little threads, all the seemingly meaningless touches, draw together, and the pattern of them becomes clearer and clearer, as we approach Armageddon!

From the beginning of the book we have had theme and counter-theme, judgment and salvation opposite each other. The tension mounts, grows higher with each recurring cycle. The picture grows clearer, is limned, delineated, and the final clash between the Beast and his legions, and the Son of Man is inevitable!

THE TIME ARRIVES! We have had foreshadowings of it,—distant glimpses,—incomplete fragments,—rapidly drawn sketches: now the thing itself! The forces of evil, beguiled by the spirits of their own filthiness, have gathered themselves to the battlefield! There they are, the monster-hatreds, the cruelties, the tragic misunderstandings, the failings, the wickedness of mankind in horrid ranks, thirsting for the blood of the Righteous! Then, as by the impatient snatching of a giant hand, the heavens are ripped asunder, and the Conquerer appears! The Son of Man, and the Son of God!

Now, the strange thing about this battle is that there is no battle! He appears there in the sky, and His enemies are defeated! "Out of Zion hath God appeared in perfect beauty!" When He is lifted up there on high, He is already the Conquerer! This, my friends, is a description of the Crucifixion of Jesus! Calvary was Armageddon!

Calvary was Armageddon! This, the climax of the book, suddenly reveals it in our eyes! And the light of it runs down like a shower of gold into every line, and every word, and every symbol in the book! The Book of Revelation is a symphony of word and sound and color, woven around this central picture of the Crucifixion of our Lord! And the pattern of it is repeated down the ages! Every time we break the Bread of His Body, and pour out the Wine of His Sac-

(Continued on page 9)

# EDITORIALS

## *Good Neighbors Cooperate*

We publish in this issue a report by George P. Howard of the Committee of Cooperation on religious conditions in South America. It is an illuminating report. Surely every thinking Christian, Protestant or Roman Catholic, desires to see our relations with our South and Central American neighbors, improve. Where there is distrust and lack of confidence, a good neighbor policy has little chance of bearing fruit. Protestantism and Roman Catholicism have lived as neighbors in this country since its days of colonization. There have been violent periods of strife and misunderstanding. But the overall picture is a fairly happy one. Surely today, with a world torn by strife, no one desires to see the old frictions of bygone religious feuds resurrected.

However we do feel, and feel very strongly, that our State Department should safeguard with zealous care the rights of our Protestant missions in the South American countries, since they have been granted the right to work there, by the governments of those countries. The Roman Church is not aiding the build up of the good neighbor policy, when she attacks the very fine work being done by the Protestant missions. The Roman Church has prospered in this country under absolute freedom of worship. She stands to gain more in South America, by the recognition of this fact, than by a hard and intolerant attitude toward Protestanism.

Maybe under God's guidance both Roman Catholics and Protestants will learn something from their brethren on the Continent of Europe, who under the scourge of Nazism have learned to cooperate. It is the only way out.

## *The Spirit of a People*

The siege of Leningrad has been lifted. The press flashes this bit of news across the world. There is a tremendous story back of that bit of news. If you wish to learn something of the Spirit of a people, we suggest that you get a copy of the "Siege of Leningrad by Boris Skomorovsky and E. G. Morris (E. P. Dutton & Co., publishers) and read what happened behind the ring of steel the Germans threw around Leningrad. You may be violently opposed to the Soviet philosophy of government. You may fear the power of the Soviets. But you will be thrilled by the valor of a people, who had the spirit to fight on, when everything pointed to hopeless defeat. They willed as a unit to win their way to victory.

There is a great lesson in the lifting of the siege of Leningrad. This people learned through the turmoil of battle to stand as a united people. As the writer says, "the Leningradsky were under no illusions as to the future. There was no feeling that the bitter time was over and normal life could begin, but with the breaking of the blockade there was a sudden surge of spirit and a certainty that the Fascists would be driven out of all Russia, just as they had been driven back in the Leningrad area. There was a deep knowledge that the free people of Leningrad had lighted a lamp to point the path of resistance to Fascism everywhere."

With that statement we agree. Christians profess to be free men in Christ. Christians can learn a great deal from the magnificent spirit of the besieged people of Leningrad. Cooperation; each person assuming his own share of the responsibility to fight the evil forces attacking; the carrying on of normal life activity, while the guns of the Satanic forces roar in the ears; a cheerfulness that could not be stamped out by the horror of indescribable scenes of death and destruction; and finally the will to win, which brought victory.

As Christians we must have the will to win Christ's victory. We must have the courage of our convictions that His way is the only way. We must learn what it means to cooperate with other groups in a real Christian spirit of a unified offensive, against the arrayed evil forces about us.

The spirit of a people who would not be defeated is the spirit of a people who have the will to win. Christians should have the will to win the kingdoms of this world for God and His Christ.

## *The Bishop-elect of South Carolina*

Congratulations are in order both to the Diocese of South Carolina, and to the Rev. Thomas N. Carruthers, the recipient of the highest honor the Diocese could bestow—its new bishop-elect. We do not know at this writing whether Dr. Carruthers has accepted. It is our sincere hope that he will accept.

Tom Carruthers will bring to the episcopate rare talents of leadership, and spiritual gifts of wise counselling. It was our privilege to have served with him in the Diocese of Texas and sit with him in two General Conventions. We are confident that if he accepts, the people of the Diocese of South Carolina will be ably led by a fine spiritual leader and a capable administrator.

# *Are Protestant Missions an Obstacle to the Good Neighbor Policy?*

By GEORGE P. HOWARD

Evangelist to Latin America working under the Committee of Cooperation in Latin America.

THIS WAS THE QUESTION I asked of leaders of thought in a recent trip through Chile, Argentina, Uruguay, Brazil, Peru, Bolivia, Colombia and Mexico. In hundreds of interviews I was able to discover that the best thought in Latin America ridicules any such idea. Dr. Casal Castel, a prominent Argentine educator and the leading Roman Catholic writer of that country, says in a written statement which he gave me: "I consider that the presence of Protestant missionaries and teachers who have come from the United States to my country, is the most effective expression of Good Neighborliness. It is the spiritual expression of American solidarity. When America shall have done away with all 'spiritual tariff walls' on that day the dream that we have had for the new world will have been fulfilled." He further adds that when we deprive others of their liberty, sooner or later we lose our own.

Dr. Ossorio y Gallardo, former ambassador from the Spanish Republic to Argentina, said to me: "As a Catholic I do not see that you as a Protestant have anything to do in South America. But as a liberal and as a man of democratic spirit, I shall fight to defend your right to preach your Gospel anywhere and everywhere." He said that only a small majority in Spain, and the same was true in most South American countries, were intelligent, sincere followers of the teachings of the Catholic Church. "All fascists in Argentina", he said, "are Catholic, and the fact that they fight freedom and democracy, proves clearly that they are the defenders of privilege rather than the followers of a faith."

Dr. Manuel Carlos Ferraz, President of the Supreme Court of the State of San Paulo, Brazil, said: "Protestantism has been a stimulus to Catholicism in my country. It has aroused that church from its sleep of centuries. When Catholicism was the State religion of Brazil and it had no competition, that church fell into a state of decadence."

Dr. Hugo Fernandez Artucio, a member of the Uruguayan House of Deputies, a prominent writer and discoverer of the Nazi net-work in Uruguay, said to me: "Protestant missionaries and teachers represent the spiritual America which Uruguayans love. . . The spirit of Catholic intolerance which is being reflected in the foreign policy of the United States at present, is very disturbing to us in Uruguay; we take it as a symptom of a dangerous leaning toward totalitarianism. There is evidently a clerical uprising in the world today and it would appear that it is gaining strength in the United States."

Dr. Ghioldi, writer, educator and editor of an important Buenos Aires daily, and a recent delegate from the Argentine Government to the United States to study educational problems, wrote to me as follows:

THE WORK ACCOMPLISHED by British and American missionaries has never created difficulties, nor stirred up trouble. Its very variety,—preaching, service in the interest of human welfare, a high type of recreational activity and sense of human solidarity,—all are looked upon with great sympathy by those of us who see in religion a force that tends to draw men together. As an educator, I cannot forget the valuable contribution which a Protestant educator made to the development of education in my country by introducing the Lancastarian method of teaching. The attitude of those who have questioned the value and legitimacy of Protestant missions reveals the fact that they are out of step with the times. Is not the world today struggling for religious freedom? Has not the world discovered with horror the consequences of a religious totalitarianism?"

"It were well for those who are over zealous in emphasizing the differences between Protestantism and Catholicism to remember that there is a common root which binds these two together. I refer to the Bible. In the presence of that book, jealousies and attitudes of intolerance ought to fade away."

I WILL SAY FURTHER: Many South Americans are alarmed at the policy of the United States which tends to reinforce the political power of the Catholic Church in South America, especially in those countries in which that church supports autocratic governments. The final result is the strengthening of dictatorship on our Continent."

"There is no hostility on my part toward Roman Catholics, but it must be remembered that in Latin America a priesthood predominates which has been trained in the tradition of Spain and Italy, which is very different from the Catholic tradition in other countries."

Ex-president Alessandri of Chile said to me in a personal letter: "I have no hesitation at all in declaring that as a result of a continuous and attentive observation of the work Protestantism realizes in my country, I give it my unstinted applause and recognize that it has always contributed to the progress of our country and the moral improvement of our people. Its schools, its philanthropic and social service activities, its propaganda and its teachings have always been inspired by the highest Christian principles and by the ethical doctrines of love and peace to all men."

Manuel Seoane, editor of Chile's most popular magazine, after a recent visit to the United States wrote a book with his impressions. He there remarks that he had noticed that the influence of the United States government was producing a return of Protestant missionaries from South America and encouraging the sending of Roman Catholic missionaries. "We resent", he said to me in a signed statement, "that an inquisitorial office established in any foreign office should decide whom we are to entertain as our guests and who should not enter our countries". Dr. Seoane is a Catholic with a sister who teaches in a Nun's school in this country.

Perhaps the attitude of the vast majority of Latin Americans could not be summed up better than by the statement of Dr. Luis Alberto Sanchez, a distinguished Peruvian publicist, who is at present lecturing at Michigan University, and who recently said:

FUNDAMENTALLY a believing people, though temporarily skeptical and consequently filled with uncertainty, Latin Americans need to find their way by looking up, by taking their bearings and examining different routes. My own experience has taught me that this slow and painful method, this wading through layers of patient routine, is the best way of getting at the essence of things. Let people from everywhere come to our countries; let them come each with his truth, his culture, his language, his religion. Here with us, they will be converted to what is ours in the measure to which what is ours is purified and amplified in contact with what is theirs. Our great weakness, I repeat, is that of living colonially and of being treated as colonials. We do not need liberators whose first word to us would be one learned in some foreign office, however generous or righteous that word might be. Let religious faith come to us without the trappings of monopoly and without the lubrication of imperial privilege. Faith is not created nor strengthened by external methods. It is an intimate process, an unsettling process, an eminently personal process. It is generated as the result of an irresistible necessity and it develops best in open spaces, in contact with other lives, other ideas, and above all, in contact with nature which though close to man is still so foreign to man."

"Let no government office, therefore, pretend to take us under its tutelage even in matters religious. Let them leave us free to determine at least our metaphysical destiny, since they have deprived us of the privilege of doing this in a physical sense. And may they believe us when we say that there are areas in individual and collective life where the worst prescription—is a prescription! And the problem we have been considering is a case in point."

* * *

## THE WORLD'S BOOK IN A WORLD AT WAR

(Contnued from page 4)

One of the interesting items in the story of their distribution has to do with the prison camps. Already over half a million copies, in thirty-four different languages, have been sent to these men, on both sides of the battle line, bringing comfort and hope to them in their dreary existence behind the barbed wire.

In most of the countries occupied by the Axis there is today a famine of Scriptures. In France, Belgium, Czechoslovakia, Poland, Hungary, Roumania, Italy, the printing of the Bible has almost entirely ceased,—due partly to the scarcity of paper, partly to the fact that Nazism is not concerned to encourage the circulation of the Bible. There is plenty of paper for printing "Mein Kampf", little or none for the Bible. The Scriptures in the European languages must be put at the disposal of the churches in these lands the moment the war is over. With shipments of food and medicine from America for weakened bodies must go also nourishment for impoverished spirits.

ANOTHER VAST GROUP for whom the Bible must be provided after the war is the Russian people. For nearly twenty years the Bible has not been printed in Russia. Will the new situation after the war afford an opportunity for the Bible in that great land? We cannot be sure, but there are grounds for hope. At least we can be prepared to take advantage of whatever opening may come. The American Bible Society is therefore today preparing plates for a new Russian Bible and is already printing parts of the Bible in the Russian tongue in an inexpensive form.

The peoples of Asia and Africa and the Islands of the Seas will also need our help in making the world's Book available to them. Think, for example, of China. There is good reason to believe that after the war China will present one of the greatest opportunities for Christian advance in many centuries. The "New Life Movement," which has been launched by those two great Christian statesmen, Generalissimo and Madame Chiang Kai-shek, as the pattern on which they hope that the new China may be built, is chiefly based on the New Testament. What the Bible meant to the American colonies in laying the moral and spiritual foundations of our own nation three centuries ago, the Bible may now mean to China in its rebirth to which we all look forward. The 450,000,000 Chinese will doubtless rapidly become a literate people. If at the same time the Bible becomes a living force in Chinese society, there will be solid foundations for its future development. In that process, we who know what the Bible has meant to our own national life should rejoice to have a part.

In one of the dispatches from Cairo earlier this month, describing the momentous meeting of President Roosevelt, Prime Minister Churchill and Generalissimo Chiang Kai-shek, a little incident was reported which is a vivid symbol of what the Bible means. In a cablegram from one of the American correspondents it was stated that Chiang Kai-shek arose early every morning, during his crowded days of intense activity in Egypt, in order to devote a half hour to Bible reading and to prayer. This incident recalls another event in the life of the Generalissimo some years ago. When he was kidnapped in 1936 and held a prisoner in Shensi the one privilege that he asked of his captors was that of being permitted to have a Bible for his daily use. What a thrilling testimony to the source of power which this great Chinese Christian finds in the Bible! And what an example to all of us who desire that our own lives should touch the depths of spiritual power!

* * *

## BOOK OF REVELATION

)Continued from page 6)

rifice upon the Holy Tables in our Churches, we remind ourselves, and reenact before our eyes, the story of His Triumph at Armageddon!

There, bringing Him to His Cross, was the corrupt and pagan State, arrogating to itself the powers and the loyalties which belong only to God; and there, betraying Him to the Roman Governor,—no,—forcing the Roman Governor's hand, was the High Priest of Israel, and the Jewish Sanhedrin,—**the Apostate Church,**—betraying its own Messiah for greed and jealous hatred! And,—God help us!,—there we stand, too, driving the nails into His hands, and the spear into His side by our sins!

There, there, on that battlefield, lifted high as if to split the heavens, there He is, upon the terrible cross,—the cross foreseen and accepted! And hanging there, between earth and Heaven, stained with His own precious Blood, He conquers them! He is the Conquering Jesus,—Victim and Victor,—Sacrifice and King!

* * *

**MUSIC IN THE RELIGIOUS GROWTH OF CHILDREN, by Elizabeth Shields. Abingdon-Cokesbury Press, Nashville, Tenn. 128 pages. $1.25.**

This was primarily written to be used as a course for a group desiring to study and discuss the title topic. However it might well serve for a teacher of a Sunday School class, especially for children under twelve, or for use by parents who are sensitive to the use that can be made of music in the religious training of their children. The principles to be followed are amply illustrated, in many cases with the actual music printed in the book. Miss Shields, a Presbyterian, has been a pioneer in the religious education of young children. F. J. Warnicke.

# Diocesan Conventions

### MICHIGAN HOLDS 111TH ANNUAL MEETING

Detroit, Mich., Jan. 27—The Diocese of Michigan emerged from its One Hundred and Eleventh Annual Convention about an hour ago, and for sheer good humor and honest attempts to find common grounds of agreement, this Convention never was excelled. The official count has not yet been taken, but the great majority of the 120 parishes and missions were represented, and the auditorium of St. Paul's Cathedral fairly bulged with clergy and lay delegates.

Probably the most important action of the Convention was the approval of the request of the Rt. Rev. Frank W. Creighton, D. D., for a Coadjutor for the reason of extent of diocesan work. Application will at once be made to all Bishops and Standing Committees of the Church for their approval, and it is probable that a special Convention of the diocese will be called in May for the election.

The Executive Council of the diocese through the Rev. Irwin C. Johnson, vice-president, presented a report which included a greatly increased Missionary Extension budget amounting to $117,799, including $35,000 for the General Church. The Convention adopted this budget and also ratified the Diocesan Assessment of $24,078. The increased budget was made possible because of the many increases in pledges from the parishes and missions, impetus for which was provided by the Diocesan Department of Promotion in an intensive program of education throughout the Convocations in the diocese last fall.

#### Changes in Canons

Changes in the Canons included the addition of a new section in the Canon, "Of the Vestry," providing for the limitation and control of parish indebtedness; the lowering of the age of voters in parish meetings from 21 to 18; and a new Canon, "Of Mariners' Church of Detroit and the Detroit Episcopal City Mission", which will make possible the revamping and re-organization of this important work on a more solid and business-like basis.

Five Organized Missions, having incorporated as parishes during the past year, sought admisson to union with the Convention and were accepted: St. Cyprian's, Detroit, organized 1920; St. Mark's, Detroit, organized 1928; St. John's, Plymouth, organized 1912; St. Hilda's, River Rouge, organized 1897; and St. John's, Wayne, organized 1901. In order to become parishes, these missions relinquished financial aid from the diocese. Four of these new parishes begin their corporate life debt-free, having been assisted in varying degree by the diocese to do so, and one of the four, St. Mark's, completed the payment of the indebtedness through a Gift Bond Drive.

The committee on the Bishop Page Memorial, provided for at the last Convention, presented a report which was received with interest, but the Convention could not agree on the project proposed so the committee was continued and is seeking advice as to projects in which the people of the Diocese would be interested.

Another matter referred to the next Convention is a plan for "internship" of clergy coming out of Seminaries, in order that their preparation for the Ministry may be more complete.

The annual Convention Dinner was held at Huyler's "Concourse" in the Fisher Building in Detroit. The capacity of this dining room is normally 500, and plans were originally made to accept that number of reservations and then stop. However, immediately the announcement was made that the speaker was to be Hon. the Rev. John D. Bodger, Diocesan Chaplain to the Bishop of New Guinea and sub-dean of the Cathedral there, requests for tickets came in by the dozens and it was necessary to close reservations early in the morning two full days before the Convention. Scores were unable to gain admission, although the "Concourse" authorities managed to stretch their capacity to the 600 mark.

An address was also made at the dinner by Prof. Philip B. Sullivan, formerly of St. Joseph's Church, Detroit, who was for many years an instructor in St. John's University, Shanghai, and who was recently repatriated and returned to this country on the "Gripsholm".

#### W. A. Convention

Concurrently with the Convention was held the 12th Annual Convention of the Woman's Aux., which met in joint session with the Convention at the opening service in St. Paul's Cathedral on January 27 to hear the annual address of Bishop Creighton.

The women then adjourned to the Central Y. W. C. A. for their own program. The special speaker that afternoon was Mrs. Charles E. Griffith, of the Diocese of Newark, a past member of the National Executive Board, and program chairman for the Triennial Meeting last October in Cleveland.

Sessions of both Conventions continue through Thursday morning, those of the Women taking the form of panel discussions under the supervision of Mrs. A. DeLong Thomas, of Dearborn, on the following subjects: College Work, Rural Work, Women in Industry, Educational Problems, Problems of Juvenile Delinquency, and Race Relations.

### 160TH CONVENTION MEETS IN MARYLAND

Baltimore, Md.—A warm, spring-like day greeted the members of the 160th annual Convention of the Diocese of Maryland. Usually a snow or sleet storm is on the weather man's calendar, but 1944 was different and a temperature of 70 in January, for Maryland, is quite unique.

In his address to the Convention, Bishop Powell stressed the importance of training our youth of today to be leaders of tomorrow. "When one looks at the world picture and sees what men will do as a result of their training, notably demonstrated in the action of Nazi youth, there can be no question in any fair mind as to the surpassing importance of right training of our children. The public system give little, if any, place to religious training. We are seeing the results . . . If our children do not know, we must not blame the system but only ourselves for not having thought the problem through . . . Recently, a notable example of the realization of the need for religious instruction has been set by one of the great preparatory schools of this Nation-McDonough. The able and far-seeing statesman-educator who presides over its destiny has set aside a definite period each week for religious instruction and has asked the Churches in this area to be responsible for the training of their own children."

Miss Janet Ward, new principal of Hannah More Academy, and Dr. Vernon Brown Kellett, new Headmaster of St. James School—Maryland's diocesan schools for girls and boys, were introduced to the Convention and both made excellent reports on the progress of the schools.

At the close of the Convention session, the annual meeting of the Corporation for the Relief of Widows and Children of the Clergy of the P. E. Church in Maryland was held and the Rev. William O. Smith, Jr., D. D., was elected Vice-President and Agent to fill the vacancy created by the recent death of the Rev. Benjamin B. Lovett, D. D.

* * *

### LOUISIANA HOLDS 106TH CONVENTION

#### Large Attendance, Spirit of Harmony

New Orleans, La.—The 106th annual convention of the Diocese of Louisiana held at Christ Church Cathedral, Jan. 26-27, was noteworthy for the large attendance and for the spirit of harmony and enthusiasm displayed in its willingness to keep step with the enlarged program of the National Church. Bishop Jackson presided at all meetings, with Bishop Morris, retired, present. Financial reports showed that every parish and mission in the diocese had paid both its convention assessment and program expectancy in full. Convention adopted a budget of $51,275 for 1944, $17,810 of which is for the Convention Fund and $33,465 the program budget, out of which $10,000 is to go to the National Council. The grant to the National Council was increased, and including the gift of $1,000 from the Auxiliary, Louisiana will give $11,000 in 1944 compared to $9,000 in 1943. The new constitution passed its final reading and is now in force. Convention approved a long range program for greater support of Church institutions, and will cooperate in raising funds for a new building at All Saints', Vicksburg, for a new building at the Gaudet School in New Orleans, for a site for new Negro work in Baton Rouge, and for other objectives. A special committee was appointed by Bishop Jackson, all laymen to cooperate with the presiding Bishop's Committee on Laymen's Work. Plans were approved for recognition of the anniversary of the Rt. Rev. Leonidas M. Polk, first bishop of the diocese, and Lieu-

tenant-General in the Confederate Army.

Noted as one of the great military leaders of the Confederacy, and known as the "Fighting Bishop," Bishop Polk was killed in battle during the Atlanta campaign in 1864, and buried in St. Paul's Churchyard, Augusta, Georgia, as it was then impossible to bring his remains to Louisiana. Plans provide for suitable markers on the public highway in Lafourche Parish, La., near his old home, long since destroyed by fire; a dignified if modest monument to be erected in St. John's Churchyard, Thibodaux, Louisiana, his home Church and of which he was a communicant, and the publishing of a book, now in course of preparation, telling of his notable contribution to both Church and State. Further plans contemplate the bringing of his remains and those of Mrs. Polk from Georgia, provided the consent of the many parties at interest can be obtained, including the heirs and the vestry of St. Paul's. Preliminary consents have already been obtained, since evidence exists that the interment in Augusta was considered as temporary and necessary because of the battling Armies between Georgia and Louisiana at the time, and that it should exist only until Louisiana could claim its own. Reinterment is to be made in the Cathedral in New Orleans, with appropriate and dignified ceremony. It is hoped that all these things can be done during the current year.

* * *

### DIOCESE OF DALLAS

Dallas, Tex.—The 49th Annual Convention of the Diocees of Dallas met at Christ Church, January 27th. The Bishop's address was a powerful call to wider service in the Kingdom of God, and urged escape from the thraldom of minimum quotas. "A great new opportunity is being offered the church in this area for expansion, due to war plants and the huge number of men in military establishments. We must take advantage of this." Pleasing factors in the address were the report of much larger numbers of persons confirmed during the year, the large decrease of parochial debts, and the freedom of a number of parishes from encumbrances.

A budget allowing for additional missionary work in the diocese was adopted. Much interest was shown in the report of the Army and Navy Commission, and gratifying reports were heard of the work of the church in parishes where there are Army Camps in the vicinity. One unique ministry is that of caring for the housing and church interests of families visiting wounded and sick men in Ashburn Military Hospital in McKinney, Texas. Church people have provided fitting accompaniments for several weddings of patients in addition to other kindnesses. At Mineral Wells a great work is being done for men who are taken to this camp from civilian life and pass through a hard period of adjustment.

A motion calling for a one-day convention was carried unanimously and will go into effect next year provided the Woman's Auxiliary concurs.

A number of new clergy were welcomed into the diocesan family.

* * *

### BRO. OF ST. ANDREW APPOINTS NEW FIELD DIRECTOR

Washington, D. C.—The Brotherhood of St. Andrew announces the appointment of William Ross Baley, Jr., of St. James, Langhorne, Pa., as Field Secretary. Mr. Baley is particularly well qualified for this position having been director of a Senior Chapter of the Brotherhood and counsellor of a Junior Chapter, as well as having served as an officer of the Pennsylvania Diocesan Assembly. As a member of the Extension Committee of the Assembly he has had much experience in the organization of new chapters.

He is a vestryman and lay reader, and has served as Field Commissioner of the Boy Scouts of America. This past summer he cooperated with the Rev. Waldo D. Parker in holding services at Camp Jamaica, Tullytown, Pa., where were encamped some 300 Jamaicans brought to Pennsylvania as farm workers. He is married and has three children.

Mr. Baley is now visiting active Brotherhood groups in the Army Camps, as well as civilian chapters along the East Coast.

### BISHOP-ELECT DUN'S CONSECRATION ARRANGED

Washington, D. C.—The consecration of Dr. Angus Dun as bishop of Washington will take place in the Washington Cathedral April 19, at 10 A. M. The Archbishop of York is expected to be present. Bishop Sherrill will preach the sermon.

### LAST DEBT OF HOLY CROSS CHURCH IS PAID

Sanford, Fla.—Holy Cross Church entered the New Year completely free of all indebtedness, the Rev. Frank Pulley stated today. He announced in the parish bulletin for Christmas Eve that a further contribution to the Chase Memorial Trust Fund on December 23 had removed the last indebtedness of $4,460 which was in the form of a mortgage on the Rectory.

The announcement recalled that during 1942 the debt of $10,550 on the Church had been cleared. Within less than two years a total of $15,010 indebtedness has been removed. The congregation raised slightly less than one-third of this, and the larger part consisted of contributions to the Memorial Trust Fund, in memory of Sydney O. Chase and Mrs. Laura D. Chase, given by their sons, Messrs. Randall Chase, Sydney O. Chase, Jr., and Franklin W. Chase. Included in the gifts for the removal of the church debt last year was a substantial sum also from Joshua C. Chase of Winter Park.

At the Annual Parish Meeting on January 12, the Rectory mortgage was burned. Bishop William H. Moreland, formerly Bishop of California, was the principal speaker.

* * *

### ANNUAL MEETING

#### Bishops Tsu and Roberts Led Conference and W. A. Annual Meeting

Boston, Mass.—Heroism of the Christians in Free and Occupied China were presented by Bishop Y. Y. Tsu of Kwei Yang and Yunnan and Bishop William Payne Roberts of Shanghai when the 24th annual meeting of the Massachusetts Church Service League on January 12 drew a large attendance of men, women and young people for all-day sessions. After the opening service of Holy Communion in the Cathedral Church of St. Paul, Bishop Tsu led a conference for clergy and laymen in the Cathedral Undercroft. The women of the diocese will hold their annual Woman's Auxiliary meeting in New England Mutual Hall with Bishop W. Blair Roberts of South Dakota as the speaker. Bishop Tsu and Bishop Roberts of Shanghai addressed the mass meeting in New England Mutual Hall at 2 P. M., and Bishop Tsu spoke again in the youth rally in the Cathedral Undercroft in the evening.

Business is always subordinated to the missionary objectives of these meetings and the necessary reports and elections were brief at the afternoon session. The Men's and Women's Divisions reported through their leaders: Dr. Frederick W. Holmes and Miss Elise G. Dexter. Bishop Henry Knox Sherrill presided at all meetings except for the women. The enthusiasm of the annual Church Service League meeting is perhaps peculiar to Massachusetts where it promotes one of the most constructive occasions for clergy and laity in the entire twelvemonth.

* * *

### DIO. OF LOUISIANA REPORTS GROWTH

New Orleans, La.—In reporting growth and progress in the Diocese of Louisiana, Bishop John Long Jackson revealed the fact that there were 524 persons confirmed and received during 1943. Of these 257 were children, 242 adults, and 25 were received from the Roman Catholic Church. Included in the total are 36 men in the armed services who were presented by camp chaplains and clergy of the diocese.

Bishop Jackson rejoices also in the fact that "Nearly every church in the diocese is meeting both its privilege of sharing in the support of our diocesan and national missionary work and its duty in paying the Convention assessment."

New Orleans, La.—**Trinity Record**, monthly magazine of Trinity Church, New Orleans, completed its 50th year of continuous publication with its issue of November, 1943. Volume forty-nine closed with that issue, finishing an uninterrupted half century of publication. Warren Kearny, secretary of the Standing Committee of the diocese, and member of the National Council, has been the editor since the first number published in November, 1895.

Speaking of the lack of rapid transportation in much of China, and the large amount of pedestrian traffic, the Rev. Newton Chiang, now in the United States, remarked, "In China we have patience—travel slowly—enjoy life."

* * *

### ARRIVES IN LIBERIA

New York, N. Y.—The Rev. Charles R. Matlock has arrived safely in Liberia, a cable from Bishop Leopold Kroll informs the National Council. Mr. Matlock had a long journey by air and water, and is now ready to take up his work. He is the second white priest in the entire district, and his work is expected to be of the greatest value in aiding both the Bishop and the Rev. Packard L. Okie in their many responsibilities.

# Dean Pardue Consecrated

Pittsburgh, Pa.—In the presence of a dozen bishops, many other Church dignataries and a congregation that packed Trinity Cathedral, Dean Austin Pardue was consecrated the fourth bishop of Pittsburgh on St. Paul's Day. Bishop Alexander Mann, retired bishop of Pittsburgh, and Bishop Frank A. McElwain, retired bishop of Minnesota, presented Dr. Pardue for consecration. The Presiding Bishop was chief consecrator. Witnessing the ceremony from pews reserved for them in the front of the Cathedral were the new bishop's wife, their two children, and his mother, Mrs. Harry A. Pardue, of Chicago.

Trinity's auditorium, seating 1,500, was filled before time for the service to begin. Many stood throughout the ceremony, and many more turned away. The bishop-elect was attended by the Rev. Dr. Harold K. Bowen, of Evanston, Ill., and the Rev. Dr. Arthur B. Kinsolving, rector of Calvary, Pittsburgh. The Epistle was read by Bishop Arthur R. McKinstry of Delaware, taking the place of Bishop Frederick G. Budlong of Connecticut, former rector of the Church of the Ascension, Pittsburgh, who was unable to be present. The Gospel was read by Bishop Benjamin F. P. Ivins of Milwaukee. The sermon was preached by Suffragen Bishop Granville G. Bennett of Rhode Island, who took as his text a sentence from the Consecration Service: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not."

Co-consecrators with the Presiding Bishop were Bishop Cameron J. Davis of Western New York, and Bishop Howard Brinker of Nebraska. Bishop Davis was almost prevented from taking his part in the service by the press of the overflow crowd. Arriving late, Bishop Davis was unable to force his way through the crowds which blocked both entrances to the Cathedral. It was only after policemen on duty learned of his identity that he was able to gain entrance.

Also taking part in the service were Bishops Keeler of Minnesota, E. Pinckney Wroth, Harrisburg, Beverley D. Tucker, Ohio. In the procession were Bishop Benjamin, Russian Orthodox Church, Bishop Malcahanez, Greek Orthodox Church; Bishop John Z. Jasinski, Polish National Church; Rabbi Benjamin Lichter and Rabbi Herman Hailperin, Jewish congregations, as well as representatives of the Church Federation and the various other Churches of Pittsburgh and vicinity.

Following the consecration a luncheon was given in Bishop Pardue's honor in the William Penn Hotel. Present were those who had been in the procession.

Bishop Pardue, former dean of St. Paul's Cathedral, Buffalo, was preceded by three other bishops in the Pittsburgh diocese, all of them consecrated on January 25, the Feast of the Conversion of St. Paul.

### MID-WINTER REUNION OF ASSOCIATE ALUMNI: G. T. S.

New York, N. Y.—A large number of alumni of the General Theological Seminary assembled in Chelsea Square on January 19. for the annual mid-winter reunion Two lectures were given in the afternoon in Seabury Auditorium, the first by the Rev. Dr. Marshall Bowyer Stewart on "The interaction of Liturgy and Dogma", and the second by the Rev. Dr. Donald Fraser Forrester on "The Word of the Lord and the World to Come." Tea was served after the lectures.

The chapel was filled at six o'clock for Evensong. At 6:30 the alumni dinner was held in Hoffman Hall. The speakers were the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the Seminary; the Rev. Lt. Col. Harry Lee Virden, assistant to the Chief of Chaplains in the Army of the United States, and the Rev. Hollis Smith, who returned recently from China on the Gripsholm after two years in a Japanese prison camp.

### BISHOP STRIDER HOLDS MISSION

Richmond, Va.—A very successful Preaching Mission has just been concluded in Richmond January 23-28. It was conducted by the Rt. Rev. R. E. L. Strider, bishop of WeWst Virginia. His theme for the night services was Christian Worship and for the morning, at 11 A. M., Thoughts on Personal Religion and celebration of the Holy Communion each morning. All Episcopal churches of the city cooperated, the different choirs furnishing the music. Attendance throughout the mission was good, and all who heard Bishop Strider felt that a real opportunity and privilege had been afforded them.

### STUDENTS SEND CHRISTMAS OFFERING

New York, N. Y.—The Student Branch of the Woman's Auxiliary at the Episcopal Student Center, Louisiana State University, Baton Rouge, Louisiana, took a special offering at Christmas to be sent to the National Council designated specifically for Church work in China.

The remittance has just reached the Treasurer of National Council, and will be used as designated.

### REV. THOMAS N. CARRUTHERS ELECTED BISHOP OF SOUTH CAROLINA

The Rev. Thomas Neely Carruthers,, D. D., rector of Christ Church, Nashville, Tenn., was elected 10th Bishop of South Carolina on the third ballot at a special convention meeting in St. John's Church, Florence, S. C., on January 18th.

The Rev. Mr. Carruthers has been rector of Christ Church, Nashville, Tenn., since 1938. Forty-three years old, he was born in Collierville, Tenn., the son of Thomas Neely Carruthers and Linnie Louise Hunter Carruthers. He was educated in the schools of Collierville, attended the University of the South from which he received the B. A. degree in 1921, the B. D. in 1929, and the D. D. degree in 1940. He also holds the M. A. degree from Princeton University. Bishop Maxon of Tennessee ordained him deacon in 1925 and in 1926 the late Bishop Gailor ordained him to the priesthood.

Former restorships include St. Peter's Church, Columbia, Tenn., and Trinity Church, Houston, Tex.

# Six Missionaries Appointed

**To Take Work Outside Continental United States**

New York.—Announcement of the appointment of six new missionaries for work outside of continental United States is made by the Overseas Department of the National Council. All have accepted their appointments and will go to their fields at designated times.

**The Rev. George F. Packard,** rector of Epiphany, Baltimore, will go to the Panama Canal Zone. He will probably work at Christ Church, Colon, and looks forward in the future, to starting work in Colombia, which is within the Missionary District of the Panama Canal Zone. He hopes to be able to fly to his field the latter part of February. He is 32 years old, ordained to the diaconate in 1937 and to the priesthood a year later, and prior to accepting the call to Epiphany in 1938, he had been a diocesan missionary in Garrett County, Maryland. He is a graduate of Johns Hopkins University and the Virginia Seminary.

**The Rev. John M. Balcom,** rector of Epiphany, Walpole, Mass., will work at Fort Yukon, Alaska, and it is believed that he can get to his field in the very near future. He is 25 years old, a graduate of Massachusetts State College and the Episcopal Theological School, Cambridge, and has worked in Alaska as a volunteer during a summer vacation.

**The Rev. Ralph K. Webster** is appointed for work in the Missionary District of Puerto Rico, and expects to reach the field during June or July. At present he is at Christ School, Arden, N. C., teaching and studying administration in the agricultural school. He is 25 years old, graduate of Hobart and the General Seminary, with special study at Cornell along the lines of agriculture. He was ordained deacon and priest in 1943, and was curate at Christ Church, Corning, N. Y., before going to Arden.

**Benjamin F. Axelroad, Jr.,** has volunteered for service in Southern Brazil following his graduation from the Virginia Seminary, and his ordination, which is expected to take place next June. Due to transportation difficulties it is not possible to set a date for his arrival in the field. He is 22 years old, was acolyte and lay reader at his home parish, Holy Cross, Miami, Florida, and has done student work while in Seminary at Epiphany, Washington, under the Rev. Dr. Charles W. Sheerin. He is a graduate of the University of Miami.

**The Rev. Edward Mason Turner,** who was ordained deacon last May, will go to Alaska upon completion of his studies at Nashotah House during this year. Mr. Turner's home is in Alaska and he is eager to return for work in that field. He is 25 years old, attended High School at Anchorage and Carroll College.

A sixth missionary appointment is that of **Mr. Denis Smith,** a former Church Army Chaplain who has served as a lay evangelist in Hawaii, and later

studied in England looking toward ordination and further service in Hawaii as a missionary priest. He has been engaged in religious work since 1930, and his return to Hawaii will be governed by transportation facilities. The intention is to have him report for work as soon as he can reach the Islands. He is a native of Yorkshire, England, 31 years old, educated at St. Martin's Boy's School, Dover, Pettit's Commercial College, Dover, the Church Army Training College, London, and Brotherhood of St. Paul, Barton, England.

### THE REV. C. O. FARRAR
### An Appreciation

Newton, Mass.—When the Rev. Charles O. Farrar leaves to take his new post at St. John's, Jacksonville, Florida, after the turn of the year, his going will be a loss not only to the Parish of St. Paul, in Newton Highlands, but to the Diocese of Massachusetts as well.

As a former vestryman and warden for twelve years, I have always had the deepest respect for Mr. Farrar's churchmanship and the dignity and inspiration of the church services. But looking back over these years of close association, I am impressed anew with the breadth of his influence and the record of his accomplishment both in the parish and the community during a period of nearly twenty years.

His Children's Corner program may be remembered by those who read of it in The Church Militant several years ago, but how many know of the Boys' Club he inaugurated? Starting with a small group who had no organized activity, this work developed into a city-wide athletic association of football and baseball teams, with Mr. Farrar as the guest of honor at a municipal banquet at the season's end. We are all well acquainted with the standard technique of the Every Member Canvass, but is it so well known that the United Canvass, in which churches of all denominations participate on canvass day, originated in Newton under Mr. Farrar's direction, the idea spreading to many other sections of the country?

His organizing of the Newton Hospital, his service on the city's Board of Old Age Assistance, and Committee of Service to Newton Servicemen, his active participation in the local group of Players, started during the depression, are a few examples of Mr. Farrar's versatility.

In any undertaking Mr. Farrar sets his sights high, and although he has sometimes faced indifference or active opposition, his standards were never lowered.

Whether his friends and parishioners call him the Rector, the Dominie, the Padre, Reverend, Charles, Father Farrar, or Uncle Charlie, they will think of him often in his new parish with love and affection.

Ennesy Leonard.

* * *

### BISHOP COADJUTOR OF PUERTO RICO CONSECRATED

Santurce, P. R.—At an impressive service in Spanish and English, Charles Francis Boynton was consecrated Bishop Coadjutor of the Church in Puerto Rico, at St. John's Cathedral, Santurce, January 2. The sermon by the Rt. Rev. Wallace J. Gardner, New Jersey, was in English. At the close of the sermon, Bishop Gardner emphasized the duties and the pitfalls of the office of Bishop of the Church. "Be a father to your clergy," Bishop Gardner said. "Remember always that you are the center and the ONE to whom all your flock may turn when they need help." Dr. Gardner mentioned that he had known the Bishop-elect over many years, and that their lives and the lives of their families had crossed so often that they were almost as one family.

Bishop Charles B. Colmore was designated by the Presiding Bishop to serve as chief Consecrator. Co-consecrators were the Rt. Rev. Benjamin F. P. Ivins, Milwaukee. Bishop Gardner, and Bishop Spence Burton, of the English Diocese of Nassau. Attending Presbyters were the Rev. Messrs. John Levo, Frederiksted, St. Croix, Virgin Islands, and Lorenzo Alvarez, Mayaguez.

At the close of the service, Bishop Boynton, wearing cope and mitre and holding his Pastoral Staff, blessed the congregation. The a cappella choir of St. Andrew's Mission, Mayaguez, sang the Missa Marialis setting to the Eucharist, as well as several anthems during the service.

Other officials at the ceremony were: the Rev. Canon Bruce Reddish, Chaplain to the Consecrator; the Rev. Reus Garcia, reader of the Litany; tne Rev. Villafane, Deputy Registrar; the Rev.


**AGENTS WANTED**

We need 500 Christian workers to sell our splendid religious line of everyday greeting cards, pencils, stationery, novelties, sacred music, song books, plaques, mottos, Bibles, books and religious merchandise. Good Commission. Send for our large free catalog.

THE BOONE PUBLISHING CO.
P. O. Box 200 Des Moines, Iowa



*Announcing*

The Presiding Bishop's Book for Lent, 1944

**THIS CREATED WORLD**

By Theodore Parker Ferris

This stimulating book for the Easter season is based on the following propositions: 1. How a man behaves depends to a large degree on what he believes. 2. Christianity is, among other things, basic information about life and the world. 3. The Church must continually revise its information on the basis of its present experience. 4. It is urgent that men "make sense" of their world. From these the author shows what Christianity, the Church and the individual can do toward making the world "make sense." It is admirably suitable for group discussion among young people and adults. $1.50

**PRAYERS OF THE SPIRIT**

By JOHN WALLACE SUTER

One hundred prayers for personal or corporate devotion, arranged under ten topical headings for the handy use of the minister or laymen who wants a pocket-sized book of new prayers appropriate for these times will find his need supplied in this book. Dr. Suter is editor of **The Book of English Collects** and Custodian of the Book of Common Prayer. $1.00

**THE ALTAR AND THE WORLD**

By BERNARD IDDINGS BELL

In this book on worship Dr. Bell shows how the Liturgy of the Christian Church can lead men into a fellowship whose members in their daily lives creatively approach the problem of a world in chaos. There are fourteen chapter headings, including The Liturgy, The Offertory, The Great Intercession, The Sanctus and The Thanksgiving. $1.50

HARPER & BROTHERS, Publishers

49 E. 33d St., New York 16, N. Y.

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 30 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

WANTED, REFINED LADY TO KEEP house and take care of middleaged man. Home, oilburning heat, electrical equipments, hot water summer and winter hookup. Located on highway near Baptist, Episcopal, and Methodist churches. References exchanged. E. M. New, Saluda, Va.

**DOMESTIC HELP WANTED**

HOUSEKEEPER—LADY TO DO PLAIN cooking and general housework for small family. Good wages. Seashore during summer. Phone Chestnut 8050, or write 2611 N. Powhatan Street, Arlington, Va.

HOUSEKEEPER-COMPANION FOR ELderly lady in her own home. Must be around sixty, of good disposition, efficient, refined. Cooking for the two. State terms desired, Miss F. B. Duval, 307 Letcher Avenue, Lexington, Va.

EXPERIENCED TEACHER AND MAtron wishes position. Address Miss Smith, 1817 West Grace Street, Richmond, Virginia.

## *DEATHS*

**LT. COMDR. SWEPSON EARLE**

"The passing" of LT. COMDR. SWEPSON EARLE, November 15, 1943, has saddened many hearts. Grant him, O Lord, eternal rest and let Light perpetual shine upon him. Swepson Earle, son of the late William Brundidge Earle of Queen Anne's County, Maryland, inherited much from Virginia. His mother was Louisa Stubbs from Norfolk, a girl of seventeen when the Civil War began, who spent her youthful years working for the South. Simon Stubbs, Swepson's grandfather, was Mayor of Norfolk during the war. Lt. Comdr. Earle when a boy attended the Church School, and a member of the choir St. Paul's, Centreville, Maryland. At that time the late Rev. James A. Mitchell was the beloved rector. Swepson Earle was the author two books, of which "The Chesapeake Bay Country," is the better known.

Ward DeBeck, Master of Ceremonies; the Canons John Swinson, Julio Garrett and Aristides Villafane, readers of the testimonials; the Rev. Messrs. Hubert Pigott, J. Pastor Ruiz, Lauro Pauza, Ramon Cortez, and Ramon Quinones, bearers of the Episcopal vestments and instruments; Chaplain E. R. Shannon, Lieutenant U. S. N. R., and Mr. George Kretzinger, flag bearers; the

The Pectoral Cross presented to the new bishop coadjutor was the gift of Bishop Colmore, and was one presented to Bishop Colmore at his consecration 30 years ago.

The Episcopal Ring and the Pastoral Staff were the gifts of his friends and family. Most of the vestments were made by hand by his wife in preparation for the ceremony.

A reception for the new Bishop and his family was held at the Guild Hall of the Cathedral Sunday afternoon and the visiting Bishops were also on hand to meet the guests.

* * *

**DEAN BODGER SPEAKS AT MISSIONARY MEETING**

Albany, N. Y.—The Rev. John Dewhurst Bodger, missionary from New Guinea, visited Albany on January 14 and spoke to a large gathering of people, representing not only our own Church but many other non-Roman churches of the Albany area. Although there was little time to plan for his stop in Albany, Archdeacon Hastings and his committee informed all rectors and pastors, and the response was unusual, with an enthusiastic and impressive missionary meeting resulting. The service was held in the Cathedral of All Saints and the great edifice was filled with sympathetic listeners.


**BRUGLER HOUSE**

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

R. P. KENT, Secy.
281 Fourth Ave., New York, N. Y.

Headquarters for

GARDEN and FIELD SEEDS

FLOWER SEEDS, BULBS, Etc.

Write for free copy of

1944 CATALOG

T. W. WOOD & SONS

Richmond, Va.

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

*Lloyd's of Richmond*

**BETTER PERMANENTS**

Given Easier and Safer with Remote Control Machine

AIR CONDITIONED

209 North Seventh 7-0769

Richmond, Va.

For those who use only a few checks each month, a Special Checking Account is most helpful. There are no service charges; no minimum balance requirements; your only cost is a dollar for

**MERCHANTS**
**k of Richmond**

H. Hiter Harris
President
rplus, $6,000,000
lt Insurance Corporation.

## PERSONAL NOTES

(Continued from page 2)

tenens while Chaplain Bayne is in the Navy. He hopes to begin a parochial ministry in the West in the mall of 1944.

## DEATHS

### Rev. William Edward Callendar

The Rev. William Edward Callendar, retired, died when being taken to a Norfolk Hospital, on January 26.

A son of the late John Robert and Marion Kerr Callendar, Chaplain Callendar was born in Edinburgh, Scotland, December 10, 1865. He attended school at Huntley House, Birckenhead, England, and from there went to Liverpool College.

In 1896, Chaplain Callendar, who was engaged in the cotton business, made a business trip to the United States from England. He decided to remain in this country and in a few years married Miss Estelle Hudgins, daughter of Captain and Mrs. W E. Hudgins of Norfolk. Having been interested in Church work while in Liverpool, he decided to enter the Ministry and in 1902 was ordained to the diaconate by Bishop Cheshire of North Carolina. Bishop Capers of South Carolina ordained him to the priesthood in 1904. In South Carolina he was rector of Christ Church, Florence, acting Chaplain of the Coast Artillery, U. S. A., at Fort Moultrie and Chaplain of the Naval Reserve.

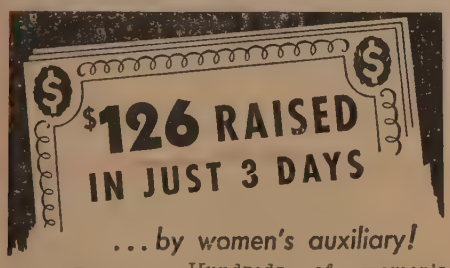
In 1915 Chaplain Callendar became Rector of St. Peter's, Norfolk, and again in 1930. He retired from the active ministry in 1934.

Commissioned a Captain in the 111th Field Artillery, he was retired as Major in 1931.

Among his many activities in Norfolk, Chaplain Callendar was his work as Chaplain to the United States Public Health Hospital and the Norfolk Welfare Center. He was a member of many civic organizations.

In addition to his wife Chaplain Callendar is survived by two married daughters, six grandchildren, and a sister in Scotland.

The funeral was held Friday, November 28, in old St. Paul's Church, Norfolk, with the Rev. Moultrie Guerry, the Rev. Geo. P. Gunn, and Bishop Brown conducting the service.


... by women's auxiliary!

Hundreds of women's Sunday School classes, church auxiliaries are RAISING LARGE FUNDS selling my exclusive household item, the "Fluff-Duster." Every woman wants it for brushing down walls and ceilings. Sturdy chenille. Washes wonderfully. WILL LAST MANY YEARS. You have **no sales competition.** Sells-on-sight for 99c. Costs you 74c. Nets your treasury the customary Gillmore profit of 25c.-on-every-dollar since I pay shipping costs. Send no money. Just mail coupon NOW for Trial Carton of 6 to sell your own members on special "PAY-THE-PROFIT" GUARANTEE explained on coupon.

**Your Treasury Profit is GUARANTEED**

**ROBERT GILLMORE GILLMORE**

**ROBERT GILLMORE GILLMORE**
**104 Crestmont St., Reading, Pa.**

Mr. Gillmore: We're willing to try the "Fluffy-Duster" as a fund-raiser. Mail trial carton of 6 without deposit. If they do not sell quickly, easily, we'll ship them back COLLECT and you will immediately forward us a check for $1.50, our GUARANTEED PROFIT on 6 dusters costing 74c. and selling for 99c.

Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . State. . . . . .

"That this may be a sign among you, that when your children ask their fathers in time to come, saying
What Mean Ye By These Stones?
Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.
Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—
So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.
SPECIFY
WINNSBORO BLUE GRANITE
"The Silk of the Trade"
Its flawless beauty, stalwart strength, and great durability, combined with its adaptability to design make it the ideal monumental stone. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.
Write for FREE descriptive literature.
Winnsboro Granite Corp., Rion, S. C.



# The Seminaries of the Church Need Your Support

St. Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach, except they be sent?

The task of the seminaries of the Church is to help the right men to respond to this challenge.

The Presiding Bishop has appointed January twenty-third as Theological Education Sunday, asking the clergy to put before their people the needs of the seminaries of the Church where men are prepared for the ministry.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

**Berkeley Divinity School, New Haven.**

**Episcopal Theological Seminary, Cambridge.**

**General Theological Seminary, Now York.**

**Philadelphia Divinity School.**

**Virginia Theological Seminary, Alexandria.**

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## St. Catherine's School

Richmond, Virginia

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

LOUISA deB BACOT BRACKETT, A. B.
(Mrs. Jeffrey R), Headmistress.

## PATTERSON SCHOOL

LEGERWOOD, N. C.

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.

Write GEORGE F. WIESE, Supt.

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. Rev. Janney S. Hutton, Headmaster. For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

Elizabeth S. Cochran, Charlottesville, Va.

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


### PLANNING CONFERENCE BROUGHT TOGETHER 500 STUDENTS

Wooster, Ohio—The Planning Conference on the World Mission of the Church, sponsored by the Commission on University Work of the Council of Church Boards of Education, of which the Rev. Dr. Alden Drew Kelley is chairman, the National Intercollegiate Christian Council, the Student Christian Movement of Canada and the Student Volunteer Movement, brought 500 students to the College of Wooster, December 28-January 3. Students attending represented Church student movements; and student Y. M. C. A. and Y. W. C. A. in the United States, the Student Christian Movement in Canada, and the Student Christian Movement in Mexico. In addition to these, representatives from other countries attended.

Dr. Alden D. Kelley explains that the Episcopal Church is one of the sponsoring agencies and that 12 undergraduates were present as official Episcopal Church representatives. Also that two seminarians and some foreign students, as well as representatives from Canada, were parts of the Episcopal-Anglican group. The Episcopal-Anglican group held a corporate Communion, with Dr. Kelley as Celebrant, and the Rev. V. S. Sathyianadhan, Anglican priest of Ceylon, assisting. From Canada, the Rev. Canon L. A. Dixon, general secretary of the Missionary Society of the Church of England in Canada, attended and participated in the Conference. From the National Council, Dr. Kelley, the Rev. A. Ervine Swift and Miss Ellen Gammack, attended.

The conference was intended to present to students the work of the Church overseas and at home, and types of vacation open to young men and women, together with consideration of Christian answers to world problems, and the place of the individual in the program of a pioneering Church.

* * *

### G. F. S. GIVES TO BRITISH

New York, N. Y.—The Presiding Bishop's Fund for World Relief benefits by a gift from the Girls' Friendly Society, which is explained as the result of an appeal for funds for the English Girls' Friendly Society three years ago. Small gifts have been received by the Society from time to time. During the year 1943, the Society accumulated $27, and it was decided to give this money to the Presiding Bishop's Fund, earmarked for British Missions.

* * *

### A CORPORAL'S GIFT

New York, N. Y.—Chaplain Edward H. Harrison, Grace Church, Gainesville, Ga., and now with the 302nd Infantry, sent a remittance to the Presiding Bishop's Fund for World Relief, given to him by Corporal T. J. McGurl, of Pottsville, Pa.

Corporal McGurl received a money order from his parents as a Christmas gift. He endorsed it and gave it to the Chaplain to be sent to the Presiding Bishop.


## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

SAMPLE FREE TO OFFICIAL

NORWALK COSMETIC CO.,
Norwalk, Ohio.

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 Church Vestment Makers Over One Hundred Years 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

OUR TWO SPECIALS

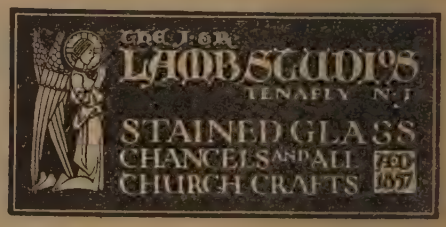
The most complete Bible Oxford, Red Letter Edition Ills., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.

Bible Teachers' Edition, Concordance, References, Aids, Colored Maps. Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.

Episcopal Church Book Store

LYCETT, INC., Church Section,

Headquarters for Bibles, Prayerbooks and Hymnals
Church and School Supplies.
Write us for information and prices.



EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

## Cauthorne Paper Company

The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.
Box 148 Plainfield, N. J.

Vol. 110—No. 7

12 February 1944

# The Southern Churchman

## *To America*

NOW would you have us, as we are?
Or sinking 'neath the load we bear,
Our eyes fixed forward on a star,
Or gazing empty with despair?

Rising or falling? Men or things?
With dragging pace or footsteps fleet?
Strong, willing sinews in your wings,
Or tightening chains about your feet?

—James Weldon Johnson
American Negro Poet

In Poems of Justice
Compiled by Thomas Curtis Clark

A NATIONAL CHURCH PUBLICATION

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

### FOR BROADCAST

Mr. Editor:

I enclose a copy of a letter recently received from a Chaplain. It emphasizes precisely the point that this Commission would like to have broadcast throughout the Church as a very vital matter.

It is only right to say that I am sending the material to other Church papers also, hoping that all of them may publish at least the most informing and necessary portions of it.

Henry B. Washburn, Secy.,
The Army and Navy Commission.

**A Chaplain writes:**

I am disturbed because I know we are not doing all we might to provide the ministrations of the Church to Episcopalians in the service. Even the friendly greeting and casual conversation with the Episcopal chaplain which should be the minimum contact is largely frustrated because neither the chaplain nor the parishioner knows of the other's presence on the Post.

The card check-up system has never worked too well. Only a dribble of cards comes in to me here, although there must be numbers of Episcopalians passing through this Post as well as permanently stationed here.

Some of the permanent personnel I have already tracked down; but it is heartbreaking to see the utter failure of our attempts to seek out the Episcopalians among the recruits, who are here for only eight or nine weeks (too short a time for the average diocesan machinery to get their names to me anyway).

In the Navy and Marine Corps the problem is aggravated by the insistence of the Department that men conform to one of the three categories, Protestant, Catholic, or Hebrew.

Last evening I talked with a man who had been on this Post longer than I, who had been longing for Confirmation instruction (which he had started at home and been unable to complete), who had no idea there was an Episcopal chaplain or that we had had a Confirmation in December at which two recruits were confirmed, who did not know there was a weekly Prayer Book service half a block from his place of work (he had been going to the general Protestant service exclusively), and whose brother had died two weeks ago!

This sounds exaggerated, but it is not. Unhappily, the same thing happens to numerous others all the time. It was a check-up card which finally brought us together last night—but how tardily!

The card check-up system is, at best, too slow for a temporary station like this. Yet it is only while men are in training on larger posts that, they are likely to find an Episcopal chaplain on the staff. In smaller, combat or other units, there is also much more chance of a man's coming in contact with the chaplain sooner or later. It is not uncommon, though, to hear men say: "I have been in the service for a year, and have never seen a chaplain." (This usually means they have never gone to church, for a chaplain may always be at least seen at Divine service almost anywhere.)

But the best method of all is still to have the men make themselves known.

Both these methods of "keeping the Church with the men in service" depends for success on the home rector. If he is determined that no person shall go into the service from his cure without promising to find out immediately whether there is an Episcopal chaplain on his post, and look him up; and if he will write immediately to

"Episcopal Chaplain,

. . . . . ,

. . . . . ."

as soon as he knows the man's complete and accurate address, the trick will be turned. Without that determination, the slow machinery of the card check-up system simply will not avail except in a very few cases.

In the important work of Keeping the Church With Them, the Commission has been eminently successful, in both its work with chaplains and its assistance to the lay personnel of the armed forces. But the War Cross and Prayer Book, the Identification Cards (of which I have had just one presented to me in six months of duty) and all the literature—are not enough. Epecially in the Naval Service, hundreds of men are slipping through our fingers because we cannot know who they are unless they speak or someone tells us of them.

Can you, by some dynamite, blast our brother clergy of the parishes and missions into an awareness of this pathetic condition? Can you show them that by their easy neglect men are missing the life of the Church which might mean so much to them (and to the Church after the war)? They want to be baptized and Confirmed; they want to receive the Holy Communion; they want, perhaps, even to talk with someone who appreciates the Prayer Book and may know their rector or their bishop.

They are here. I have no way of finding them. Can you ask—beg, implore, if, strangely, that is necessary—their rectors to make them promise, before they come, to look me up? I know I speak for every Episcopal chaplain of the Naval service who is stationed ashore, in anything larger than a bath tub!

* * *

### ON JEWISH RESCUE AND PALESTINE

Mr. Editor:

Thank you for your letter of January 24, relating to the Memorandum on Jewish Rescue and Palestine. This memorandum was prepared by our Committee on the basis of a study of a number of magazine articles on the subject and on speeches made in Congress. There is absolutely no question concerning the authenticity of every statement contained in the memorandum. If you are interested in having some literature on the subject, I believe I would be able to obtain it for you. You might be interested to write to Congressman Emanuel Celler, House Office Building, Washington, D. C., for copies of his speeches on the subject over the past six months. You might also write to Dr. Stephen S. Wise, 40 West 68th Street, New York City, who is a noted authority. You might also check with Rev. Reinhold Niebuhr, 49 Claremont Avenue, New York City, who is the head of the Union Theological Seminary and also well-informed on the question covered in the memorandum. I am enclosing two additional copies of the memorandum which you may want to use in writing to these gentlemen. I also wish to thank you for reprinting the memorandum in the Southern Churchman. (Issue of 8 Jan., 1944.)

I should add that the Committees of Correspondence are purely a voluntary, non-political organization designed to give expression to the unorganized mass of citizens who constitute the real backbone of the country on the great issues of the day. We believe it is a practical method of preserving democracy in action. I am enclosing a pamphlet which explains the work of the Committees.

With all good wishes,

Committees of Correspondence,
Harvey T. Mann, Chairman.
77 West 85th Street,
New York City.

# HAVEN . . .

By J. W. KENNEDY

SOMETHING STRONG within me makes me tell how the phrase, "There is more than one way to skin a cat", worked a spiritual miracle. It happened when a member of my parish refused a simple request to do a necessary job. I had tried over a period of years to get this particular job done well, without much success. My first reaction to the refusal was one of "What's the use?" I felt beaten and was just about to give up. But fortunately for my own spirit's sake, God forced a thought into the seething blankness of my mind. It was the phrase I have just mentioned, "There is more than one way to skin a cat." How did I know it was God speaking? Because with it my frustration disappeared, my discouragement vanished, my feeling for the person cleared, and the wheels of my creative self began to move toward the solution of the problem. The phrase was not Biblical, but the magic of God's peace came over me through it and it opened the way for several right answers which had been forgotten or which had never occurred before. I was thus saved from feeling sorry for myself, blaming a failure on another, and considering myself a martyr to the cause.

We hate to be licked and we hate for anyone to best us, but the truth of the whole matter seems to be: we really defeat ourselves by closing up and not asking God to come in, not to console us but to lift us up to a place beyond our pride and feeling where we can see to straighten out our crooked thoughts, and to find alternate paths that lead to the same goal we felt was forever blocked to us. A great deal of our human misery would be saved if **before** we cry "Woe is me", we would give God a chance to reveal what He will unto us. We may not always be able to work things out according to our plan. We may have to change our way of thinking. But if we are flexible, God will open our eyes to see a way which is usually even better than the way we planned. It was so in my case, in this and many other instances. The way things work out, even though contrary to our carefully laid plots and plans, is often God's way which we finally acknowledge and accept. Our reactions often lead others to depths of sin we could have spared them by giving God a chance to suggest control, and direct our thoughts, our attitudes, our actions.

THERE IS an old proverb that I often think of in connection with this business of being stymied along any line. It goes like this, "When you reach the end of your rope, tie a knot and hang on." The Christian, of course, hangs on until God opens the way to the next move, thanking God he has at last reached the end of his rope so that at last he is willing to look for God's rope to grab and hang on to. It is miraculous how fear and uncertainty go when we bring God into the picture and in quietness wait patiently for a revelation of what He wants and expects us to do next. **He will always show the way.**

"They that wait on the Lord shall renew their strength; They shall put forth wings like eagles, They shall run and not be weary; They shall walk and not faint." (Isaiah 40:31).

Almost every day brings a trial of the sort I have just described, and the only way to keep from blowing up and hurting self and others is to hang on 'til light comes, or as one of the lessons indicated in the mythological story of Jacob wrestling with the angel, don't give up your praying 'til a blessing comes.

# *This Week . . .*


**UNDERSTANDING THE BOOK OF REVELATION—THE CITY OF THE REDEEMED** ..... 4

Fifth and last of the Series by the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Maryland

**A CHRISTIAN SOCIETY** ..... 6

By the Rev H. G. G. Herklots, M. A., published in The Liberal Evangelical, being the Bulletin of the Anglican Evangelical Group Movement, Inc., London, England

**FEATURES**

**Haven** ..... 3

**J. W. Kennedy.**

**Editorials** . . . ..... 7

**News** . . ..... .....11


**FEBRUARY**

1—Tuesday.
2—Purification B. V. M.
6—Septuagesima Sunday.
13—Sexagesima Sunday.
20—Quinquagesima Sunday.
23—Ash Wednesday.
24—St. Matthias.
27—First Sunday in Lent.
29—Tuesday.

• • •

**COLLECT FOR SEXAGESIMA SUNDAY**

O Lord God, who seest that we put not our trust in anything that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

# *Understanding the Book of Revelation*

*The City of the Redeemed*

By WILLIAM R. MOODY

ON MY FIRST VISIT to the Church of the Holy Sepulchre in Jerusalem a friendly priest of the Greek Church, seeing that I was also a priest and a stranger, led me to a point exactly half-way between Calvary, where our Lord was crucified, and the Holy Sepulchre where His body lay after the crucifixion, and where He rose again from the dead. Both spots are now covered by the great Church of the Holy Sepulchre. There, half-way between the two, he pointed to a marker set in the floor. "This," he said, "is the center of the world!"

That,—as I took pains to point out last week,—is the exact point of view of the man who wrote the Book of Revelation. For him that point halfway between the place of the crucifixion and the garden of the Resurrection is the center of the world. And the exact moment when the Lord Jesus was lifted up upon the cross is the focal point of human history.

That gives us the key to the Book of Revelation. This book,—which is the peak and crown of symbolistic writing, at least in our literary tradition,—is a symphony of thought and picture, sound and color, woven around this central, final act, in which God and Darkness clash, and in which Darkness is defeated. Calvary is Armageddon!

The moment of Calvary is the moment of Judgment, and the moment of Triumph,—judgment because man's failure to live up to the perfection which God intended for humanity has now crucified the best in human life; triumph because the power of God has made of the cross the gateway to Resurrection.

Jesus said, from the height of that sacrifice, "It is finished!" God's judgment upon man and all man's works is now complete; and our salvation is finally and completely won for us, if we will ascend the cross with Jesus.

The Book of Revelation comes thus to its climax, and everything else in the Book happens simultaneously,—all in one moment! But since it is humanly impossible to say more than one thing at a time, these things are reported to us as if they followed one another. It is of extreme importance to bear this in mind in making the interpretations which follow. Everything else happens at once, the moment Christ is lifted upon the cross on Calvary. He goes up on his cross, and at once the guilty world is judged; at once Satan is bound, and death and hell are destroyed; and the line of division is run right down through humanity from one end of it to the other dividing the good from the bad, the saved from the lost. And at once the Holy City descends from God out of Heaven to take the place of the earthly Jerusalem which has now been judged and rejected.

I should like to spend the rest of my time with you talking about that new Jerusalem, which is not a picture of the Heaven to which we will go after this life, but is a highly idealized description of the Christian Church, the Fellowship of the Redeemed in Jesus. I should like to do that, but I cannot, for I must first give you an interpretation of the binding of Satan, and of that passage on which so much modern heresy has been based,—and ancient heresy, too,—the passage concerning the millennium. I must do this, not only because no consideration of the Book of Revelation would be complete without it, but because it is impossible to understand the meaning of the Holy City without a prior understanding of the binding of Satan.

HERE IS THE PASSAGE, in Chapter Twenty; and remember that this takes place immediately after Armageddon, which, as we have seen, is Calvary, the Lord's Crucifixion.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. And when the thousand years shall be expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth".

Now, follow this carefully. It is by no means easy: but it is nevertheless the heart of the interpretation of this Book. (And to the original difficult cryptic symbolism of the book itself we have an added difficulty in the translation in the Authorized Version. Since the translators misunderstood the meaning of this passage, their misunderstanding colored their translation.) Immediately upon the crucifixion of Christ, Satan is bound with a great chain, and is cast into the bottomless pit, and a seal is set upon the abyss into which he has been cast, for a thousand years.

The sealed abyss is the grave. But what of the "thousand years"? Now remember, in this book numbers are never digits, they are always symbols: therefore this cannot mean, and does not mean, a space of a thousand years, but something else of which the thousand years is the symbol. But we already know that the number **one thousand** symbolizes "the Heavenly Power"; therefore the "thousand years" means "forever, as far as the Heavenly Power reaches".

This interpretation is strengthened when we know that the number "one thousand", which means "the Heavenly Power", multiplied by "twelve", which means "the True Israel of God", becomes the measure of the outer walls of the Holy City. Satan can never, from the moment of Calvary, have any power within the True Israel of God. Satan,—who is the measure of our human failures,—is for the True Israel, dead and buried forever!

BUT,—outside the reach of the Heavenly Power, Satan is not bound, he is free! Where in the universe is there a spot outside the reach of God's power? Only one place in the universe,—that is, in

the soul of the evil and unrepentant man! There is the Kingdom of Satan!

That old Serpent, the Devil and Satan, who is the total measure of evil in man, is, for the Faithful Church, bound and sealed in the bottomless pit by Heavenly Power forever; but he is risen up for the guilty world, whose evil heart is the one region in the universe beyond the limits of the power of God!

When the guilty world brought Jesus to His cross, they,—the people in that guilty world,—themselves drew the line through which from henceforth unrepentant guilt can never pass. After His resurrection the Risen Jesus ignored them. He came back into the world that had crucified Him, not to confound His enemies, but to strengthen His friends. He appeared not to the High Priest, and not to Pilate, but to Mary Magdalene, and to Simon Peter, and to the others who had followed Him and needed Him. He was dead to His enemies, and they were dead to Him! They never saw Him again, except as reflected in the faces of those who believed on Him; and whenever they saw that reflection there, they sought to repeat the pattern of Calvary,—they killed His saints as they had killed Him. They followed them, as they had followed Him, right up to the door of the tomb. And the tomb was for them an impassable barrier, a wall impenetrable. And when at length they entered its gloomy portal for themselves, there was nothing beyond it for them but the silence. But to the followers of Jesus its portal was but an incident on the road to the City of Light.

NOW WE COME to the question of the "two resurrections", and of the "thousand year reign with Christ". Follow me carefully!

We already know the interpretation of the "thousand years". It means "the extent of the Heavenly Power". We already know that this takes place not at the end of the ages, but at the moment when Christ is lifted on the cross on Calvary. So we have, not two resurrections separated by a space of a thousand years, but two resurrections which occur simultaneously, separated by "the extent of the Heavenly Power", and one of them is within the Heavenly Power, and the other is outside of it!

Now for the interpretation of the words, "beheaded for the witness of Jesus", which is used to describe those who shall have a part in the first resurrection,—the "resurrection unto life". This is a technical word, referring to the preparation of the Lamb for the sacrifice in the Jewish Temple in Jerusalem, and therefore should be read, not "beheaded", but "prepared to be offered up as a sacrifice for the witness of Jesus". This means that, in the view of the writer of this book, every Christian who is in earnest about his Christianity is prepared to be offered up as a sacrifice for the witness of Jesus whenever that becomes necessary. By profession of faith every Christian has made his choice to ascend the cross with Jesus, and, by that token, is a martyr with his martyred Lord.

THERE IS NO MIDDLE ground between good and evil on Calvary. In the world at large there is a middle ground. Most of us are half-Christian and half-pagan. But when the Christian comes face to face with the cross of Christ, that middle-ground fades away. There is the cross of Jesus, and He is there upon it,—and there are those who have brought Him there; and even the bystanders partake of the guilt of Calvary because they do nothing to stop it! There, on Calvary, the truth of the words of Jesus become tremendously clear, "He that is not with Me is against Me; and he that gathereth not with Me, scattereth!"

There were the Disciples, while Jesus was on the Cross, some standing afar off, some not even there, having run away, leaving Him to suffer alone. But by running away from Calvary they did not escape Calvary. Calvary,—which is Armageddon,—followed them, and found them, with its terrible judgment, and they could no longer stay half-Christian and half-pagan and have inner peace. They had to choose. The blow of Calvary fell through the souls of those men and women like a sharp blade falling. It cut a line of judgment right through the heart of their living. It was no longer possible for them to live on both sides of that line, as they had lived before, and have inner peace.

How could they stand there and watch Jesus crucified, and say nothing? His crucifixion became their crucifixion, because they loved Him, and while He was being crucified they said nothing against that deed! And one by one they realized that they must ascend the cross with Him! They could not remain silent about that crucifixion,—but to speak meant that they, too, would one day be crucified!

Sometime in your life you will face such a choice. Sometime in your life you may be a witness to a crucifixion. Some good thing will be put on the cross before your eyes, and the choice will be yours to speak out, and be crucified yourself, or to keep silence, and to join the crucifiers. Then you will know what those Disciples faced when Jesus was crucified!

They could not stop the crucifixion, but they could ascend the cross with Jesus. There was no middle ground on Calvary; and there is none today! That is what the Book of Revelation means when it says "those who are prepared to be offered up as a sacrifice for the witness of Jesus" are martyrs, and they are partakers in the "first resurrection". Every believer, having taken up his cross,—his own cross,—and having thus identified himself with the Lamb slain from the foundation of the world, gains the right to pass unscathed through death, and to eat of the hidden manna, and of the tree of Life which is in the Paradise of God.

BUT THERE IS another resurrection, not unto life, but unto death eternal! "The rest of the dead lived not within the sweep of the thousand years",—that is, "within the sweep of the Heavenly Power". Like Satan, who deceived them, they are ruled out of the City of the Redeemed. They ruled themselves out. They are dead, as Satan is dead, to Christ. They live only to wickedness, and they will endure only so long as wickedness itself endures. When Heaven's Power is at length all-filling, they will be gone forever. This is the second death!

At the moment when Christ ascended the Cross, Satan was bound; and humanity was judged, and divided between Good and Evil, between Light and Darkness; and that line of division ran like a thunderclap back to the creation, and down to the very end of the ages! And at that moment the Holy City comes down from God out of Heaven to take the place of unfaithful Jerusalem, which has been judged and cast out!

There is the Beast, still raging and filling the earth with blood,—even the blood of the Saints. And there is the false-prophet, under the sign of Judas, betraying Christ for selfish gain. Neither of these is aware of the descent of the Holy City. And there is Satan, full of lies and deceitfulness, preparing a trap for the Faithful, and a tomb for Jesus. All this was going

(Continued on page 10)

# *A Christian Society*

By the REV. H. G. G. HERKLOTS, M. A.

*Read at the Cheltenham Conference of the Liberal Evangelical Movement, England*

THAT THERE SHOULD BE a Christian society in the world, in nations, and cities and villages, however these different units may be defined, is surely God's will, but were there such a society, Christianity itself would be understood as something far greater and deeper than anything we now know. There has been no time in history when God's will has been perfectly obeyed, when it has not been continually thwarted by men's pride and selfishness. There is no golden age in the past. Nevertheless, there have been times when the Christian ideal of life, as interpreted by the Church, has set the tone for society and dominated its code of behaviour. That is something which we have lost and which it would be a great advantage to regain. As M. Julien Benda has put it: "It may be said that, thanks to the 'clerks' (understood in the mediaeval sense of 'all those who speak to the world in a transcendental manner') humanity did evil for two thousand years, but honored good. This contradiction was an honor to the human species, and formed the rift whereby civilization slipped into the world." The closing of that rift, the denial of that contradiction, has been the most shocking thing in the modern age: the realization that for many people today (and seemingly for whole societies) what we have regarded as evil is set up as good, and our good condemned as evil. This clash of values cannot be resolved by war. The only way in which it can really be resolved is by conversion.

THE MAN of the middle ages—so different from ourselves—knew where he was. He had a fixed station in life. Knight, king and emperor, priest, bishop and pope; these had their fixed stations too; and so also, in his view, had God. He was not confused with misty language about getting into tune with the Infinite. All was concrete, definite, reliable. The blessed Virgin and the saints, angels, archangels and the whole company of heaven were close at hand. His cathedrals, which for us are usually shrouded in a "dim, religious light," were palaces of shining color, and used, indeed, for as many purposes that we should call secular as sacred. They were the law courts, the picture galleries, the labor exchanges and the theatres of their days, dominating men's lives as much by their utility as by their magnificence. Nowadays we might plan to build a church near to the market place where men congregate, but in the middle ages "the market place grows up beside the church because it is there that the citizens most frequently assemble." The man of the middle ages could not escape the influence of the Church, for it was all pervading. Nor would it have occurred to him to try to do so.

YET THE MEDIAEVAL synthesis failed, and to it we cannot return. As the Bishop of Southwell put it in The Relevance of Christianity: "The avowed aim of the Protestant reformers was to set religion free from the cloister, to deliver it from its monastic exclusiveness, to establish Christian faith and piety, as the inspiration of the home and the market-place. But in fact the results of the reforming movement have worked in almost the opposite sense. The tendency ever since the Reformation, both in the Roman and reformed churches, has been to think of religion in isolation, as a self-sufficient and self-sustaining activity. . . ." This attitude has been regarded as quite natural by those who are outside the Church, who have come to regard the worship of God as the practice of a rather curious, but on the whole estimable hobby. The change from the middle ages is reflected in the quite admirable White Paper on Educational Reconstruction, which asserts: "the State, concerned though it is to ensure a sound religious basis for all education, cannot take on itself the full responsibility for fostering the teaching of formularies distinctive of particular denominations designed to attach children to particular worshipping communities." To which The Catholic Times makes the not unnatural comment that this is "one of the greatest paradoxes in the religious history of our country." The paper quotes the sentence, and adds: "And yet there is a religion 'by law established' which is part of the Realm, whose head is His Majesty the King, whose bishops sit in the House of Lords. This religion, supported by the country, cannot be sponsored by the State of which it is part." That statement bears thinking about. The point for us to realize is that there cannot be in the England of today a merely Anglican society. If it is to be Christian it must be much more (not much less) than that. And this is understood by those who are outside the Church.

FROM THE MEDIAEVAL point of view, a church which could no longer impose its will upon nations and men had ceased to be a church at all, and become only what the modern world calls "a voluntary society"; one whose energies have been spent in fighting a campaign of sorry rearguard actions as one after another of the spheres in which it had not only been dominant, but of which it had also largely been the creator—education, hospital service, the provision of poor relief, the leisure time activities of youth—were successfully invaded by the heavily armed forces of the State. Moreover it was not one such society but many competing ones, so that civil conflict completed the defeat which exterior assault had begun. A social historian of our day uses terms similar to those of the Mendelian classification to describe the declining power of the Church in city life:

"In Rome before Constantine the Christian Church was a mutation; within the city one would scarcely be aware of its presence. In the mediaeval city the Church was a dominant; no part of life could fail to record its existence and its influence. In the great seventeenth century capitals, the Church had become a recessive; still an imposing visible presence, but no longer a unifying and dynamic social force. In the metropolis today the Church is a survival; its power rests upon numbers, wealth, material organization, not upon its capacity to give its stamp to the daily activities of men; it claims much, but except by repetition and rote, it contributes little to the spiritual life of the city."

THERE IS, OF COURSE, an answer to this view of the Church as a survival only. Around the world the primitive Church has come into being once more; it is there as it was in the days before Constan-

(Continued on page 8)

# EDITORIALS

## *Doing Something About It*

By Gordon B. Hancock

(Editor's Note: In keeping with the spirit of Race Relations Sunday, we asked Dr. Gordon B. Hancock of Virginia Union University to write an editorial for us. Dr. Hancock is one of the outstanding Negro leaders in the South. We are sure that our readers will appreciate the fine spirit of this message. As Christians we must work untiringly for better race relations.)

WHILE discussion is an essential preliminary to constructive policies in the field of social planning, unless it is followed by decisive action it becomes merely a sounding brass or a tinkling cymbal. There is greater danger that the current talk on race relations may deteriorate into platitudinous generalities devoid of point or policy.

With the possible exception of the current war, race relations is doubtless the most discussed subject of current times. There is pressing need that something be done about these much discussed race relations. The cynics who are disparaging interracialism on the ground that the interracialist begins and ends in belabored and often beclouded discussions which are not only too often devoid of results, but ofttimes devoid of sincerity, may have some point to their contention, however reluctant we may be to admit it.

### The "Doing Spirit"

Some years ago I addressed a group of students in a certain white college and at the conclusion of the address and discussion period of quite two hours, one of the students arose and asked what could be done about the situation we were discussing so enthusiastically. I replied that there were not set formula for alleviating conditions, but that if any group had the "doing spirit" they could find a hundred things to do and a hundred ways to do it. The doing spirit was the prime requisite for constructive action.

Those young white men went away and in two weeks I received a letter asking if securing a Negro high school in their county would not be a fine project. I forthwith replied in the affirmative. Within three months these young white men had secured a high school for Negroes that the older whites and Negroes had been "discussing" for quite 10 years.

Miss Florence Stubbs is a teacher of sociology in State Teachers College at Farmville, Va. She is a native of South Carolina and comes of one of its finest families, and fine South Carolina families are really and truly fine. Without blast of trumpets or fanfare Miss Stubbs organized a course in race relations 10 years ago that has left a great impression on the student body of this great college.

With thoroughness totally devoid of the crusade type of approach, Miss Stubbs has gone about the matter of educating hundreds of young white women in interracial understanding.

### Foggy Misunderstanding Cleared

Year in and year out Miss Stubbs invites Negro speakers to appear before her classes with the result her students have developed the highest respect for Negro personality. Their exposure to contacts with Negroes of the educated type have cleared much of their foggy misunderstanding of the possibilities of Negro worth and citizenship.

These hundreds of young white women are going to be the wives and mothers of the rulers of the South and nation tomorrow. For them to carry into their lives the broader humane conceptions generated in the classes at Farmville is going to be a blessing to this nation. Miss Stubbs was not "falling in line" when she ventured to organize classes in race relations; she was pioneering in a field where too many overcautious whites dared not enter.

### To Bless Whites As Well

Miss Stubbs sees clearly as more and more Southern ers must see that what she does for race relations is not merely a beneficence to the Negro race; but in her work she herself a patriot is rendering the highest service to her country and her beloved South by generating understanding that will bless the whites no less than the Negroes.

(Continued from page 6)

tine, in many parts of Asia and Africa, and in many parts of Europe. Here are new mutations from which new life is springing. And there are spheres of life in England today where the influence of the Church is there, as a new thing, a mutation. For the most part this has been in fields where the churches are prepared to work together, and demonstrate to the country a unity which was not previously suspected to exist. Moreover it is well always to remind ourselves that the Church is not the ecclesiastical organization alone, that the greatest things she does are often those for which she obtains the least credit. Not long ago I heard the Archbishop of Canterbury declare that the greatest thing done by the Church in our country in the years between the wars was to reform the English penal code. The effect of Christian laymen, drawing their inspiration and power from the Church, is still very great. And I believe that at the moment it is increasing. And it is also being realized that the freedom of the Church is the greatest safeguard of the freedom of other voluntary associations.

Nevertheless it is, I believe, true to say, that during the past fifty years the influence of the Church (I do not say the influence of Christianity) upon the masses of our people has grown steadily less; that ours has become far less obviously a Christian society, far more obviously a neutral, negative, or semi-pagan one. In matters of honesty and of sexual morality there are very many who, doing evil, no longer honor good. The old forces which played upon the lives of our fellow countrymen were those of the home, the church, and the school. The influence of the school has remained and is likely to increase. The influence of the church is confined to a minority. Is not the effective influence of the home confined to a minority also? Perhaps not, if what we are told by those who censor the letters of members of the forces is true and who find a very strong home interest running all through them. But you probably know the parody of "Mother Machree" which runs:

"I bless the clean clinic that weighed me with care,
And the Nursery School lady who tooth-combed my hair,
And all the Youth Movements so toil-worn for me.
But my Mother? . . . God bless her . . . she never sees me!"

WHEN CHURCH AND HOME were still dominant in men's lives, most of the competitive influences simply did not exist. Even the great influence of the press is a comparatively modern thing. William Cobbett, writing of his boyhood (1763-1782) as the child of a farm laborer, could write:

"As to politics, we were like the rest of the country people in England; that is to say, we neither knew nor thought anything about the matter. The shouts of victory or the murmur at a defeat would now and then break in upon our tranquillity for a moment; but I do not remember having seen a newspaper in the house, and most certainly that privation did not render us less free, happy, or industrious."

And this at a time when Britain was losing her American colonies! In 1905, before the development of the newspaper to what it has become today, and the creation of an even more potent manufacturer of public opinion in the radio, Dr. Holland Rose could detect in the coming of the war of 1870 the entry of the press into the realm of war making:

"The story of the Franco-German dispute is one of national jealousy carefully fanned for four years by newspaper editors and popular speakers until a spark sufficed to set Western Europe in a blaze. The spark was the Hohenzollern candidature, which would have fallen harmless had not the tinder been prepared since Konniggratz by journalists at Paris and Berlin. The resulting conflagration may justly be described as partly due to national friction and partly to the supposed interests of the Napoleonic dynasty, but also to the heat engendered by a sensational Press.

"It is well that one of the chief dangers to the peace of the modern world should be clearly recognized. The centralization of governments and of population may have its advantages; but over against them we must set grave drawbacks; among those of a political kind the worst are the growth of nervousness and excitability, and the craving for sensation—qualities which undoubtedly tend to embitter national jealousies at all times, and in the last case to drive weak dynasties or cabinets on to war. Certainly Bismark's clever shifts to bring about a rupture in 1870 would have failed had not the atmosphere at Paris and Berlin been charged with electricity." Nowadays our masters know more about that electricity, and are able to turn it on almost at will.

But not quite. Despite the influence of the press, the cinema, the radio, the omni-present benevolent civil servant, and the school, there is a certain sales-resistance which is part, I believe, of our Christian inheritance. Such discrimination is to be both encouraged and educated. In the matter of the papers we read, the films we see, the wireless programmes to which we listen, the teaching that is given in schools, and the gifts that we accept from the state's bounty, it is an urgent task of the Church to teach us to refuse the evil and to choose the good. As Sir Richard Livingstone has said, "this generation might be called 'The Age without Standards'." There is very much that we could learn if we began, as a Church, to put into practice the watchword of the Roman Catholic Jocists: "See. Judge. Act." In whole realms of life we have been content to see, but only through muddy spectacles, rarely to judge, and more rarely still to act upon an individual or corporate judgment. There is needed a spirit of attack upon the evil places of our national life by those who start from Christian presuppositions and are maintained by the worship of God.

AT THE SAME TIME, we see our country passing from a sem-chaotic to a much more planned society. A plan involves a planner; a tremendous amount depends upon the dominant ideas, very much even sometimes upon the caprice, of those who make new plans for our society, and who administer those plans when made. Who is to plan the planners? That is the crucial issue of our society. And it is an issue which the Church must face. As Dr. Karl Mannheim has put it:

"In the past it was not quite impossible to say: 'As long as I am a fairly good Christian in my private life, in my personal relationships, I need not worry too much about the social and political order in which I live.' This attitude will become entirely impracticable in a society in the stage of planning, because there the organization of the framework of society to a large extent determines what is possible in private relationships. If society is planned not for freedom but on totalitarian lines, complete withdrawal into the parochial and personal world is virtually impossible. Thus the social organization becomes more than ever a matter of personal conscience. One cannot be a good

Christian in a society where the basic rules are against the spirit of Christianity."

I believe that, as this is increasingly realized, the Church's strategy must be to bring her influence to bear at those many points where men's lives are moulded and directed by outside authority; to support this authority when it is right, to resist it, by courteous argument and, if necessary, by courageous firmness, when it is wrong. To do this, the Church must educate her own members—and her own leaders—to understand the issues that are at stake; and she must "educate our masters," that is to say, the bureaucrats who plan and mould our lives. Very much attention has rightly been given to religious education in elementary schools. The place where attention needs now to be given is to the presentation of Christianity to those in secondary schools and universities, from whose ranks will be drawn the teachers in the elementary schools, but more than that the planners and administrators of tomorrow. Here we have been weak. Here there is the opportunity for us to be much stronger. And through this kind of influence there might be created a strong minority in this country who were determined to take Christianity seriously, bringing its insights and its power to bear upon every corner of our complex social life. Because there are few things so compelling as people with a purpose, such a minority, at the heart of the nation's life, might really set the tone for our society and be recognized by those who are without as indeed the salt of the earth.

AT THIS POINT the key word seems to be family. The family itself is intended to be a Christian society in miniature. Within the family the instinct of sex, which unrestrained can make havoc of our national life, is directed along its proper creative channels. The Church itself is also intended to be a family; no Christian propaganda is really effective which is not supported by the convincing evidence of a new way of life experienced together by men and women of very different type, age and background. Finally, the family spirit learned within the Church must go out into a wider world, to interpenetrate official life and the general life of the community.

I draw a certain encouragement from the preface to Mr. Bertrand Russell's book, Freedom and Organization, 1814-1914. "This book," he writes,

"is an attempt to trace the main causes of political change during the hundred years from 1814 to 1914. These causes appear to me to have been of three kinds: economic technique, political theory, and important individuals. I do not believe that any one of these three can be ignored, or wholly explained away as an effect of causes of other kinds."

In the next hundred years political changes will come from the same causes. Economic technique—that is still largely unpredictable. No one could have seen that Whitney's invention of the cotton gin would have transformed the economy of the southern states in America, riveting slavery to them, and bringing on an inevitable conflict with the northern states, whose economy and interests were different. But it is necessary, on the local scale, on the national scale, and on the international scale, that there should be a constant Christian watchfulness of economic development, looking out for the places where it depresses or depersonalizes men, and calling out for a planned redress of these evils. Political theory will change. If Christians understood it better, they might be the people who changed it, bringing to bear upon it that understanding of man which is given to those who accept the revelation of God in the Man Jesus Christ. Important individuals? They are also unpredictable. But the Church itself is called to be as an individual in the world; to be to the world as the living Body of Christ. If, in every place in our country, there were a group of people, however small, in whom others could feel that the spirit of Christ was alive and active, the effect upon the country and upon the world would be immeasurable. I believe that the message of the Oxford Conference of 1937 has increasing significance for our day:

"The first duty of the Church, and its greatest service to the world, is that it be in very deed the Church—confessing the true faith, committed to the fulfilment of the will of Christ, its own Lord, and united in Him in a fellowship of love and service."

An aware and wise, a charitable and a heroic Christianity; that is what we need. But above all, Christianity. For it is beliefs which change societies. Without the living Spirit of Christ we are but men with ideas, trying to re-arrange society when it needs above all things to be re-born. Dr. Karl Mannheim, challenging Christianity from the outside, has said:

"Of course, this complete penetration of life by religion will only occur if those who represent Christian tradition are once more able to go back to the genuine sources of religious experience and do not think that the habitual and institutional forms of religion will suffice for the reconstruction of man and society. Only if the rebirth of religion both in terms of a popular movement and of regenerated leadership, coincides with the forthcoming social transformation can it happen that the new democratic order of this country will be Christian."

IF WE DO NOT RETURN to those springs of life and vitality, whose fault will it be? Ours alone. For we know that those springs are still there; we know the path that leads to them; it is only our footsteps which flag upon the way. Ours is a day of opportunity when, in the words of an act of thanksgiving we used to use at Cromer, there is a sense—perhaps not quite so invigorating as we used to think it—"that all things are being made new, and that it is given to us to make traditions as well as to uphold them." To make far more than traditions, I believe; under God, to make a new world. Yet nothing could be worse than a sham Christian society, in which the Faith was brought in just "for the sake of morale." That is not an unreal danger. What if Constantine were converted and the Church did not know what to do with him? Times of crisis demand above all things men of God: without men of God you can have no approach to a Christian society. The opportunity is specially that of the Church of England—not of a Church of England turned in upon itself in a new access of devout "good churchmanship," but of a Church outward turned towards the world, and giving a lead to all other Churches in our land. If our Church were really alive, and really courteous to the members of other denominations, and really patient in endeavoring to understand the new problems and new specialisms of today, her chance would be a very great one. (This courtesy indeed is needed. I am constrained to repeat a story told by a Director of Education of an Anglican clergyman who complained that, in the place to which his school children were evacuated, the Roman Catholic priest spoke to him just as himself would speak to a Dissenting minister!) Such a Church is needed now; such a Church will be needed even more in the days of peace-making and of rebuilding, when an inflamed and angry nationalism

might well put back the day of international reconciliation for half a century. Are we the men for such a task? No, we are not. But Christ is adequate for this and every task; in a new loyalty to Him we can find life and courage and grace sufficient for all of difficulty and perplexity that lies ahead.

## UNDERSTANDING REVELATION

(Continued from page 5)

on around the cross of Christ on Calvary, just as it is going on today, and just as it will be going on tomorrow:

BUT ALL THIS HAS BEEN JUDGED OF GOD, AND CAST OUT! ITS END IS CERTAIN! ITS DESTRUCTION HAS BEEN SEALED! OUR SALVATION HAS BEEN WON!

"If we suffer with Him, we shall also reign with Him; only if we deny Him, will He deny us!"

And at the moment when the guilty world is judged, the Holy City descends from God out of Heaven! Only the Redeemed can see it; yet it is the one stronghold against whose gates the powers of Hell cannot prevail!

It is unnecessary for me to say to you, now, that the picture of the Holy City is entirely symbolic. It is not the picture of a place, but of a People, a Communion, a Fellowship! This is clearly shown in the symbolism of the numbers,—which plays such a large part in the book,—and which comes to a glorious climax in this description of the City of Light, the Rainbow City, the City of the Redeemed! Sufficient to say, now, that in the book every number which has an evil significance, and every number which signifies judgment, has been ruled out, and the description is made up of numbers which mean "Man dowered as never before with God's Spirit", and "enlarged with Heavenly Powers".

Even the number which signified the perfection which the Creator meant for humanity,—the number Seven,—has disappeared, and has been superseded by the number Twelve, which signifies God's True Israel. The number Seven was made up of Four, symbolizing the physical world, plus Three, symbolizing the spiritual world. And only one ever reached it,—namely Christ. But the greater perfection, which through Christ, is now open to the Redeemed, is not four plus three, but four multiplied by three,—a three-fold gift of God's spirit flows in upon the True Israel, the Holy Fellowship which has inherited redemption through the Sacrifice of the Death of Christ, and has been washed in His most Precious Blood!

The Holy City is the Fellowship of the Redeemed in all ages, the Saints, the Martyrs, the company innumerable of those who have put their trust in Him! And we have our place there, too, through hope and faith, beside the flowing waters, and underneath the trees whose fruit is Life, and whose leaves are for the Healing of the Nations! Amen.

* * *

## QUESTIONNAIRE OF 1943

Did I pray for a New Year of Peace?

Did I pray for hearts that we might rejoice in His work?

Did I pray that our ambitions might be for things worthwhile?

What did Christ think of us in 1943?

What did He think of our excuses?

What did He think of our misspent opportunities?

What did He think of our insincerity and disloyalty?

What did He think of our influence?

What did He think of our prayer life?

What did He think of considering anything more than His work?

We can all trust Jesus, but can He trust us?

Let each one of us in 1944 answer faithfully to the question, does He have faith in me?

The Lord made a covenant with us in Horeb.

Let us renew it in 1944. The Trinity of the New Year is God, Man, Happiness.

Let us resolve to start where we stand and endeavor to win by our work His highest praise. Then we will seek to bring every child of God back to Him and our 1944 will indeed be a Happy New Year.

Lord, lay some soul upon my heart,
And give me grace to do my part;
That some soul may be brought to Thee,
Through me.

O, Happy New Year, when this Happy New Year in time shall end, let it be said, I've played the friend, have lived and loved and labored here, and made of it A Happy Year.

Lucy Powell Moltz.

* * *

# *BOOK NOTES*

By F. J. Warnecke

**RENDER UNTO CAESAR. Lewis Publishing Company, New York City. 223 pages. $2.**

The unnamed editors of this book had an interesting idea—to compile a selection of sermons on war preached here in America during our four major wars. So there are sermons from the American Revolution, the War Between the States—though we of the south might wonder why the selections are all from the Northern point of view!—the first World War of 1917 and the present war. On the whole, it's not a bad selection. Episcopalians will be interested to note sermons by Dr. B. I. Bell, Arthur Lee Kinsolving, and Dean Austin Pardue, newly elected Bishop of Pittsburgh.

**CHOOSE YE THIS DAY, by Elmer G. Homrighausen. Westminster Press, Philadelphia, Pa.. 152 pages. $1.50.**

This is a grand statement of the place of evangelism in the Christian faith and in the Christian Church. It approaches its subject with a dignity of intention and a regard for thoughtful Christian theology that is not often found in books dealing with this topic. We Episcopalians need to have evangelism emphasized for us! This book grew out of a need felt by the Department of Evangelism of the Federal Council of Churches for a clear statement of the basic issues involved in Christian evangelism. Dr. Homrighausen has succeeded admirably in his purpose. There is an especially interesting chapter dealing with the modern objections to evangelism by educators, sociologists, psychologists and also by some theological schools. Here Dr. Homrighauen meets the objections of the modern liberals, typified by Dr. Charles Morrison, and of the neo-orthodox group typified by Dr. Niebuhr. Dr. Homrighausen is professor of Christian Education at Princeton Seminary.

**REFUGEES WHO WROTE SCRIPTURE, by Roy L. Smith. Abingdon-Cokesbury Press, Nashville, Tenn.. 64 pages. 25c.**

This is the fourth in the "Know Your Bible" series. It covers the books of Kings, Samuel, Joshua, Judges, Ezekiel and Second Isaiah. It is well up to the high standard of the first three books in this series published last fall. We know of no better presentation of the Old Testament for lay use than this. Though they are written in popular, non-technical language they are both scholarly and reverent. We await the remainder of this series with much interest.

# A WEEKLY REVIEW OF THE NEWS

## *Post-War Problems Threaten Social Work*

**Rev. Charles Sheerin Elected National President**

New York, N. Y.—A tidal wave of postwar social problems threatens the whole area of social work, and especially the field in which Church Mission of Help is active, according to numerous speakers attending the annual meeting of that case-work society held in New York at 281 Fourth Avenue, February 1-4. Added to the familiar maladjustments and difficulties of adolescence and youth will come many results of current abnormal situations and relationships. To quote only one of many sources of future trouble that were mentioned from various parts of the country, a marriage license clerk in a large city reports that every hour of the day brings at least one man asking for a license to marry a girl whose name he cannot at the moment remember.

Church Mission of Help, already faced with more opportunities than it can meet, is endeavoring to extend its work, increase its staff, and at the same time uphold its high standards. Staff or board members from fourteen of the seventeen dioceses in which the society is organized reported a greatly increased demand for help in meeting acute problems due to current abnormal conditions in family and community. The seventeen dioceses which have CMH branches, it was pointed out, include more than half the communicants of the Church.

The program included a discussion led by Mrs. Kendall Emerson of New York on maintaining standards of work during war and recruiting staff for the future. Methods of publicity and finance were presented by Mrs. Ralph Barrow, of Boston. Dr. Walter W. Pettit, director of the New York School of Social Work, led a lively discussion on the relation of CMH to community agencies, and Dr. Margaret Mahler, Viennese phychiatrist, lectured on psychology of the adolescent.

Nearly 9,000 individuals have had some service in the past year from Church Mission of Help, according to the report of the national executive, Miss Edith F. Balmford. More than 4,000 young people have had long-time counsel and care. Of the total number, 98.3 per cent were native-born Americans; more than 85 per cent were white.

"Anxieties and emotional strains of war time and the moving of a great many families and individuals because of military and industrial activity have had their effect on the makeup of families and communities," Miss Balmford states. "Social agencies are confronted with tasks which have many new surface aspects in the Church Mission of Help. Our major responsibility is for young people who are meeting the problem of adolescence and youth. The largest number of those coming to us are between 16 and 21, though many branches of the Society give 14 as their lower age limit, and some branches have given up stating any lower age limit. In working with the younger adolescents we are recognizing the importance of giving help early and the fact that superficially young people are growing up very fast under the wartime pressures."

A warm tribute to the work of the Rev. Dr. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, was adopted with a rising vote in appreciation of his work as national president of CMH. The Rev. Dr. Charles W. Sheerin, rector of Epiphany Church, Washington, D. C., was elected to succeed him. Other officers are: Mrs. Kendall Emerson, New York, and Mrs. Bradford Locke, Princeton, N. J., reelected first and second vice-presidents; Walter W. Pettit, Ph. D., director of the New York School of Social Work, newly elected third vice-president, and Mr. Lewis R. Conklin, New York, reelected treasurer.

* * *

**MINISTERING TO JAPANESE-AMERICANS**

Hunt, Idaho—The newly established Church of the Holy Apostles, the congregation of which is made up of Episcopal Church people from Alaska, Washington, Oregon and California, is ministering effectively to the Japanese-American people of the Minidoka Relocation Center, as evidenced by a report just made public.

Comparing favorably with many a parish, Holy Apostles has had in a year, 37 baptisms, of which 34 were adults; 54 Confirmations, and 38 "Boys in the Service" are reported. Services in both English and Japanese have been held regularly, and the Rev. Gennosuki Shoji, the Rev. Joseph Kitagawa and Deaconess S. Margaret Peppers, have done much visiting, teaching and pastoral ministry.

In the center are organizations for older men, older women, for English-speaking wives, and there is a Girls' Club, Daughters of the King, Choir and Acolyte Guild. The Minidoka Churchman is published weekly and there is a library of 400 volumes.

During the past year the Center was visited by Bishops Frank A. Rhea, of Idaho; C. S. Reifsnider, in charge of Japanese-American work; S. Arthur Huston, of Olympia; William P. Remington, Eastern Oregon; Benjamin D. Dagwell, Oregon.

* * *

**OVERSEAS APPOINTMENT**

New York, N. Y.—Appointment of Miss Ruth G. Clark, of Westfield, N. J., for missionary service in Puerto Rico is announced by the Overseas Department of the National Council. Her work will be at St. Andrew's Mission, Mayaguez, and she expects to start for the field upon completion of special studies, which should be some time during next summer.

Miss Clark is a member of St. Paul's Church, Westfield, and is a graduate of Mount Holyoke College, with post-graduate work at Columbia University. She has taught French and Spanish in Peekskill High School, New York State, and in high schools at Freehold, N. J., and South Orange, N. J. She has been active in work with Girl Scouts, the Girls' Friendly Society, and is a member of the Diocesan Board of the Woman's Auxiliary and of the New Jersey Board of the Consumer's League.

## *Planning Archbishop's Visit*

**Schedule Shaping for Engagements of Archbishop of York in This Country**

New York, N. Y.—Plans for the visit to this country of the Archbishop of York, the Most Rev. and Rt. Hon. Cyril Forster Garbett, D. D., are maturing so that the Presiding Bishop finds it possible to issue a fairly definite schedule at this time.

If transportation materializes as expected, the Archbishop will speak at the Cathedral in Washington on April 16, and will be present at the Consecration of Bishop-elect Angus Dun in Washington, April 19. He will speak in the Cathedral of St. John the Divine, New York, on April 23, at 11 A. M. and again at 8 P. M. On the 24th he will meet with the National Council's Committee on Cooperation with the Church of England, and on the 25th he will attend the meeting of the National Council.

The New York Church Club, with other organizations, is planning a dinner for April 26, and on the 27th, Archbishop Garbett will discuss various interdenominational matters with the International Missionary Conference.

Archbishop Garbett will visit Chicago about April 29 and will leave for Canada May 1.

* * *

**DIOCESE OF SOUTHWESTERN VIRGINIA**

**A Chapel at Grace House—After the War**

Roanoke, Va.—There's an especially interesting mission near St. Paul in Wise County, Virginia, known as Grace House on the Mountain. It is under the care of the Rev. Alexander D. Juhan of Norton and Deaconess Anne Newman and Miss Thelma Erickson are the efficient resident missionaries.

At the meeting of the Woman's Auxiliary of the Diocese in November, 1941, Bishop Phillips explained the need for a chapel at Grace House and its probable cost. The project was immediately adopted as the "Diocesan Special" of the Auxiliary for the next two years and Mrs. Gordon H. Baker, of Roanoke, was appointed "Chairman of the Grace House Chapel Fund" or, in other words, receiver of contributions.

With the enthusiastic cooperation of the various officers and branches of the Auxiliary, Mrs. Baker has been quite successful and by the end of 1943 her statement read like this:

| | |
|---|---|
| From forty-nine Branches... | $1,193.30 |
| Individual Gifts ..... | 488.00 |
| Special Offerings ..... | 276.94 |
| Budget 1941-42 ..... | 30.00 |
| Interest on Savings Account.. | 24.70 |
| Total Received to Date.... | $2,012.94 |

This is a little beyond the goal originally fixed for the fund but occasional gifts are still coming in and are most

gladly received, since the chapel as planned would be far from elaborate and every additional contribution will improve it just that much.

Since she had completed the work for which she was appointed, Mrs. Baker at the end of December turned the fund over to the treasurer of the Diocese for safe keeping until the chapel can be erected at as early a time as possible after the war, when such things as "priorities" will no longer hinder its construction.

* * *

### YOUNG COLORED CHURCHMAN MAKING A FINE RECORD

Martinsville, Va.—One of the youngest congregations in the Diocese of Southwestern Virginia is St. Paul's Mission at Martinsville, under the care of the Rev. Charles L. Somers, of Lynchburg, who is in charge of the four colored missions in the diocese. They have no church building yet, but are accumulating a fund for the erection of a church.

The treasurer of St. Paul's is Mrs. Mary E. McDaniel, a school teacher. She and her husband, Charles McDaniel, have a son who is a good soldier and an interested Churchman, and this story is about that son.

Armour G. McDaniel was born at Martinsville and is now twenty-eight years of age. After high school at Martinsville, he attended Virginia State College at Petersburg, Virginia, where he graduated with the degree of Bachelor of Science. Following this he was a teacher and Boy Scout leader at Martinsville.

In the Army he was assigned to the Air Forces and received his training at Tuskeegee Institute in Alabama. He won his wings and is now a First Lieutenant. At present his parents do not know just where he is, as his squadron left for overseas duty before the Christmas holidays. Before he left the States he was serving as an assistant operations officer.

Armour McDaniel was confirmed in Martinsville on December 7, 1941. He has pledged five hundred dollars to the Church Building Fund and authorized his mother to make the payment for him whenever the sum is needed.

This young man is serving well his country and his Church in time of war, and it is our hope he may be spared to come back and serve at home with equal zeal when peace returns.

* * *

### PRAYS FOR BLESSING ON U. S. FOR GENEROSITY

New York, N. Y.—A check from the Church in the United States in the amount of £4,725, 15s 6d is acknowledged by Bishop John Dauglish, secretary of the Society for the Propagation of the Gospel in Foreign Parts (SPG). Writing to Dr. James Thayer Addison, he says, "On behalf of the SPG I ask you to accept our very great gratitude for the gift, which, in the shape of a cheque from our Central Board of Finance, has reached us today.

"That you should have been able and willing to do this in the middle of a terrible war is amazing and I pray that the generosity of the Church in the United States may bring to her a great blessing.

"You will, I think, like to know that we have been able, on account of your gift, to do something more to help the Church of the Province of the West Indies."

## *Clericus Joins Laymen's Club*

**Members Join in a Dinner at Cathedral. B. E. Hutchinson Speaker**

Detroit, Michigan—Clergy and laymen of the Diocese of Michigan are beginning to get better acquainted with each other these days through the medium of the new Episcopal Laymen's Club of Michigan, of which Mr. John C. Spaulding, chancellor of the diocese, is president.

When the Laymen's Club planned its January meeting, it was found that the date coincided with the monthly meeting of the Detroit Clericus, a time-honored institution in the diocese. The Clericus has met at 11:00 in the morning for so many years that nobody can remember any other meeting time.

However, with the brashness of youth, the Episcopal Laymen's Club of Michigan approached the Clericus with a big idea: why not postpone the Clericus meeting until 5:30 P. M. on January 17, and let the members join with the Laymen's Club in a dinner at St. Paul's Cathedral! The Laymen's Club had asked Mr. B. E. Hutchinson, vice-president of the Chrysler Corporation, to be the speaker, and maybe the clergy would like to hear him.

The clery would, and did. Nearly 200 clergymen and laymen were present at the dinner, and heard Mr. Hutchinson give his ideas on the post-war world. They also listened with a good deal of interest when he said that he had been confirmed but recently, and the reason for his seeking Confirmation was because he had come to see the value of the Church under the present world conditions.

The Episcopal Laymen's Club has key men in nearly all the parishes in the Detroit area, and a meeting of these key men is planned, with the directors and chairmen of committees, for February 17. The vigor and purposefulness of these key men is well typified by one of their number who brought 23 men to the January 17 meeting, and announced that he had plans for bringing in another 21 applications for membership.

* * *

### WARE CHURCH ANNUAL MEETING

**Parish Free From Debt**

Gloucester, Va.—Approximately a hundred persons attended the annual parish meeting and dinner of Ware Church, held January 17, 1944.

Ware Parish is one of the oldest in the country, founded circa 1650. The present church building (which is the second) dates back to 1690. The Rev. Reginald Wells Eastman is the present rector.

The highlight of the meeting was the presentation of the cancelled rectory mortgage by Mr. George E. Cary, junior warden, and one of the trustees. This leaves the parish free from debt.

Mr. W. Fleet Taliaferro, senior warden and treasurer, reported that there was $1,178.25 in the William Byrd Lee Memorial Parish House Fund. The late Rev. William Byrd Lee was rector of the church for forty years, and was the son of Colonel Richard Henry Lee and Evelyn Byrd Page Lee.

Mrs. Lee, his widow, lives on in Gloucester at "Leeland". She is ninety years old, but continues active in parish life and a source of inspiration to all.

The congregation unanimously passed a resolution asking the vestry to include yearly in the budget for the Memorial Fund a figure equivalent to the principal previously paid yearly on the mortgage.

Mr. Eastman stressed the point that now is the time to build up the fund. He suggested the gift of war bonds as one of the ways of doing it.

Ware has a fine record as a missionary-minded church. It not only pledges generously to the program of the church, but also gives a substantial yearly bonus to the diocese.

* * *

## Personal Notes Of Interest

**The Rev. William E. Stephens,** formerly rector of St. Luke's Church, Mount Joy, and vicar of St. Elizabeth's, Elizabethtown, Pa., is now rector of Christ Church, Coudersport, and All Saints, Brookland, Pa., Diocese of Harrisburg. Address Christ Church Rectory, Coudersport.

**The Rev. John L. Stiffler,** formerly vicar of Trinity Church, Jersey Shore, and Trinity Church, Renovo, Pa., Diocese of Harrisburg, became rector of St. Thomas Church, Glassboro, N. J., Diocese of New Jersey, February 1.

**The Rev. Howard A. L. Grindon,** rector of the Church of St. Philip the Apostle, Cleveland, Ohio, has accepted a call to the rectorship of St. Mary's Church, Cleveland, effective April 1, 1944.

### ARMY CHAPLAIN PROMOTIONS

**First Lieutenant to Captain**

Julian S. Ellenberg, Joseph L. Germeck, Albert N. Holloway, Edwin A. Norton, Edward C. McConnell, Francis W. Read, Ernest Sinfield, Loren Lea Stanton, Frederick E. Thalmann, William J. Wycoff.

**Captain to Major**

Charles M. Brandon, De Von Ellsworth.

### APPOINTMENTS

Stanley LeRoy Welsh, Osmond S. Whiteside.

### SEPARATIONS

Harlan R. Coydendall, Howard L. Foland, Frederick P. Houghton, Harry S. Kennedy, William B. Kenworthey.

**The Rev. Worth Wicker,** former rector of St. Paul's Church in Greenville, N. C., has been promoted to Lieutenant-Colonel at Camp Adair, Ore., where he is inspector-general for the 70th (Trailblazer) Division. Colonel Wicker has been with the Trailblazer Division since it was organized last spring at Leavenworth, Kans. He enlisted in the Navy in 1917 when he was 14 and served four years. He was commissioned captain in the Army's Chaplain Corps in 1934 and transferred to field artillery in 1938. He formerly was stationed at Fort Jackson as commander of Battery A, 113th Field Artillery.

**Private Margaret H. Hamaker,** of Raleigh, has completed her basic training in the Marine Corps Women's Reserve at Camp Lejeune, New River, and is awaiting assignment, it is announced by the public relations office. Private Hamaker is the daughter of the Rev. and Mrs. J. F. Hamaker, of Raleigh, N. C.

---

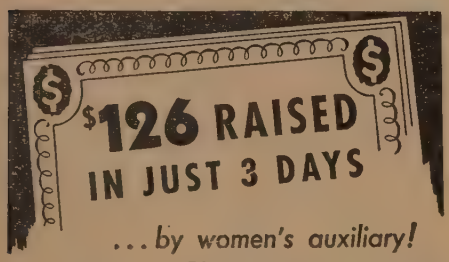
**Mr. R. H. Cochrane,** of Tuscaloosa, Alabama, has a record of service to the Church which is almost unique. Fifty years ago he was elected to the vestry of the parish, but he could not be installed for several months, until attaining the age of 21. The anniversary was duly marked in the parish in January. Mr. Cochrane has served as vestryman, junior and senior warden, as nearly continuously as diocesan canon permits—for Christ Church must have a rotating vestry. Mr. Cochrane has also been attending diocesan conventions as delegate from Christ Church for at least forty years. A bank president, he has been for many years the


...Industrial Arts, Mechanical ...awing, and Typing. Spiritual training ...phasised. Self-help plan. Tuition ...0 plus duties.
Write GEORGE F. WIESE, Supt.



**CHRISTCHURCH SCHOOL**
**For Boys**
...the banks of the Rappahannock River. ...
...sound preparation for coll...


...tional work the chaplaincy and instructorship in religion in the Calhoun School, Calhoun, Ala., to which he gives three days a month. He is in charge of St. Mark's, Birmingham, and Good Shepherd, Montgomery.


...by women's auxiliary!

Hundreds of women's Sunday School classes, church auxiliaries are RAISING LARGE FUNDS selling my exclusive household item, the "Fluff-Duster." Every woman wants it for brushing down walls and ceilings. Sturdy chenille. Washes wonderfully. WILL LAST MANY YEARS. You have **no sales competition.** Sells-on-sight for 99c. Costs you 74c. Nets your treasury the customary Gillmore profit of 25c.-on-every-dollar since I pay shipping costs. Send no money. Just mail coupon NOW for Trial Carton of 6 to sell your own members on special "PAY-THE-PROFIT" GUARANTEE explained on coupon.

**Your Treasury Profit is GUARANTEED**
**ROBERT GILLMORE GILLMORE**

**ROBERT GILLMORE GILLMORE SC-1**
**104 Crestmont St., Reading, Pa.**
Mr. Gillmore: We're willing to try the "Fluffy-Duster" as a fund-raiser. Mail trial carton of 6 without deposit. If they do not sell quickly, easily, we'll ship them back COLLECT and you will immediately forward us a check for $1.50, our GUARANTEED PROFIT on 6 dusters costing 74c. and selling for 99c.
Name . . .
Organization. . .
Street . . .
City . . . State


**ORDINATIONS**

**Priests**

**The Rev. Lawrence W. Pearson,** missionary-in-charge of St. Paul's Church, Brighton, and St. Stephen's, Hamburg, was ordained to the priesthood by the Rt. Rev. Frank W. Creighton, D. D., bishop of Michigan, on Sunday morning, January 30, in St. Andrew's Church, Ann Arbor.

The preacher at the service was the Rev. Henry Lewis, D. D., rector of the host parish. Mr. Pearson was presented by the Rev. Gordon Matthews, executive secretary of the Diocese of Michigan and chairman of the Diocesan Board of Examining Chaplains. The Rev. Robert Muir, assistant minister in St. Andrew's Parish, read the Litany; the Rev. Robert W. Bell, of St. Jude's Church, Fenton, the Epistle; and the Rev. Donald W. Crawford, of St. Christopher's Church, Detroit, the Gospel.

Mr. Pearson is a graduate of Hobart College, and has also received an M. A. degree from the University of Michigan, and has done special work at the Pennsylvania State College. He read English History at Exeter College, Oxford, England, for one year, taught four years at the Brent School in the Philippine Islands, and two years at the American School in Tokyo, Japan, having charge of the choir there also. He studied for the ministry in Berkeley Divinity School, New Haven, Conn. Mr. Pearson took charge of the churches in Brighton and Hamburg immediately following his ordination to the diaconate by Bishop Creighton on July 18, 1943, in All Saints' Church, Pontiac.

---

**The Rev. Alford Bruce Lauenborg** was advanced to the priesthood in Holy Trinity Church, West Palm Beach, Fla., by the Rt. Rev. John D. Wing, D. D., bishop of South Florida, on the Feast of the Purification, February 2, 1944.

He was presented by the Rev. Canon William S. Turner, who also preached the sermon.

Mr. Lauenborg has been appointed to the charge of St. Edmund's Church, Arcadia, and St. Andrew's Church, Boca Grande, Fla.


# TEN-HOUR RECAPPING SERVICE

**BY APPOINTMENT**
**FEATURING**

## "THE FAMOUS HAWKINSON METHOD"

**WITH THE**

## KRAFT SYSTEM OF FACTORY CONTROL

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

**No Certificate Required for Passenger or Truck Tires**
**Write or Phone Us for Appointment**

## MARLOWE TIRE CO., INC.

**Formerly Rutenberg Tire Co., Inc.**
**2701 West Broad Street**
**"Serving Virginia Since 1914"**

**TELEPHONE 5-9171** **RICHMOND, VA.**

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 30 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 811-C Kenosha, Wisconsin.

**DOMESTIC HELP WANTED**

HOUSEKEEPER—LADY TO DO PLAIN cooking and general housework for small family. Good wages. Seashore during summer. Phone Chestnut 8050, or write 2611 N. Powhatan Street, Arlington, Va.

**HELP WANTED**

WANTED — COMPANION FOR SEMI-invalid lady. Comfortable home. All modern conveniences. No house work. Situated in town about five thousand. References exchanged. Mrs. O. J. Henderson, 317 Sixth Avenue, Montgomery, West Virginia.

HOUSEKEEPER-COMPANION FOR ELderly lady in her own home. Must be around sixty, of good disposition, efficient, refined. Cooking for the two. State terms desired, Miss F. B. Duval, 307 Letcher Avenue, Lexington, Va.

**SITUATION WANTED**

WOMAN EXPERIENCED IN INSTITUtional work wishes position. Miss L. R. W. Smith, Miller's Tavern, Virginia.


### ST. JOHN'S IN THE MOUNTAINS LOSES A FRIEND

**Mrs. Arthur J. Smith** died on December 3, 1943, at Hamilton, New York.

Mrs. Smith, as Alice E. Bragg, was born October 5, 1854, at Unadilla, New York. She was married to Mr. Smith December 1, 1875, and they made their home in Hamilton. A son, the late Dr. Arthur Whipple Smith, was professor of mathematics in Colgate University in Hamilton. Another son, Mr. Warren Smith, has residences in Chicago and Ripon, Wisconsin, and a daughter lives in California.

The news of the passing of Mrs. Smith, at the advanced age of eighty-nine years, brings memories of a most exceptional woman to those who are familiar with the mission known as St. John's-in-the-Mountains in Franklin County, in the Diocese of Southwestern Virginia.

In 1921 Miss Ora Harrison, then and now the Missionary in Charge at St. John's, about ten miles from the nearest railroad station at Ferrum, wrote a story about her work for the "Spirit of Missions". The story attracted the attention of Mrs. Smith, and, after correspondence with Miss Harrison, she came down for a visit. Thereafter for several years Mrs. Smith was a part of the life of St. John's and she spent a good deal of time there, becoming intensely interested in the work and manifesting that interest in every possible way.

On her visits she would rent from somebody in the neighborhood a mule that she called "Daisy". Although when she first came to St. John's she had reached the age of sixty-seven years, she would ride Daisy for miles around, getting acquainted with the people and finding ways to help them and the mission.

She enlisted much financial assistance from various friends in the North. One contributed largely to the salary of a teacher in the school then being conducted at St. John's. Another paid for the boring of a well at the mission. Another paid the cost of a long course of treatment in Baltimore for a boy who was severely burned. Others contributed to a fund for the building of a chapel.

Mrs. Smith had a close friend in Chicago and Rockville, Illinois, who was a woman physician, Dr. E. Franc Morrill. Through Mrs. Smith's influence Dr. Morrill became interested in St. John's and, though not an Episcopalian, spent some two years at the mission at her own expense as a volunteer physician, subject to call day or night like any other doctor and giving her skill and time to the relief of the mountain people. And in other ways she contributed to the welfare of St. John's and the people to whom it ministers.

Mrs. Smith was a splendid woman and that first contact of hers with St. John's-in-the-Mountains proved to be one of the greatest blessings in the history of the mission. Few people have demonstrated more effectively the value of a real Christian enthusiasm for the missionary work of the Church, and she will long be remembered with sincere affection and gratitude by those who were so fortunate as to be associated with her in Southwestern Virginia.


## Sarah Lee Kitchen

**Homemade Cakes, Pies, Bread,**

**Beaten Biscuits, Box Lunches**

**701 W. Grace St., Richmond, Va.**

**Dial 3-2805**


**The Rev. William E. Stephens**, formerly rector of St. Luke's Church, Mount Joy, and vicar of St. Elizabeth's, Elizabethtown, Pa., is now rector of Christ Church, Coudersport, and All Saints, Brookland, Pa., Diocese of Harrisburg. Address Christ Church Rectory, Coudersport.


# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK 5**

# STAR CLEANING CO., Inc.

**QUALITY CLEANING AND DYEING**

**Draperies—Curtains—Slip Covers**

**Expert Tailoring. Alterations**

**Prompt Delivery Service**

**Plant—524 South Harrison Street, Richmond, Va.**

**Dial 5-1785**

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

**For Boys**

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. Rev. Janney S. Hutton, Headmaster. For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS
EST 1878

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 96 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

"The richest truths of the Bible are not found by one who is easily tired."

There is a great deal of unmapped country within us.

—George Eliot.

As the wise men from the East brought their gifts of frankincense, gold and myrrh to the cradle of the Christ, so all the realms of human wisdom, East and West, will some day bring their treasures to the foot of His throne. —Selected.

"It is every man's privilege to come under the direct personal guidance of his God."

One feels, in reading the Sermon on the Mount, very much as he feels amid the Alps—a sense of solemnity, power, calmness, repose, strength, majestic peace, eternal assurance. Only a trifling mind can escape it.

—Herbert Parrish.

Men advance life's frontiers, conquer life's temptations, lay the foundations of life's noblest buildings, win the prizes of freedom, not by a jaunty, easy-going stroll, but by prolonged effort. Not without cost are life's prizes won, and the wisest among us will see that part of the prize is the very conflict itself and the stern virtues it compels. —F. T. Lord.

"Happy is the man who knows the joys of Christ's companionship. For him there are the joys of the open road. He travels with the best of all Guides on his way to the Eternal City."

The inscription on the Cross was written in letters of Greek and Latin and Hebrew, and the three tongues made the same proclamation, that Christ was King. The one language represented the culture of Greece. Another represented the power of the world empire of Rome. The third represented the sacred records and the faith of the Hebrew race. In the three realms represented there—the realms of culture, of power and of faith—our Christ is to be the King forevermore.

—D. A. Hayes.

The historic Jesus, with the challenge of His life and ideals, with the inspiring and redeeming power of His Spirit, has been too strong for all obstacles. The Roman Catholic, with priest and penance and mass, the Quaker without sacrament or clergy, have alike felt and shown His power. Beneath all differences men have been held by His mastery of conscience, His way of life. His revelation of God.

—Dr. H. F. Rall.

His Kingdom was not of this world; it came not with observation; it was of the truth and within us. No plan for the betterment of mankind which does not make perfection of character the primary aim is likely to be of permanent good. —Selected.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.


## VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

**Custom Tailoring for Clergymen**

1837 *Church Vestment Makers Over One Hundred Years* 1944

**COX SONS & VINING, Inc.**
131 East 23rd Street, New York 10, N.Y.

**OUR TWO SPECIALS**

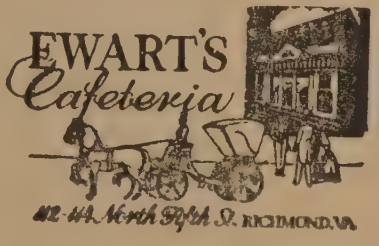
**The most complete Bible Oxford, Red Letter Edition 11ls., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.**

**Bible Teachers' Edition, Concordance, References, Aids, Colored Maps, Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.**

**Episcopal Church Book Store**

**LYCETT, INC., Church Section,**

**Headquarters for Bibles, Prayerbooks and Hymnals**
**Church and School Supplies.**
**Write us for information and prices.**




**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**
**Box 146 Plainfield, N. J.**

# BACK THE FOURTH WAR LOAN


COMPLIMENTS OF

JAMES McGRAW, INC.

Ninth and Cary Streets

Richmond, Va.

COMPLIMENTS OF

MR. SAM B. WOODY

Commissioner of Revenue

Richmond, Va.

COMPLIMENTS OF

N. W. MARTIN & BROS.

Seventeenth and Dock Streets

Richmond, Va.

COMPLIMENTS OF

RICHMOND POTATO CHIP CO.

2117 Hull Street

Richmond, Va.


## *"Behold Our Flag God Has Given It To Us"*

One thing only caused deep pain—they could no longer see their blue and white flag waving, bringing peace to their souls.

Then the bishops, pointing to the blue sky of Greece and the white light of day, used to say to them regularly:

"Behold our flag, children! The Creator Himself has given it to us, and no conqueror has power to lower it. From the early morning when God causes the day to dawn until night falls, look all the time at the blue color of the sky and sea and the white light of the day, and you will have our flag always before you."

THE COURAGE OF OUR GREEK ALLIES TELLS US OUR DUTY TO THE FOURTH WAR LOAN DRIVE.

***Buy More Bonds***


COMPLIMENTS OF

VIRGINIA DAIRY CO.

1810-14 West Main Street

Richmond, Va.

COMPLIMENTS OF

R. C. PATTERSON

Wall Paper and Interior Decorating

2617 Edgewood Avenue

Richmond, Va.

COMPLIMENTS OF

RICHMOND VALETERIA, INC.

2705 West Broad Street

Richmond, Va.

COMPLIMENTS OF

STAR CLEANING CO., INC.

524 S. Harrison Street

Richmond, Va.

COMPLIMENTS OF

LAKEVIEW DAIRY CO.

1619 Brook Road

Richmond, Va.

COMPLIMENTS OF

HEALEY ELECTRIC CO.

1509 East Main Street

Richmond, Va.

Vol. 110—No. 7

19 February 1944

LEVEL ONE

# The Southern Churchman

With the National Red Cross in charge of the work, Switzerland provides for vacations of three months each, either in private homes or in special centres for a yearly total of at least 40,000 of Europe's starving children from 4-14 years of age. Above are Serbian boys at mealtime in one of the camps established in the Italian speaking Canton of Licino, for Serbian children.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

# FOREIGN

From the Spiritual Issues of the War

### THE CHRISTIAN LIGHT IN THE WORLD DARKNESS

London—A joint gathering for members of the International Christian Fellowships was held in London on December 11th under the auspices of the British Council of Churches.

An address was given by Dr. Hugh Martin on "The Christian light in the world darkness." Dr. Martin said that the gathering represented in miniature what he felt was the real hope of the world, viz., the growing sense of a Christian fellowship transcending national frontiers.

He said that the Christian light was shining in the darkness of today with added splendor. Likening this light to a five-pointed star, Dr. Martin said that there were five ways in which the Christian Church seemed to him to be shining in a new way, especially in the present darkness of the European continent.

First, he said, there was the fact that the Christian Church was standing out as the champion for the rights of man as such. It was not only for Christian institutions, but for Jews, for children, for the oppressed everywhere that Christians were bravely giving their witness.

Then there was the fact of a new sense of Church loyalty in the European countries. The mere fact that so many other institutions had gone down before Hitler's tyranny emphasized the truth that the Churches had held together and that Church members were showing a deepening loyalty. Christians had found that they could not stand as isolated individuals, but must stand together as members of a corporate body.

Thirdly, Dr. Martin stressed the new drawing together between Christians of different historical traditions. Not only had Protestant bodies of different kinds found a new basis of cooperation, but Roman Catholics and Protestants had found that they, too, had much in common and could cooperate when confronted with the new paganism. There were, of course, many differences between Roman Catholics and Protestants, but these did not prevent important acts of joint witness.

Fourthly, there was, the speaker said, something in the nature of a spiritual awakening going through the Churches of Europe. Churches which had appeared to be in a rut had been stimulated into new spiritual efforts and vitality. They would have much to give to us all in the post-war period.

Lastly, said Dr. Martin, the witness of the Church shone out in the darkness because of the attitude Christians were taking to their enemies. As an example, Dr. Martin quoted a statement recently issued by Christian leaders in Norway concerning the post-war treatment of criminals. This statement concluded: "The Church desires settlement—not laxity; justice—not revenge; reconciliation—not hatred." Christians were faced with two dangers. They might either give way to an easy sentimentalism or to bitter hatred. He would not say which was the greater danger of the two. It was easy to be forgiving when wrongs had been committed against others rather than ourselves. But the Church had a duty to stand for something more than mere revenge. It was the messenger of reconciliation and must work steadily for an ultimate reconciliation of all men in Christ.

### SWISS PASTOR TELLS OF HIS IMPRISONMENT BY GESTAPO

It is only recently that it has been known that Pastor de Pury, of the canton of Neuenburg, who has been in prison in Lyons for a few months, has been released. At the time, the news had to be contradicted. But now it can be announced that Paster de Pury has already returned to Switzerland.

Journal de Geneve for December 7th writes: "Roland de Pury, the Swiss clergyman in Lyons, who was imprisoned by the Gestapo for 150 days, gave as the motive for his arrest that he was considered a participant in French resistance. Among his parishioners in Lyons was a woman belonging to the French bourgeoisie, Madame Albrecht, who worked on a clandestine paper for the French resistance. Madame Albrecht, who was imprisoned, fell ill. De Pury visited her, as was his duty. Then she escaped, and soon after wrote to de Pury in order to ask him for news concerning a mutual friend. De Pury answered her letter immediately. Later, Madame Albrecht was again arrested, and de Pury's letter was discovered. Though the letter was unimportant, it was sufficient to make him suspected. He was arrested and examined three times, and accused of being a paid official of the resistance. During the 150 days he spent in a cell, he learnt that Madame Albrecht had been accused of high treason, and had been executed."

A Neuchatel paper, Feuille d' Avis (December 7th), also carried an interesting article on the subject:

"Pastor Roland de Pury, during a public lecture, told of his experiences during the five months of his captivity in France. The physical aspect of suffering is nothing compared with its moral aspect. Let us imagine a cell, five metres square and completely bare, and a man living in it for months without a book, paper or pencil, without any work and without news. He is deprived of any human presence from outside, and prevented from speaking with other human beings. The prisoner does not know what will happen to him, and anything can happen; a sentence of death, execution, deportation or an air raid. The prisoner's moral torture is boundless. A Swiss captain, with whom de Pury crossed the Swiss frontier, awaited his death sentence and execution for 26 months.

"The tragedy of modern captivity reduces itself to a fight between hope and despair. Despair is a diabolical companion, which one cannot get rid of. Throughout the day and night, the prisoner is defenceless in the hands of men who have no account to render to anybody, and he fights with his remaining strength without hope of ever defeating his despair."

* * *

### MANY SUMMER CONFERENCES SUSPENDED THIS YEAR

New York, N. Y.—War conditions may make Summer Conferences more difficult, but they are not giving up in despair. On the contrary, nearly 100 conferences, summer schools, and other forms of organization for combined study and recreation, have been announced by dioceses and provinces throughout the Church.

Some have decided not to operate this year, others have not yet decided, but the stalwart hundred are on record, and getting their plans in order.

The Wellesley Conference will not be held this year, the Peninsula Summer School a joint effort of the dioceses of Delaware and Easton; the Blue Grass Conference, Kentucky and Lexington; and the Sewanee Conferences; also West Michigan Summer Conference; and the conferences of Oklahoma, New Mexico and Southwest Texas, and Oregon, will not be held this year. Difficulties of transportation, of food supply, and of personnel are the reasons some conferences are suspended. The ones being held announce frankly that food may not be up to previous standards, but that programs will be top notch, and that there is every reason to expect a large enrollment, and a profitable season.

# HAVEN . . .

By J. W. KENNEDY

THERE ARE TWO great forces at work among us. We call the one centripetal and the other centrifugal. The one means "proceeding or directed toward the center"; the other "proceeding or flying away from the center". These two forces are usually vying with each other. For example, as the world revolves the centripetal force tends to hold it together while the centrifugal force tends to break it asunder. These forces express vividly the integrating force of Christianity, holding man together around the center of Christ; and the disintegrating force of evil that would tear him away from this center. The whirl of each day's life contains both of these forces, the one trying to hold us to our central purpose of sanity and goodness, the other trying to make us fly off into space, out of control, heading nowhere, confused, lost. How does this power of Christ hold us together, how can we keep Him at the center, how can we keep the star of His presence under our finger tip? That is the question each one of us asks at one time or another. The question usually comes when this terrific force of evil has a good hold upon us and is pulling us fast away from all we have known and desired as good, and we feel we cannot hold on any longer. Then we cry for aid and want desperately some powerful anchor to hold us to the deepest concepts we have known and believed—even though not always practiced before.

There is something in man that makes him hold tenaciously to the highest until the break comes and then he loses contact and doesn't care; and it requires as much labor and as many persons to gather up the pieces and reassemble them as it did to put Humpty Dumpty back together again. But even all the king's horses and all the king's men cannot put him back together again unless he willingly accepts Christ as the center of his spiritual universe and is willing to be hitched to Him and His way as the axis and the orbit of life's range and rotation. We can keep Christ at the center only by keeping our thoughts centered on Him and tallying every concept and activity with the core of truth we have dedicated ourselves to follow. Paul expressed it well: "For I am determined not to know anything among you, save Jesus Christ, and Him crucified." (I Corinthians 2:2). This is how He holds us together: "by obeying His commands".

Samuel Longfellow's poem, used as Hymn 377 in **The Hymnal,** expresses the metho of keeping Jesus at the center, of practicing His presence, of making good the practical expression of the phrase "I need Thee every hour". The opening words are:

"I look to Thee in every need,
And never look in vain;"

and the closing ones

"Thou leadest me by unsought ways,
And turn'st my mourning into praise.

Amen."

# *This Week . . .*


THE MANIFESTATION OF THE SONS OF GOD. 4
By Archdeacon Frederick W. Neve

HE NEVER MISSED THE MARK..... 5
A Meditation by Ethel Cutler, Bible School Teacher at St. Catherine's School for Girls, Richmond, Va.

1944 RED CROSS WAR FUND..... 6

SWISS SLEIGHS ADD TO JOY OF LIVING..... 8
By Dr. E. Briner


**FEATURES**


Haven ..... 3
J. W. Kennedy.

Editorials . . . ..... 7

News . . ..... .....11


**FEBRUARY**

1—Tuesday.
2—Purification B. V. M.
6—Septuagesima Sunday.
13—Sexagesima Sunday.
20—Quinquagesima Sunday.
23—Ash Wednesday.
24—St. Matthias.
27—First Sunday in Lent.
29—Tuesday.

• • •

**COLLECT FOR ASH-WEDNESDAY**

(February 23)

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

**COLLECT FOR QUINQUAGESIMA SUNDAY**

O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of all virtues, without which whatsoever liveth is counted dead before Thee. Grant this for Thine own Son Jesus Christ's sake. Amen.

# *The Manifestation of the Sons of God*

By FREDERICK W. NEVE

I want to preface this article with an account of what has happened since I wrote my article which appeared in the December 4th issue of this paper, entitled, "When the Son of Man Cometh." I had been ill for some time, and had written that article because I had the subject of faith very much on my mind. I had felt for a long time that we Christians were losing an immense amount of spiritual power by our failure to recognize the vast resources placed at our disposal by God, through our Lord Jesus Christ. This loss of power has been due to the fact that we did not really believe Christ's promises, especially St. John 14:12.

### The Loss of Power

It was because of this that I began to pray to be made a thousandfold more useful. And early in 1920, I started the Order of the Thousandfold, which received a good deal of encouragement at the time by the National Council, the Bishops' Crusade, and by Bishop Hobson, in his use of the prayer on quite a number of occasions during the first few years of the Forward Movement. It was also spread by the Christian Herald through its wide circulation throughout the world, and by individual members, too numerous to mention, several of whom had a large part in its spread in its early days. In my recent article in the Southern Churchman, I was desirous of making a new start with a still stronger emphasis on the thousandfold idea, and I appealed to others to join me in this advance. On the Sunday week following the issue of the paper, I was sitting in my library trying to think out another article on the same subject, with an expansion of what I had already stated.

### A Wonderful Vision

Then something happened, the room was filled with a glorious light, which seemed to surround me, from the center of which, right before my eyes, appeared points of light. I was facing a wall covered with books, with no possibility of any light from it, and behind me the windows were half covered by blinds and just a small spot of sunlight on the floor, so that it was impossible for it to have come from anywhere outside. I was not asleep because I was thinking intently about the article which I had in mind. I have been thinking since then of why this vision was given to me, and it seems to me that it was intended to encourage me to go forward and emphasize still more fully the vital importance of taking Christ at His word, and believing that what He promised will really come to pass. For if Christianity is to become a really regenerating force in human life, it is only the power of Christ Himself who can make it so. And since He expressly says that we Christians are to be the channels through which His power is to be manifested by becoming a transforming influence in human life, we must yield ourselves up to Him, in order that we may become the means by which this transformation is to take place.

### A New Creation

We are all looking forward to a New World when this war is over. A world in which, we hope and pray, that war may never visit this earth again. Already plans are being made for the creation of a new order in which the whole world will be united in a brotherhood of nations living together in peace and friendship. But if this ideal is to be attained something more will be necessary than mere statesmanship, however wise and sincere that may be. For we must remember that this is God's world which He created for a certain definite purpose, and also placed man in it to help in working out that same divine purpose. What is more, He sent His Son into the world to reveal to mankind what His divine purpose is, both by His teaching and His life and death for the salvation of mankind. Moreover, He founded a Church to carry on His work after He was gone, under His guidance and with the help of His power working with and through her members. It is, therefore, clear that the power and presence of Christ are essential to the creation of the world order which will conform to the purpose of God in creating man and this world in which he lives.

### The Ideal of the Church

Now, St. Paul, in his Epistle to the Ephesians, throws light upon what Christ's Church was created by Him to do, as may be seen from the following:—"He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This, then, should be the end towards which the Church of God is ever striving, namely to manifest Christ to the world by reproducing His Image in the lives and characters of all those who profess to be His followers.

### CHRIST MUST BE KING

Thou must be King; the whole world waits
Thy passing through the Golden Gates,
To visit this poor earth again,
In love and majesty to reign.

Thou must be King; the tide of war
Must ebb and turn to flood no more;
Our sons shall find in paths of peace
The nobler things of life increase.

Thou must be King; Thy gentle sway
Shall win men to Thy perfect way;
The brightest visions of the seers
Shall blossom in the coming years.

The joy of childhood's innocence
Shall last unmarred by man's offence;
And life shall, day by day, unfold
With thoughts of pearl and deeds of gold.

Thou must be King; but if Thy will
Withholds Thy glorious coming still,
Then by Thy mighty Spirit reign
'Til earth be Paradise again.

F. W. Neve.

# *He Never Missed the Mark*

*A Lenten Meditation*

**By ETHEL CUTLER**

SOMEWHERE in the shadowy distances of a million years ago, our ancient forebears started their long career of tool making. Like Shiva of the Hindu pantheon they began to create and to destroy. For unnumbered ages they went on building up and tearing down. A scant five thousand years ago King Khati of Egypt made record of an astonishing new discovery:

God knows the dispositions of men,
The disposition of him that is right of heart
Is more acceptable than the ox of the worker of iniquity.

Who of all mankind first started to explore that world of inner values? Who first pushed aside as inadequate for man's achieving those things which eyes can see and ears can hear and hands can handle—seeking, ever seeking a new and untried way of life? From the hour of that "gray dawn of conscience" such a little while ago, men have been plunged into the unending struggle between outer authority and inner values, sometimes with only slight awareness of the conflict, sometimes dramatized anew in blood and sweat and tears. Once again the hour of choice is upon us. Lent draws near. "I have set before you this day life and death. Therefore choose life."

HIS PAPYRUS ROLL spread before him the young scribe began to copy with painstaking care the words of a preacher on a memorable First Day of the week. He had been one of a little group of Christians who had broken bread together and had passed from hand to hand the cup of blessing. They had remembered Jesus. They were one with Him, their bodies strengthened by the daily bread, His body; their consecration renewed by the outpoured blood of the vine, His blood that had been shed, a continual memorial of His passion till His coming again.

They were simple people, those followers of the Way, and life in the Roman Empire was unutterably complex. They were tested every hour of every day. All too often they missed the mark. But as they gazed upon the despised Cross of Golgotha, as each First Day they held in glad remembrance the unbelievable fact that

"Death could not hold Him, and so He arose,"..

there was kindled in their hearts such a blazing fire of devotion that when they fell, they struggled up again. The old way of life could never satisfy them. They had changed their minds. By the grace of our Lord Jesus Christ they no longer lived as of old. He lived in them.

The young scribe made record very simply on the roll of the Sayings of Jesus, of that testing in the wilderness of Judea, before ever he began to tell his friends "The Kingdom of God is at hand. Change your minds. Trust everything to the Good News." It had been to all of them glad tidings of great joy. By word and deed they must pass along the new splendor of life. Even as he wrote the scribe saw again the pictures which the preacher had sketched so vividly.

I.

Crowds and crowds and crowds of people from the great houses in Jericho and Jerusalem and from the little houses in Galilee of the Gentiles had gathered about a Voice in the wilderness. Multitudes had been baptized in the brown swirling waters of the Jordan. And when He came and was baptized of John, a white dove circled high, hovering above His head, wings outstretched. He heard in His heart the words "My Son, beloved." John had brought terror to the hearts of his hearers. They had been shaken by the words of the ancient Messenger. They had beheld the Lord God as a consuming fire devouring the stubble of the empty fields of their lives. But He heard the haunting words from the Roll of the Prophet Isaiah, "O Lord, Thou art our Father."

"My Son, beloved."

"Father."

II.

The crowds faded from His vision. He did not hear them speak of thunder. He strode off across the plains. He climbed the barren wastes of the wilderness of Judea. He saw, unseeing, the little lizards dart across the rocks. In the night watches He heard, unheeding, the roar of the mountain lion and the still fiercer mountain bear. He sat unmoved as a serpent slipped among the boulders. The moon waxed and waned and waxed again. "Forty days" the scribe wrote upon the papyrus roll.

"My Son, beloved."

"Father."

Was it true? And if it was . . .

He was hungry. There at His feet were flat brown stones. They might have been the small brown loaves that His Mother had baked in the oven at Nazareth. How often He had watched her as she carried on her head the grass from the nearby hills for fuel, "the grass which today is, and tomorrow is cast into the oven."

"IF Thou art a son of God. . ." Why not command that the stones become bread? What father would withold bread from his hungry child? "If He asked for bread, would He give him a stone?" There in the wilderness He lived the history of a million years. There He knew from His own experience what King Khati had recorded long before his Hebrew forebears wrote "Man shall not live by bread alone."

III.

"IF Thou art a son of God . . ." The tumbled rocks, the lizards and the lichens vanished. He sat again at the feet of the Rabbi in the synagogue at Nazareth. He heard again as from the lips of the Rabbi an oft told tale:

"On the day of the Lord, when the waiting worshippers have come up the hill of Zion to pray as their fathers did, the priest will stand on the east balcony of the Temple, far above their heads, and beside him. Another—God's Anointed. At the moment when the first faint rim of the sun appears above the blue hills of Moab, across the valley, the priest will lift the conch shell to his lips, and sound the call to prayer, even as it has been of old. Then will Messiah hurl Himself to the stone paved court below, unhurt. Then shall all men know that He is indeed the Christ. Has not the ancient Psalmist sung,

He shall give His angels charge over Thee;
And they shall bear Thee up in their hands,
Lest haply Thou dash Thy foot against a stone.

"My Son, beloved."

"Father."

That story which had entranced Him all His boyhood, that story which had become vivid and real when first as a lad of twelve He gazed upon that eastern balcony of the temple, took its rightful place in His thinking. He was a man now. He had put away childish things. As the Son of His Father He could not make trial of God. No special privilege ever belongs to the sons of men. Who grabs aught from his brother man has not yet grown to man's estate. There are no messengers of God to protect some of us at the expense of the rest of us. For all time, even to eternity, He repudiated the ancient and honorable idea of the chosen people, who by virtue of that choice had special rights and privileges. One privilege only He accorded to His friends, "To whom much is given, of him shall much be required."

IV.

He climbed to the highest peak of the wilderness. The whole world lay at His feet. He could hear the voice of the Rabbi of Nazareth reading from the roll of the prophet Isaiah that glorious dream,—all nations from farthest east to farthest west, all the nations of the earth streaming up the hill of Zion. They would come to worship the Lord God in the Temple courts. With proud ascendency the Jewish men were wont to climb the steps up to the court of the men of God. On either side of those steps stood a tablet bearing the words, "Let no woman or proselyte pass beyond this point on pain of death." As a lad He had gone with Joseph up those steps of privilege and left Mary down below. But Joseph had not loved his brothers whose names have come down to us better than the little sisters of the forgotten names. "If ye then being evil, know how to give good gifts to your children (boys and girls alike) how much more your Heavenly Father."

But if by one little compromise He could make all nations do His will! Oh, to be the righteous ruler of all the nations of the earth, bread for all, privilege for all, power for Himself, God's Son. . .

"My Son, beloved."

"Father."

There in the wilderness of Judea among the wild beasts that growled through His spirit, He never once missed the mark. He routed them all. He was mature. He made the great transition from death to life. No crabbed hand of the past could hold Him. No beckoning will o' the wisp could lure Him. No testing, however severe, could turn Him from the strait and narrow way. "Thou shalt worship the Lord thy God, Him only."

WE APPROACH OUR LENT, the Lent of our heart's testing. The voice of the Lord Christ sounds adown the ages, "Follow Me." It was no wish of ours and no desiring that there should be laid upon us this overwhelming responsibility. We must help to feed the nations of the world with the bread of blessing. We must renounce all special privilege, all selfseeking, all prestige. Not in Jerusalem nor in Samaria shall we compel men to worship. Are we mature enough to share in the creation of a just and durable peace? Not even insisting that it shall be our formula of peace? The wilderness of Judea leads to the cross crowned summit of Golgotha, and only after that to the glorious dawn of the First Day of the week. In the far flung future there shall indeed be peace. Are we great enough and simple enough to help in the building of that peace?

* * *

## 1944 RED CROSS WAR FUND

WHEN BOMBS FALL there is no time to send help half way around the world. When a badly wounded fighting man needs a transfusion, it is too late to begin looking for a blood donor or find a nurse to care for him. When a lonely soldier learns of trouble at home, he needs help—immediately.

The American Red Cross provides that help wherever and whenever the need arises. A continuous procession of blood donors must be maintained, nurses must be recruited for the Army and Navy, trained Red Cross workers and supplies must be sent to camps, hospitals and foreign theaters of operation the world over.

When a train crash leaves scores injured, when flood engulfs a town, when epidemic strikes, delay may cost lives. Red Cross disaster relief and medical supplies, held in readiness for such emergencies, plus trained workers to rescue and assist victims and help in their rehabilitation, will prevent delay and thus save many lives.

To fulfill its many obligations to the armed forces and our people, the American Red Cross needs your help. During 1944 it must supply some 5,000,000 blood donations. Each month 2,500 nurses must be recruited for the Army and Navy. Red Cross field directors and other trained personnel must be stationed at military and naval posts and hospitals to help our fighting men and their families when personal trouble brews, a task in which the Red Cross chapter on the home front ably does its share.

AT HOME the Red Cross must continue to maintain a state of alert. Disasters must be met as they occur. Nurse's aides and first aiders must be trained and other educational projects continued. Food parcels for distribution to prisoners of war must be packed, surgical dressings made and the thousand and one details of administering a far-flung, busy organization must be attended.

All activities of the American Red Cross are financed by voluntary gifts and contributions. During March, designated by President Roosevelt as Red Cross Month, the American Red Cross must raise its 1944 War Fund of unprecedented size to meet unprecedented needs. Your contribution will assure maintenance of all Red Cross services and thus indirectly help save many a life. Let's give!

* * *

## SWISS SLEIGHS

(Continued from page 8)

painted, usually adorned the front end of the sleigh bench, while another striking figure was enthroned high up on the bow.

A still more luxurious type of sleigh consisted of a form of coach seating one or two persons. Here the passengers occupied the back of the vehicle in beautifully upholstered, arm-chair-like seats. All the glory of wood sculpture was concentrated in the forepart of the sleigh, where either a fierce lion, a horse, a bull, a deer, a dog, a fantastic griffin, or even a pair of graceful dolphins held sway.

These vehicles de luxe were used for festive sleigh riding parties, such as the still existing "Schlittedas" in the Engadine, where ancient costumes worn by most participants add a colorful touch to an already captivating picture.

# *The Heroism of the Greek Orthodox Church*

News of Church conditions in the Balkans is scanty and infrequent. Some months ago, however, the Metropolitan of Carystia, Panteleimon, escaped to the Middle East. He gave an interview to the Cairo representative of the New York Greek paper, The National Herald, in which the heroic part played by the Orthodox Church in Greece is revealed. The following is a translation from the paper and includes the bulk of the article:

The unexpected subjection of our nation to Germany, and to Italy in subjugated Albania, has created a new world of obligations and new methods to meet them. The Church retained its organization and again prepared to take up its heavy mission. The tempest had destroyed almost everything, but the Church firmly rooted, spread wide its branches to take under its benevolent shade the persecuted people of Greece.

It was fortunate that in these cruel circumstances the Archiepiscopal Throne of Greece should be occupied by Archbishop Damascenos, a man gigantic in soul and stature, to whom the eyes of all the enslaved Greeks are turned. This great Primate, endowed with physical power, sympathy, a good appearance, good judgment, integrity, remarkable intelligence, diplomatic skill and intense patriotism, is just the person to occupy this thorny throne. He is the true type of Greek Archbishop who succeeds in imposing himself even on the conquerors, who, with a real admiration for his capabilities and the inexplicable awe which he inspires, accept his interventions. These frequently result in protecting and alleviating the unhappy people of Greece.

### Help to British Soldiers

While these efforts continue and their immediate results move to tears those who can follow them, the attention of the Greek Church is also directed to those of our English Allies who have succeeded in escaping capture.

All these sought the aid of the enslaved Greeks. Splendid, inconceivable were the scenes which took place in this drama all over Greece. The houses of the Greeks, their villages and towns, everything that could shelter our persecuted Allies, opened wide their gates to receive and protect them lovingly. This occurred during the terrible time when thousands of Greeks were dropping dead in the streets from hunger. And yet those whom our people protected were never deprived of their means of sustenance. This love and protection were frequently repaid with persecutions, tortures, martyrdoms and shootings.

The clergy of the Orthodox Church of Greece with unshakable faith in the sacredness of the struggle and in the national traditions which are a holy but heavy inheritance for them, today hold the whole of enslaved Greece in their strong hands. The gigantic Archbishop Damascenos is henceforward the "Father" of all the enslaved children of the Church. The eyes of all of them are turned to him. With his immense stature he confronts the conquerors, and he protects the people with all the dignity of his office and character as a Greek. He has succeeded in saving the lives of thousands who were condemned to death.

### Social Work of the Church

Before the Red Cross began its saving work, the Church held things together with its excellent organization of Christian solidarity. It carried on canteens, clinics, help for the children and care for the prisoners, and so the Church with its love relieved much suffering.

I remember one moment when it was no longer possible to continue to care for the families of those who had been seized as hostages, taken prisoners, or shot. The Archbishop sought leave officially to start a public collection for these families. The conquerors refused point-blank to give leave. Then the Archbishop went in person and protested decisively: "You have no right to deny to the Church her duty of caring for the innocent families of men whom you have tortured and shot for your own reasons."

He spoke so resolutely that they were afraid, and gave their consent. The Church lights a holy flame which kindles the hearts of the Greeks. And not only do these succeed in keeping Greece undefiled in their bosoms, but they offer resistance to the enemy, and show clearly that the Greek soul can never be enslaved.

### THE STORY OF CRETE

The priests are carrying on the struggle in cruelly-tortured Crete. On the free mountain tops with our heroic insurgents, the Metropolitan of Kozane, Joachim, is a true father and spiritual leader.

Only when this dreadful calamity has passed, and the world is at peace again, will be made manifest the inestimable contribution which the Church has made to the struggle which our Allies are carrying on against the barbarians.

It is not easy to describe the terrible things, the persecutions which the ministers of the Church in Greece have to confront every day.

In much-tormented Crete whole hecatombs of priests and monks have been sacrificed by the barbaric conquerors. And the same thing is happening all over Greece.

Somewhere in camp as military chaplain to a Greek battalion, is Nikolis Neonakis. A short time ago he came from Crete, his martyred native land. I think he ought to be called to give his own testimony as to what the Germans did. They killed his whole family. They shot his aged father after cruelly torturing him. When they had succeeded in seizing the priest himself, they threw him into a tiny prison about a metre high. They kept him crouched in there for 28 days, without food, water, covering or a seat, not allowing him to go out from this dreadful cage even for necessary purposes. (All the time he lived on a piece of soap which he happened to have with him.) He cannot get over it even today.

Again in martyred Crete, just when the Archimandrite Photios Theosakis, the head priest at the Cathedral in Herakleion, had put on his vestments, and was burying a young soldier whom the Germans had shot that day, a detachment of Germans burst into the church and seized him. They pulled off his sacred vestments, his cassock and even his underclothing, leaving him quite naked, as he came out of his mother's womb, and dragged him out of the Church. With him they dragged four old Cretans, laymen, whom they had also stripped naked. For three days the Germans marched them naked through the streets, beating them incessantly. Then they took them to the place where they were to die, made them open the pits and then shot them and buried them while their bodies were yet

—Taken from The Spiritual Issues of the War.

# *Swiss Sleighs Add to Joy of Living*

By DR. E. BRINER

IN THE SWISS alpine regions sleighs have since the earliest days been as necessary a means of transportation as hand-carts and wagons. A sturdy type of sleigh is used by lumbermen in winter to carry newly cut wood from the mountain forests down into the valleys. A lighter type vehicle serves alpine peasants in summer to take the fragrant hay over steep slopes into their barns. In Swiss winter resorts the hotel porters make extensive use of typical farmers sleds to carry the luggage of guests to and from the station. The very sight of an accumulation of these ancient vehicles is intriguing, especially if it happens to be in one of the ultra modern resorts.

Aside of its display of old-time sleighs and carriages the Heimat Museum at Davos contains a heavy and extra long bobsleigh made of iron, such as used to be customary for big international bobsleigh races. Due to the remarkable development of ski-ing in recent decades, sleighing events which formerly were the main feature of the Swiss winter season have lost some of their importance. Today the imposing ski-jumping platforms arouse the admiration of spectators as much as the daring curves of a bobsleigh or toboggan run did thirty years ago.

But although the triumphs of the sleigh have nowadays been somewhat obscured by the far-sweeping popularity of the ski, the youth of Switzerland still enjoys its sleigh rides. In olden times festive excursions by sleigh were the chief distraction in winter, both of well-to-do city dwellers and farmers.

It must have been a jolly sight to watch a whole caravan of horse-drawn sleighs, with merrily tinkling bells, swiftly gliding through the wintry landscape from one village to the other. Rare specimens of the artistic sleighs used on those occasions are still to be seen in old Engadine homes, in the Grisons, and above all in historical museums of Swiss cities.

OLD-TIME SLEIGH-RIDING parties have even found a place in Swiss literature. The distinguished Gottfried Keller, for instance, described such an outing in his novel "Kleider machen Leute". Incidentally, this book happens to be one of the best in Keller's splendid series of novels, "Die Leute von Seldwyla". At that time each single sleigh bore the name of the house in which its owner lived. These names were displayed on the tall and slender forward part of the vehicle by means of woodcarved and painted figures.

The Spalen Gate at Basle, Switzerland

In the 18th century an artistically adorned sleigh was an essential possession of every better class Swiss home. Today some of these masterpieces are contained in the Swiss National Museum at Zurich, in the Historical Museums of Basle and Berne, and in other historical collections.

One type of these sleighs features a high and narrow bench, built lengthwise with adequate foot-rests, and accommodating from two to four persons. An ornamental figure, carved in wood, and richly gilt and

(Carried forward to page 6)

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### THE HAND OF GOD

He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other (v. 5).

Praise God! Praise God! Give me my tools again!
Oh, let me grasp a hammer and a saw!
Bring me a nail and any piece of wood.
Come see me shut my hand and open it,
And watch my nimble fingers twirl a ring.
I am a man again, a man for work,
A man for earning bread and clothes and home;
A man, and not a useless hold-the-hand;
A man, no more a bandaged cumberer.

Oh! blessed Sabbath of all Sabbath days!
And did you hear them muttering at Him?
And did you see them looking sour at me?
They'll cast me from the synagogue, perchance,
But let them: I've a hand, a hand, a hand!
And, dear wife, to think He goes about
So quietly, and does such things as this,
Making poor half-men whole, in hand and foot,
In eye and ear and witless maniac mind,
To get such praise as that! Well, here's a hand,
A strong, true hand that now is wholly His,
To work or fight for Him, or what He will;
For He has been the hand of God to me.

—From Amos R. Wells, in The Sunday School Times.

* * *

### HOW GREAT-GREAT-GRANDMOTHER COOKED

Before the days of the gas and electric stoves, and back of them the old comfortable coal range, what method of cooking was available in the good old days when Great-grandmother and Great-great-grandmother were young?

If you were able to see into her kitchen, you would not find much that we use now. First, you would see a broad open fireplace, often taking up at least one-half of the side of the room. A crane, with its projecting arms, would hang over the fire, and hanging from its hooks would be a kettle and a pot, ready for boiling.

The well-to-do had a large brick oven built into the fireplace, while those of more moderate means used the bake-kettle, with its iron lid and tin reflector. A trivet, or three-legged cast-iron stool, stood in one corner of the hearth, waiting to be placed directly over the coals to support the teapot and the family spider. There was also the tin reflector and the waffle iron, that looked like a pair of indented shovels turned together, with long handles enabling the cook to stand at a safe distance from the fire while turning it from side to side. A large stout hook hung from the center of the fireplace, completing Great-great-grandmother's cooking utensils.

With these few simple tools of her trade, Great-great-grandmother supplied the wants of her family, and no small family it was either. Not only in those days were there large families of children, but also very few families were without dependents—a maiden aunt, a bachelor uncle, an orphaned cousin.

The brick oven was not used for everyday baking. For that the bake-kettle, a round, flat-bottomed, cast-iron vessel, with short legs, an iron top and a handle in the center was used. In the bake-kettle such things as the Northern "johnnycake" and the Southern "corn pone" and similar things were baked, the mixture being poured into the bake-kettle, the cover put on and the kettle buried in the coals to give the required heat for baking.

When the brick oven was used—two or three times a week—the family baking was done. The oven was heated by having a fire built in it. When it was sufficiently hot, the coals were removed, the ashes raked out, and into it went the great loaves of bread, the enormous pies and loaves of cake; the oven was shut up and they were left to bake. When done, everything was taken out with a long-handled shovel kept for the purpose—a crude way to cook perhaps, but those healthy men, women, girls and boys with their busy, hard-working lives, not only had good appetites, but also had no indigestion. They would not have known how a person could get enough to eat cooking on our modern stoves, and they would have called our present-day appetites "finicky." Things have changed since that day.

Great-great-grandmother used her tin reflector to bake small things, such as biscuits, etc. This reflector consisted of two sheets of tin, the lower one slanting upward from the fire, with two long legs in the back to keep it in place, and the other sheet slanting upward toward the first, with its two legs also. The ends were closed, and a grate coming out from the point of convergence made a resting place for the pans of biscuits. The open side was placed in front of the glowing fire and the biscuits, enveloped by the reflected heat, were in time cooked. How do you suppose they tasted?

Meat or fowl was also cooked in the fireplace. They were fastened to the hook in the center, a dripping pan was placed beneath them and, from time to time, the meat was turned until it was thoroughly roasted.

When we see what Great-great-grandmother had to cook with, is it any wonder that "baking day" literally lasted all day, or that maiden or widowed relatives were welcome to help, as they always did, when they came to visit or to live?—Girlhood Days.

* * *

### GOD MAKE ME PURE

God who touchest earth with beauty,
Make my heart anew.
With Thy Spirit recreate me,
Pure, and strong, and true.

Like Thy springs and running waters,
Make me crystal pure;
Like Thy rocks of towering grandeur,
Make me strong and sure.

Like Thy dancing waves in sunlight,
Make me glad and free;
Like the straightness of the pine trees
Let me upright be.

Like the arching of the heavens
Lift my thoughts above;
Turn my dreams to noble action—
Ministries of love.

God who touchest earth with beauty,
Make my heart anew.
Keep me ever by Thy Spirit
Pure, and strong, and true.

—Mary S. Edgar.

* * *

### I WONDER

I wonder—I wonder
If anyone knows
On a cloudy day
Where the sunshine goes.
I've been told it chooses
The queerest of places—
The hearts of good children—
And shines on their faces;
On their lips it lingers
A loving smile,
In their eyes it dances
All the while.

—Scrapbook.

# A WEEKLY REVIEW OF THE NEWS

## *National Council February Meeting*

**Reports of Dioceses Heard With Gritification at Annual Meeting**

New York—The National Council which held its annual meeting at the Church Missions House, February 8-10, heard with deep gratification the reports of dioceses and districts as to what they expect to pay on their missionary quotas as assigned for 1944. Dr. Lewis B. Franklin reported that 75 dioceses and districts may be counted on to pay 100%. Some others report that they are laying plans to raise the difference.

The 1944 budget was finally balanced at $2,503,062, which is $112,320 less than the budget approved by General Convention. A number of budget items were deferred until dioceses which have not met their quotas find means to raise the additional amounts. Among the deferred items are work in Colombia, part of the item for European Churches, part of the item for work in defense areas, part of the fund to aid British Missions, and the $50,000 item placed in the budget by General Convention for new work in all fields with special emphasis on China.

Council authorized the Department of Promotion to proceed with its plan to develop an organization for field work, which had been explained by Mr. Robert D. Jordan, new Director. It authorized also an additional field worker in the Division of Christian Education.

**Deputation to Visit England**

Presiding Bishop Tucker announced that he was not ready to make any statement on the General Convention proposal to send a deputation to visit Orthodox leaders in Russia, but that he has appointed a deputation of three to make such a visit to leaders of the Church of England. He hopes it may be possible for them to go in the early summer. The deputation will consist of Bishops Henry W. Hobson, G. Ashton Oldham, and the Rev. Dr. H. W. B. Donegan.

The Council's Division of College work continues to aid Japanese-American students, Dr. Alden D. Kelley reported. Eighty-three Japanese-American members of the Episcopal Church are now in schools and colleges. The Division, Dr. Kelley said, works with the National Student Relocation Council, and helps the students with scholarships, aid in getting jobs, boarding and rooming places, etc.

The Presiding Bishop's Fund for World Relief received and disbursed $127,755.80 in 1943 as against $39,000 in 1942.

Council re-elected the Rev. Dr. Franklin J. Clark as secretary. He has held this office in the Council and in the old Board of Missions since 1911, and in the entire period has not missed a meeting.

Bishop Tucker introduced Mr. Robert D. Jordan, Promotion Director, to the Council, and announced the appointment of the Rev. Gerald F. Burrill as assistant to Dr. C. Avery Mason, executive for Forward in Service. He announced also the forthcoming visit to this country of the Archbishop of York, who is expected to attend the April meeting of National Council.

The Rev. M. A. C. Warren, general secretary of the Church Missionary Society of the Church of England, brought to the Council the gratitude and appreciation of all the British Missionary Societies for the aid extended to British Missions in the last three years. He spoke optimistically of the future and sees a great development in missionary work immediately after the war.

**Financial Report**

The financial report on 1943 was highly favorable. In February Treasurer Lewis B. Franklin said, Council appropriated $116,033 from legacies and special gifts, to be used to the extent necessary to balance the 1943 budget. He now estimates that no more than $2,000 of these items will be used, and that it is entirely possible that none of them will be needed. Receipts from dioceses and districts were $49,241.64 greater than estimated. All dioceses and districts paid their expectations in full, and some overpaid, with the result that collections were 102.1%. It was possible to reduce the old deficit by $140,751.71 during 1943. Aid to British Missions in 1943 was reported as $95,038.46, of which about half was paid through the budget, and the other half through special gifts.

**Appointment**

Appointment of Miss Helen B. Turnbull was announced. She is to be assistant secretary in the Division of College work on a part time basis, and also is to be director of Windham House, the national graduate training center in New York City. She will take office April 1. Previously she has been Associate Secretary for College work in the Province of New England.

The National Youth Commission will hold a meeting at Racine, Wis., April 21-24, the Rev. Frederick H. Arterton, executive of the Division of Youth, told the National Council, speaking of the growing importance of the Commission's work, and its development of an all-year program for young people of the Church.

Council spent a half day in executive session, discussing a survey of American Indian work in North Dakota, South Dakota and Minnesota. The survey was made by Bishop Goodrich R. Fenner, of Kansas; Dr. Niles Carpenter, Buffalo, and Dr. G. E. E. Lindquist, of the Home Missions Council. Recommendations made by the surveyors were approved by the Council, including changes in the Catechist-Helper situation, better educated Indian clergy; improved salaries for Indian clergy; revival of such special schools as Kah-O-Sed and Ashley House; sending promising and well-trained Indians to standard theological seminaries; filling of vacancies in the staff of women workers in the Indian field at certain designated centers; other details of administration, and continued study of organization.

(Continued on page 3)

## ARCHBISHOP OF YORK'S VISIT

**To Preach at St. John's Cathedral**

New York—Announcement was made from Bishop Manning's office that the Most Rev. and Right Hon. Cyril Forster Garbett, Lord Archbishop of York and Primate of England, will make a visit to the United States in April. He comes as a representative of the Church of England to visit the Episcopal Church in the United States.

He will spend one week in New York, during which he will preach at the Cathedral of St. John the Divine on Sunday morning, April 23.

On the evening of the same day, at 8 P. M., he will address a mass meeting in the Cathedral on the subject "The True Foundations of a Just and Durable Peace." The plans for this service are being made in conjunction with the World Council of Churches, the International Missionary Council, the Federal Council of Churches, and the Greater New York Federation of Churches. Ministers of all Churches will be invited to join in the Procession and to take their places in the Great Choir.

The Archbishop's visit to the Cathedral of St. John the Divine will be in the nature of a return of the visit Bishop Manning made to York Cathedral in 1927, when the Bishop preached at the 1300th anniversary of the Foundation of York Cathedral, and carried a message from New York to Old York.

Among other activities of the Archbishop in New York will be a visit and sermon at the General Theological Seminary on Monday, April 24, at 6 P. M. He will be given a dinner by the Church Club of New York on Wednesday, April 26. Among other guests at the dinner, in addition to Bishop Manning, will be the Presiding Bishop and the neighboring Bishops of the Second Province.

Archbishop Garbett has been much in the public eye recently on account of his visit in Moscow to the Russian Orthodox Church immediately following its recognition by the Soviet Government. Previous to becoming Archbishop of York, he was successively Bishop of Southwark and then Bishop of Winchester, where it was his custom to visit his rural parishes on foot, walking from one to another accompanied by his chaplain. He is much interested in social conditions, especially housing projects. Among the books of which he is the author are: "The Church and Modern Problems", "The Challenge of the Slums", and "A Call to Christians."

* * *

God can use us and use us wondrously even after failure. That habit that has beaten us for many a year will yield to the power of Christ. The mess into which we slipped so gradually can be solved by the love and the power of the Saviour. He gives us that fresh start and the ability to keep going. And we become fishers of men as we proclaim that glad fact. It is the great ministry which He left for every Christian.—Canadian Churchman.

# *Funds Voted By Board*

**Woman's Auxiliary National Executive Board Meeting, February 4-7, Extends Help in Many Directions**

New York—One of the first effects of war in the Orient was to postpone building a little house for Miss Elsie Sharpe, of the Philippines staff in the Mountain Province. To provide this house, $2,000 had been voted from the United Thank Offering given in 1937, and when it lapsed, unused, the Woman's Auxiliary national executive board voted to use it toward a building needed in Brazil unless Brazil found the money elsewhere. The money was found elsewhere and the $2,000 was released again. It was reappropriated by the board, at its meeting in New York Feb. 4-7, this time for India, $1,500 toward a hostel for the diocesan girls' high school at Bezwada, in Bishop V. S. Azariah's diocese of Dornakal, and $500 toward the building fund of the Missionary Medical College at Vellore, an institution supported jointly by several American and English missionary societies.

The United Thank Offering extended its helpful influence in other directions through action of the board. On recommendation of the United Thank Offering committee, Miss Alpha Nash, of Sarasota, Fla., chairman, $5,000 was voted from the Offering's discretionary item for Bishop Y. Y. Tsu, for work in China. To help in supplying Christian literature in mission fields overseas, $500 was voted to the Foreign Missions Conference Committee on World Literacy and Christian Literature, and $250 for the International Missionary Council's similar committee for Christian literature in Africa. Appalachian School in Penland, Western North Carolina, will be helped in much needed repairs. Deaconess Margaret Peppers will receive some assistance toward expense of travel in her work of maintaining the close contact of the Church with the Japanese-Americans now confined in the Idaho relocation center.

Through the personnel committee, Miss Adelaide T. Case, Cambridge, Mass., chairman, three new appointments were recommended to the National Council. Scholarships to enable a number of present or future Church workers to do graduate study included two at the New York School of Social Work, one to prepare at St. Margaret's House, Berkeley, Calif., for service overseas, one or more for the Church Mission of Help, and one or more for summer work camps in the Northwest. The committee is urging that dioceses appoint personnel committees, and is taking up with diocesan officers the various functions which would be most useful for such committees to adopt.

A newly named committee of the board is the resource committee, Mrs. George E. Judson, of San Antonio, chairman (replacing the former leadership committee). Its function is "to discover and develop resources and leaders."

From the Emery Fund, established for the benefit of women missionaries retired or on furlough, the finance committee, Mrs. George McP. Batte, Berkeley, Calif., chairman, voted gifts of $25 or $50 to six missionaries, and from the legacy income account provided for assistance to a missionary who is seriously ill (Miss Mona Cannell, formerly of Japan) and sent $100 to the Rev. John D. Bodger, of New Guinea, who had addressed the board.

The Rev. M. A. C. Warren, general secretary of the Church Missionary Society of England, also spoke to the board. Mr. Robert D. Jordan, new executive of the National Council's promotion department, was introduced. Among many diocesan officers who visited the board meeting, Miss Lynette Giesecke, of Houston, was presented as a kind of exhibit to show what a diocese might do for one of its workers. The Texas diocesan Woman's Auxiliary has sent Miss Giesecke, its religious education secretary, on leave at half salary for six months' graduate study at Windham House, New York, to be followed by a month's holiday.

Mrs. Fannie P. Gross, a field secretary on the Auxiliary's national staff, goes on leave for six months and will be working at the Harlem Y. W. C. A. in New York.

With a number of diocesan reports not yet received, the total value of supply work done last year is reported as $155,000 which, in spite of all distracting circumstances and abnormal conditions, is within $4,000 of the previous year's total.

The next board meeting is to be in New York April 21-24.

* * *

**CHURCH COLLEGE WORKERS CONFER**

Tuscaloosa, Ala.—A conference of the Church College Workers of the Fourth Province is announced by Provincial Chairman of the Commission for College Work, the Rev. William Turner. The conference is being held in Tuscaloosa February 15 through February 18. The general topic is "The Church and the Colleges", and the leaders are the Rev. Dr. Alden Drew Kelley, national secretary for College Work, Chaplain Thorpe Bauer, Coordinator of Religious Work among the Army Air Force Trainees in the colleges within the Gulf Coast Command, and Mr. Turner, who is rector of Holy Trinity Church in West Palm Beach, Florida.

The conference is made up of clergy and lay people who are doing the Church's work with students and servicemen in the colleges and universities of the southeast. Its aim, Mr. Turner says, is to "encourage greater fellowship among the workers, to promote a general sharing of gains and problems, and to aid each other in meeting common needs, so that the work of the Christ through His Church in the colleges and universities may go forward refreshed, renewed and rededicated."

Headquarters for the sessions are at the Foster House, the Episcopal Student Center of the University of Alabama. Conference directors are: the Rev. Joseph Ditchburn, of Louisiana State University; the Rev. Charles Douglass, of the University of Alabama, and the Rev. James Stirling, of the University of Florida.

# *Consents to Bishop Coajutor*

**Bishop Creighton Asks Names of Eligible Clergymen Be Sent Standing Committee**

Detroit, Mich.—Following the announcement of the Rt. Rev. Frank W. Creighton, D. D., bishop of Michigan, at the Convention of the diocese on January 26, that he was giving consent to the election of a Bishop Coadjutor for the reason of extension of diocesan work, and the granting of approval by the Diocesan Convention, a further announcement was made that he had asked the Standing Committee of the diocese, plus others to be added at their discretion, to act as a committee to receive nominations. The Standing Committee, through its Secretary, has written to the clergy of the diocese and to the lay delegates to Convention as follows:

"The Bishop has asked the Standing Committee to inquire into the names and qualifications of possible nominees to be presented at the Special Convention to be held for the election of a Bishop Coadjutor.

"Will you please announce to your vestry and congregation that the committee will be glad to receive and consider the names of any eligible clergyman whom any member of the Church may recommend.

"As it is anticipated that the Special Convention may be held in the month of May, it is requested that recommendations be made promptly in order that the Committee may complete its investigation and submit its report in time for ample consideration by the delegates."

**Parish Debt Completely Liquidated**

Detroit—A "Victory Party" was held in St. Mark's Church on the evening of Wednesday, February 2, marking the complete liquidation of the parish indebtedness by means of a Gift Bond Drive. St. Mark's had incorporated as a parish during the year, and the previous Wednesday had been admitted into union with the Diocesan Convention. The Mission is located in a good outlying section of Detroit, and its growth, since its establishment in 1928, has been steady and gratifying.

The indebtedness was the result of the acquisition of property and building, in which the Mission had been assisted by the diocese. Payments had been made over a period of years, but when parish status seemed imminent, a concerted effort was made to clear off all indebtedness so that the corporate parish existence might be entered into with a clean slate. Under the leadership of the Rev. Edward L. Williams, rector, and Mr. D. J. Loveless, chairman of the Mortgage Committee, a drive was launched for the purchase of War Bonds, which the diocese had agreed to accept at face value in payment of the property indebtedness. The entire amount was raised, and has been turned over to the Diocese.

### UNITED CANVASS MADE GRATIFYING PROGRESS

Detroit, Mich.—The United Church Canvass, promoted in Detroit for the first time this year, "made gratifying progress and should be continued next year", Mr. Harold Thompson, chairman, reported to the December meeting of the Board of Directors of the Detroit Council of Churches. Mr. Thompson is a member of the Executive Council and Department of Religious Education of the Diocese of Michigan.

Although the Detroit Council of Churches did not sponsor the United Church Canvass, it initiated the movement for Detroit's participation in the nationwide inter-faith appeal for church attendance and support, and cooperated in the selection of Mr. Thompson as chairman. The sponsoring committee was composed of well-known laymen. A liaison committee headed by the Ven. Leonard P. Hagger, archdeacon of the Diocese of Michigan, solicited participation in the appeal by churches and synagogues.

Mr. Thompson reported that the sponsoring committee, using business advertising and promotion methods to "sell" religion to Detroiters of all faiths, placed United Church Canvass posters on 107 billboards throughout the metropolitan area, sponsored six 15-minute radio programs, secured 40 full-page advertisements in daily and community newspapers, and routed trailers and a movie "short" through all of the motion picture theaters during the period of the campaign and the preliminary build-up.

"It is impossible to determine just how effective such a campaign of promotion is, but spot checks proved that the man on the street definitely was impressed, and ministers we have interviewed who availed themselves of the impact of the promotion all reported a considerable increase in attendance during the period of the United Church Canvass," Mr. Thompson reported.

From checks that have been made, a 25% participation in the United Church Canvass by the Protestant and Jewish congregations of the city was indicated, he said, and 154 congregations contributed towards the support of the sponsoring committee's program of promotion. When it is considered that in Detroit there are more than 800 separate congregations, many of them the only one of its kind in the city, and many others composed of representatives of little known sects, it is felt that a 25% participation in a United Church Canvass was very good indeed.

The sponsoring committee received a total of $2,956, and expects to be able to leave a balance of $250 for next year's committee, Mr. Thompson reported. He recommended that the policy of having the sponsoring committee composed of laymen and business men be continued next year, asserting that "it is much more effective to have a group of business men selling the idea of loyalty to the church of one's choice than to have it done by a group of ministers."

Following his report, the directors of the Detroit Council of Churches unanimously adopted the following resolution of appreciation for the work of Mr. Thompson and the sponsoring committee:

"Resolved, That the Board of Directors hereby express their proffered thanks to Harold Thompson for the time, effort and consecrated thought given without stint to making the United Church Canvass a dignified and effective appeal to the public to support the church of their choice."

* * *

## *Mid-Winter Diocesan Conventions*

### 101ST COUNCIL DIOCESE OF FLORIDA

Jacksonville, Fla.—"More in '44" was the slogan presented to the 101st Diocesan Council of the Diocese of Florida by the Rt. Rev. Frank A. Juhan, D. D., in his annual address.

"Nothing less than a willingness to give ourselves will be sufficient to stop the forces of Satan, assuage the sufferings of millions, and liberate mankind," he said. "For all of which I am profoundly thankful.

"But we must do more in '44. Let that be our slogan. We knew that those leaders of nations that have frantically adopted the policy of achieving victory by wholesale destruction of their neighbors, their lives, possessions, traditions, and opportunities—cannot succeed. For behind those ideas and ideals, which Hitler and Hirohito are seeking to suppress, there is the might and power of God.

"This is not the first time in history that the Christian ideals have been challenged by the forces of paganism and barbarism. We cannot believe that those ideals, which have come to us through the teachings of Christ, which have been the chief formative element in the development of the nations of the Old and New World, will be forever destroyed. We must remember the words of Christ, 'The gates of hell shall not prevail against My Church.'

"But it is not enough to defeat, brethren, what we are fighting against. Even more important, I tell you, is the safeguarding and strengthening what we are fighting for; so that when the war is over peace and happiness, truth and justice, religion and piety may be established in the world for all generations.

"To help bring this about is the supreme task of the Christian Church. Let us not forget for Christian standards of conduct rest upon Christian belief. One will not survive without the other. The Beatitudes cannot live if the Apostles' Creed is forgotten, and, in a day of moral decadence and delinquency among both old and young, we will do well to dust off the Ten Commandments.

"So, let us hold fast to the Faith. The Church today must not be tempted and led astray from preaching in no uncertain voice its ancient message—and that message is that what Christ did for the world, He did as God, knowing all the weakness of earth and humans, and pouring upon it all the strength of God and heaven."

The Diocesan Council met January 26 to 28 at St. Mark's Church, Ortega, Jacksonville, and at the same time the annual meeting of the Woman's Auxiliary was held. There was a record attendance of the laity at the sessions.

The treasurer, Mr. R. L. Yockey, reported increases in giving for the Assessment Budget of about $1,000, and for the Church's Program Budget of over $3,000. Pledges for the 1944 Budgets were adequate to balance the proposed budgets, without any reductions.

This Council marked the completion of 20 years of service by Mr. Yockey as Diocesan Treasurer, and recognition of his splendid work was given at the Diocesan banquet through the gift of a gold diocesan seal.

Bishop Dandridge, coadjutor of Tennessee, was the speaker at the opening service. Others on the program included Bishop Tsu of China, the Rev. John B. Walthour, chaplain at the U. S. Military Academy at West Point, and the Rev. James Stirling, student chaplain at the University of Florida.

Elections included: the Hon. Bayard Shields, chancellor; Mr. Herbert Lamson, registrar; Mr. Frank J. White, actuary; Mr. R. A. Yockey, treasurer.

### CALIFORNIA CONVENTION HAS WOMEN DELEGATES

San Francisco—With women delegates, one each from every parish and mission, the 94th annual convention met on February 1-2 under the chairmanship of the Rt. Rev. Karl Morgan Block.

One of the chief issues was the method of voting. Because the preferential ballot has been under criticism, a proposal was made to use a "modified straight" ballot. Under the leadership of the Rev. Russell Staines, chairman of the election committee, a highly successful use of the preferential ballot led to a refusal to change the canons.

Among the various resolutions introduced, the one which caused the chief discussion was a statement that "this Convention believes that many American-born Japanese are loyal." In a vote by Orders, this was defeated. The clergy, however, voted 28-1 in favor of the resolution, and only a reactionary lay vote, 35-28, caused its defeat. If a vote by Orders had not been called for, the motion would have passed 56-36. Later in convention, a milder resolution not referring to the Japanese was passed unanimously: "that this Convention urges all members of the Episcopal Church in this Diocese to combat all racial prejudice at all times."

The chief speakers at the joint session were Deaconess Julia Clark, recently returned from China, who told many of her experiences there, and Dr. Blanche Carrier, in charge of week-day religious education for the Northern California Council of Churches.

Pledges to the General Church Program showed an increase of over 20%, with some parishes and missions raising their pledges by 100% and more. The pledge of the diocese to the National Council was raised from $18,000 to $23,000.

The House of Churchwomen, established many years ago by Bishop William Ford Nichols, was abolished, as women took seats in the Convention for the first time.

* * *

### Alabama Holds 113th Annual Meeting

Birmingham—Progress in debt reduction in the diocese, in increasing the diocesan budget, in religious education, and in diocesan institutions was reported by the Rt. Rev. C. C. J. Carpenter in his address to the 113th convention of the Diocese of Alabama, January 26, in the Church of the Advent.

Constitutional and canonical changes were adopted whereby two women, nominated by the diocesan Woman's Auxiliary, may be elected to the Executive Council. The Bishop's salary and diocesan stipends to missionary clergy were increased by 15%, as was the pledge to National Council. One organized mission, St. John's, Robertsdale, was admitted to Convention.

The attention of the women of the Diocese of Alabama was focussed on the future by the special speakers at the 54th annual meeting of the diocesan Woman's Auxiliary in Christ Church, Tuscaloosa, January 12 and 13. Miss Mary E. King, Atlanta, Ga., provincial president, spoke about "Church Women Looking at the Post-War World," and the Rev. E. G. Mullen, formerly of the Philippines, now in Florence, Alabama, talked about the future of missions in the Orient. Mrs. Frank J. Inge, president, made the keynote address on "God's Gift and Our Task." The Rt. Rev. C. C. J. Carpenter, stressing the need for evangelism, also reported progress in diocesan work.

* * *

### BEQUESTS LEFT TO CHURCH AND SCHOOL

Baltimore Md.—By the will of the late **Helen A. Linthicum**, widow of Congressman J. Charles Linthicum, $5,000 was left to Saint Paul's Church. She directed that a group of jewels in her possession should be sold and the proceeds given to form the nucleus of a fund for the erection of a chapel at Saint Paul's Boy's School. She further left a trust fund, a part of the income from which is to provide scholarships at this school. Her friend and rector for many years, Dr. Kinsolving, was left a legacy of $3,000.

* * *

### BISHOP OF JERUSALEM GRATEFUL

**For Past Help**

New York, N. Y.—From Jerusalem comes the statement to the National Council that the new Bishop in Jerusalem, the Rt. Rev. W. H. Stewart, "is deeply grateful for all that has been done in the past and for the steadily growing response on Good Fridays to the Good Friday Offering appeal." Quoting the Bishop, the Rev. Canon Charles T. Bridgeman says, "It forms one of the solid bulwarks of the diocesan finance. It is particularly noteworthy that in these years of war, with so many other demands for aid made upon the American public, they have remembered the importance of the Church's work and especially that here in the Holy Land where so many world problems find their repercussions and the need for forthright Christian witness is so much the greater. The diocesan schools are larger and better than ever before, despite difficulties of staff, the hospitals are continuing their great work, and the pastoral and evangelistic work. though crippled by lack of foreign staff, have been more than maintaining themselves. One of the great services is with the troops of various English-speaking nations who come to the Holy Land and find in the services of the Church, which they attend in great numbers, the familiar note of home which helps keep up their spirits and steadies them in times of difficulty."

* * *

### BISHOP PARDUE CONFIRMS FIRST CLASS

Wilkinsburg, Pa.—The Rt. Rev. Dr. Austin Pardue, the new Bishop of Pittsburgh, confirmed his first Class, at St. Stephen's Church, on Sunday morning, January 30. The Church was well filled, and the message, with the candidates specifically in mind, was a profoundly impressive one. The rector, the Rev. Dr. William Porkess, stated that the Class numbered twenty-six, and it was also the twenty-sixth Class, presented during the present rectorship. The sum-total of these Classes numbered eight hundred and five. The special offering, taken on Sunday morning, devoted to the Bishop's Discretionary Fund, proved to be the largest in the history of the parish.

* * *

### NATIONAL COUNCIL

(Continued from page 10)

clergy placement and salaries. Increased financial support was recommended for St. Mary's School and St. Elizabeth's School. The Home Missions Council is to be requested to prepare a simple pamphlet explaining Peyote and the cult of Peyotism.

Reporting progress, the Rev. B. W. Harris, secretary for Negro work, told Council that a difficult situation is arising through the enlistment of Negro clergy in the armed forces. At present there are 15 in the service, and there are at least 25 vacant missions. There are 18 men in theological seminary, ten of them at the Bishop Payne Divinity School, and plans are developing for adequate training of women workers in the Negro field.

Council adjourned at noon Thursday, February 10.

* * *

## Personal Notes Of Interest

**The Rev. Horace W. B. Donegan, D. D.**, rector of St. James' Church, New York City, has been invited by the Archbishop of Canterbury to visit Britain next summer to consult with him and other Church leaders and to preach in British Churches as a representative of the Episcopal Church in the United States of America.

**Resignation**

The Rev. A. G. Richards, D. D., for the past fourteen years Dean of the DuBose School, on account of ill health, has resigned, effective March 1, 1944.

**Change of Address**

After March 1, 1944, the address of the Rev. A. G. Richards, Monteagle, Tenn., will be changed to the Rev. A. G. Richards, 718 Woodland Drive, Griffin, Georgia.

Two more Episcopal clergymen have been graduated from the Naval Training School for Chaplains at the College of

**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**

**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

**STAR CLEANING CO., Inc.**

**QUALITY CLEANING AND DYEING**

**Draperies—Curtains—Slip Covers**

**Expert Tailoring. Alterations**

**Prompt Delivery Service**

**Plant—524 South Harrison Street, Richmond, Va.**

**Dial 5-1785**

**RICHMOND DAIRY CO.**

**MILK - - - ICE CREAM**

**SERVING RICHMOND FOR OVER 50 YEARS**

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**DOMESTIC HELP WANTED**

HOUSEKEEPER—LADY TO DO PLAIN cooking and general housework for small family. Good wages. Seashore during summer. Phone Chestnut 8050, or write 3611 N. Powhatan Street, Arlington, Va.

**HELP WANTED**

WANTED — COMPANION FOR SEMI-invalid lady. Comfortable home. All modern conveniences. No house work. Situated in town about five thousand. References exchanged. Mrs. O. J. Henderson, 317 Sixth Avenue, Montgomery, West Virginia.

HOUSEKEEPER-COMPANION FOR ELderly lady in her own home. Must be around sixty, of good disposition, efficient, refined. Cooking for the two. State terms desired, Miss F. B. Duval, 307 Letcher Avenue, Lexington, Va.

**SITUATION WANTED**

WOMAN EXPERIENCED IN INSTITUtional work wishes position. Miss L. R. W. Smith, Miller's Tavern, Virginia.


## *DEATHS*

### MRS. ALICE ASHTON FITZHUGH

In the passing of MRS. ALICE ASHTON FITZHUGH, wife of the late John B. Fitzhugh, at her home "Clarence," King George County, Va., January 30, 1944, her family, her friends, her church, and the community have suffered an irreparable loss.

Mrs. Fitzhugh, the eldest of six children, was a daughter of the late Lewis Alexander Ashton of "Waterloo," and Mary Barnes Hooe Ashton of "Barnesfield," King George County, Va. At the age of fourteen she was left motherless, assuming the cares and responsibilities of her father's household, together with the rearing of an infant brother—all of which duties she lovingly and efficiently discharged. She was always foremost in serving her church and her wise counsel was sought and valued. As long as health permitted she was supervisor of the St. Paul's cemetery, and tended alike with loving care all who rested there.

Funeral services were conducted by her rector, the Rev. Floyd Cartwright, in old St. Paul's, the church of her ancestors, and there in the churchyard she was laid to rest. The floral tributes were numerous—a testimony of the love and respect in which she was held.

She kept the faith and now wears a crown of righteousness.

She is survived by six children: Mrs. Frank Churchill, Dahlgren, Va., Mrs. Jack Gray, Richmond, Va., Mrs. Robert Barrows, Messrs. Henry and John Fitzhugh, Owens, Va., and Mr. Stuart A. Fitzhugh, Washington, D. C. Also surviving her is one brother, Mr. Lewis Alexander Ashton, Sr., of King George County, Va.

Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

William and Mary, Williamsburg, Va. **Chaplain Lee Archer Belford,** formerly at St. Andrew's Church, Douglas, Georgia, and **Chaplain Holt Fairfield Butt, III,** since 1937 Chaplain of the United States Military Academy at West Point, were the Episcopal members of a class of seventeen.

### DEATHS

**Rev. Arthur Chilton Powell, D. D.**

The Rev. Arthur Chilton Powell, D. D., one of the original Trustees of the Cathedral of the Incarnation, Baltimore, and Rector Emeritus of Grace and St. Peter's Church, died on February 6, 1944, in the Church Home and Hospital. He was taken to the hospital on January 26, suffering from chronic bronchitis.

Dr. Powell was born on July 22, 1854, in Dayton, Ohio, the son of John Powell, an English merchant who came to this country, and Mrs. Sarah Latham Powell.

He was educated in the public schools of Dayton and graduated from Amherst College in 1876. He studied theology at Prince Theological Seminary and the Philadelphia Divinity School, from which he graduated in 1879. He was ordained in Holy Trinity Church, Philadelphia, in June, 1879, and in 1882 became Rector of St. John's Church, York, Pa. From York he came to Grace Church, Baltimore, where he remained as an active Rector for 25 years. While there he organized the Church Mission to the Deaf.

Just prior to his retirement as active rector, Grace Church merged with St. Peter's, forming the congregation known as Grace and St. Peter's Church.

After his resignation from Grace and St. Peter's Church, he became rector of St. Mary's Church, Hampden, from 1914 to 1929. He served many years as President of the Board of the Church Home and Infirmary (now known as the Church Home and Hospital).

Surviving is one son, Paul R. Powell, and five grandchildren.

Funeral services were conducted in the Cathedral by the Rt. Rev. Noble C. Powell, D. D., assisted by the Rev. Harold N. Arrowsmith and the Rev. Charles A. Hensel. Burial was in Druid Ridge Cemetery, Baltimore.


**Headquarters for**

**GARDEN and FIELD SEEDS**

**FLOWER SEEDS, BULBS, Etc.**

**Write for free copy of**

**1944 CATALOG**

**T. W. WOOD & SONS**

**Richmond, Va.**

## *Announcing*

**The Presiding Bishop's Book for Lent, 1944**

# THIS CREATED WORLD

**By Theodore Parker Ferris**

This stimulating book for the Easter season is based on the following propositions: 1. How a man behaves depends to a large degree on what he believes. 2. Christianity is, among other things, basic information about life and the world. 3. The Church must continually revise its information on the basis of its present experience. 4. It is urgent that men "make sense" of their world. From these the author shows what Christianity, the Church and the individual can do toward making the world "make sense." It is admirably suitable for group discussion among young people and adults.

**$1.50**

# PRAYERS OF THE SPIRIT

**By JOHN WALLACE SUTER**

One hundred prayers for personal or corporate devotion, arranged under ten topical headings for the handy use of the reader. The minister or layman who wants a pocket-sized book of new prayers appropriate for these times will find his need supplied in this book. Dr. Suter is editor of **The Book of English Collects** and Custodian of the Book of Common Prayer.

**$1.00**

# THE ALTAR AND THE WORLD

**By BERNARD IDDINGS BELL**

In this book on worship Dr. Bell shows how the Liturgy of the Christian Church can lead men into a fellowship whose members in their daily lives creatively approach the problem of a world in chaos. There are fourteen chapter headings, including The Liturgy, The Offertory, The Great Intercession, The Sanctus and The Thanksgiving.

**$1.25**

**HARPER & BROTHERS, Publishers**

**49 E. 33d St., New York 16, N. Y.**

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 138 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 20 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

**MARY FAWCETT CO.**

Box 146 Plainfield, N. J.


## THOUGHTS FOR THE THOUGHTFUL

"No man is free who cannot command himself."

Beware of any philosophy which does not lead to right living.
—H. W. Ferrin.

Most of the tasks we postpone for months could be done in half an hour if we'd buckle to 'em.

Nothing evil is so seemingly beneath us but we have need to guard against it. —Wesley.

The capacity for knowing God enlarges as we are brought by Him into circumstances which oblige us to exercise faith. So when difficulties beset our path, let us thank God that He is taking trouble with us, and lean hard upon Him. —Selected.

"Guard thy thoughts; for what thou thinkest thou hast already begun to do."

"Lord Jesus, make Thyself to me
A living bright reality;
More present to faith's vision keen
Than any earthly object seen;
More dear, more intimately nigh
Than e'en the fairest earthly tie."

"The more we see a thing, the less it affects us—the more we believe a thing, the more it affects us."

Do not excuse thyself by saying, "Life is short." Christ's life was short; yet He finished the work He was given to do. —Selected.

"Men may judge us by the success of our efforts; but God by our efforts themselves."

The night is long and pain weighs heavily,
But God will hold His world above despair.
Look to the east, where up the lucid sky
The morning climbs; the day shall yet be fair!
—Celia Thaxter.

Goodness is love in action, love with its hand to the plow, love with the burden on its back, love following His footsteps who went about continually doing good. —J. Hamilton.

Sad will be the day for any man when he becomes satisfied with the life he is living, with the thoughts he is thinking and the deeds he is doing; when there is not beating at the doors of his soul a desire to do something greater which he knows he was meant to do because he is a child of God.
—Phillips Brooks.


## St. Chrstopher's

**Country School for Boys**

Under auspices of the Episcopal Church. Founded 1911. Accredited College preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate.. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

**OUR TWO SPECIALS**

The most complete Bible Oxford, Red Letter Edition fils., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.

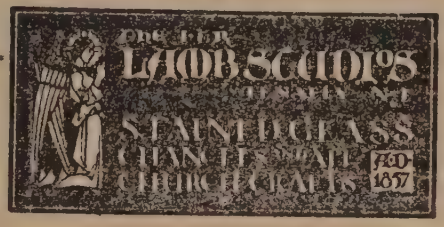
Bible Teachers' Edition, Concordance, References, Aids, Colored Maps, Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.

**Episcopal Church Book Store**

**LYCETT, INC., Church Section,**

317 N. Charles Street
Baltimore, Md.

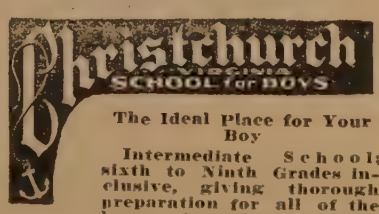
**Headquarters for Bibles, Prayerbooks and Hymnals**
**Church and School Supplies.**
**Write us for information and prices.**



**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**




**The Ideal Place for Your Boy**

Intermediate School; sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools. Upper School: College Entrance Requirements for a limited number of older boys.

Stimulating Instruction, Individual Attention, Sound Churchmanship, Moderate Rates.

Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.

**THE REV. S. JANNEY HUTTON**
**Headmaster**
**Christchurch School, Christchurch, Va.**

# DID YOU BACK THE FOURTH WAR LOAN?

COMPLIMENTS OF

JAMES McGRAW, INC.

Ninth and Cary Streets

Richmond, Va.

COMPLIMENTS OF

MR. SAM B. WOODY

Commissioner of Revenue

Richmond, Va.

COMPLIMENTS OF

E. W. RUDD CO.

Plumbing and Heating

3467 West Cary Street

Richmond, Va.

COMPLIMENTS OF

RICHMOND POTATO CHIP CO.

2117 Hull Street

Richmond, Va.

*IT IS NEVER TOO LATE TO BUY BONDS*

COMPLIMENTS OF

VIRGINIA DAIRY CO.

1810-14 West Main Street

Richmond, Va.

COMPLIMENTS OF

P. C. PATTERSON

Wall Paper and Interior Decorating

2617 Edgewood Avenue

Richmond, Va.

COMPLIMENTS OF

RICHMOND VALETERIA, INC.

2705 West Broad Street

Richmond, Va.

COMPLIMENTS OF

STAR CLEANING CO., INC.

524 S. Harrison Street

Richmond, Va.

COMPLIMENTS OF

LAKEVIEW DAIRY CO.

1619 Brook Road

Richmond, Va.

COMPLIMENTS OF

HEALEY ELECTRIC CO.

1509 East Main Street

Richmond, Va.

Vol. 110—No. 8

26 February 1944

# The Southern Churchman

## From the Presiding Bishop's Lenten Message

If communion with the ever-present God enables us to perceive and know what things we ought to do and at the same time gives us grace and power faithfully to perform the same, was there ever a time when it was more needed? Are not our present calamities and strifes largely the result of trying to live our lives in unawareness of His presence? God has not only restored the opportunity which we misused in the past, but out of the calamity of war He is leading us on to the possibility of a great advance in the fulfillment of His loving purpose. That possibility can be converted into a reality only by those who both understand His will and who through communion with Him are adequately guided and empowered for its performance.

Lent is the season when we are invited to increase our awareness of God's presence and to devote more time to communion with Him. It is a period set aside for the practice of the Presence of God.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year, in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

# FOREIGN

**From the Spiritual Issues of the War**

## CO-OPERATIVE CHRISTIAN WORK IN WORCESTERSHIRE FACTORIES

A remarkable war-time story of new links between Church and people comes from the Diocese of Worcester, where under the leadership of the Bishop, churches of varying denominations have co-operatively made contact with factories and other centres of public life.

It began with the Day of Prayer on September 3, 1942, before which the Bishop of Worcester, Dr. Wilson Cash, met one hundred men at a Rotary lunch. He suggested to them that the Church would like to come to the people by entering the factories on the day of National Prayer. "You are beating at an open door," they replied; "we have waited for this for years." As a result a letter from the Bishop to factory managers was put in the hands of the clergy, who made their own contacts with factories on the strength of the letter. As a result, hundreds of meetings were held throughout the country on the first week day of National Prayer.

The next big step was the organization of carol services in the factories at Christmas. These proved immensely popular. In some cases robed choirs were taken into the factories; in others the work people themselves joined in community singing of Christmas carols.

As Good Friday, 1943, approached, the Bishop was asked by various factories whether services could be arranged in the factories on that day. He cancelled his own engagements and took instead short services in six different factories; most of them were attended by thronging congregations, and the services were frequently relayed throughout the whole factory premises. In all, fifteen services were held on that Good Friday, and at the conclusion there was a mass service conducted co-operatively in the Baxter Memorial Church at Kidderminster. For this occasion Richard Baxter's chair was brought from the Parish Church and set up in the Congregational Church as a sign of fellowship.

When September 3rd came round again there were once more a large number of factory services, and on this occasion contact with the people was widened by a large number of services held in public houses. Those making use of the bars were in most cases very ready to join in simple prayers for their friends at the front.

Harvest Festival services were asked for, not only in public houses, but especially in a large busmen's shelter. The busmen, most of whom had allotments of their own, requested the clergy to arrange a Harvest Festival for them on their own club premises, which were duly decorated by them for the occasion.

Contact with the cinemas has led to further opportunities for Christian witness as a result of new contacts gained. One large cinema which has a crowded children's matinee each Saturday, has asked for a short service to be conducted for the children weekly. This is being done.

In some factories, the services have become regular events, and in one of them there is a fortnightly service for the day and night shifts respectively. A clergyman goes into the factory and conducts a service at 1 A. M. for the night shift.

One factory has been so impressed by the work of the clergy that it has put aside a generous sum of money to secure the permanent services of a chaplain on its premises. The money provided covers a good part of a chaplain's stipend. Before taking over the work the chaplain appointed spent some time as an ordinary worker in the factory. He thus assured himself of the opportunity and the welcome which awaited him before embarking on his new work.

* * *

## CHRISTMAS ABOARD A DESTROYER

**Letter to Chief of Navy Chaplains**

The story of how one Commanding Officer of a ship helped make Christmas a memorable occasion for his officers and men was described recently when the skipper wrote the Chief of Navy Chaplains to thank him for sending copies of "A Christmas Service" to his vessel. The booklet, designed to furnish a suggested religious Christmas service for smaller ships and units without Chaplains, was mimeographed and copies were given to all hands.

The officer wrote in his letter of January 4, 1944:

"Having no Chaplain aboard this destroyer, as Commanding Officer I took upon myself the authority to lead the service. In doing this I did not mean to be presumptuous, but was acting primarily in accordance with the duties of the commanding officer as laid down in U. S. Navy Regulations and because of my heartfelt conviction that everyone aboard should be given the opportunity to renew his faith during this Christmas Service.

"I wish you might have been with us that morning, for the Service was very moving and beautiful in its spirit and simplicity, and I felt that everyone of us who participated was greatly inspired by it. Despite our being at sea, undergoing a strenuous schedule of operations, the attendance was so great that our forward messing compartment was filled to overflowing! Unfortunately, there were some men who had to be turned away because of lack of space.

"Following this Service and the mass singing of Christmas Carols, the division officers assembled their divisions and presented every man aboard with a Christmas gift, purchased from the Welfare Fund of the ship. A survey of the individual tastes of every man on the ship had been made in order to make the gifts as appropriate as possible, and the officers themselves spent hours in wrapping and marking the gifts to ensure a really festive occasion. Apparently all gifts were a great surprise to the men and I know they were deeply appreciative and grateful and they felt that they weren't forgotten. As one seaman second class expressed it, 'The older fellows told me that Christmas Day in the Navy was the saddest day of the year. Gee! it really was like Christmas aboard ship today—church, presents, and a dinner as good as you could get at home!'

"The Executive Officer had informed all hands that I would be delighted to see any member of the crew who would care to come up to the bridge that afternoon after their Christmas Dinner. As a result, over half of the ship's company came up to see me, and I was deeply touched by the warmth of their Christmas greetings and their expressions of loyalty and devotion.

"As you can see, my Christmas was a very wonderful one and a very full one. I have never before felt so unmistakably the true meaning of the significance of Christmas. Surely the spirit of good will was abroad and aboard that day."

—Chaplains' Division, Navy Department,
Washington, D. C.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

# HAVEN . . .

By J. W. KENNEDY

IF THEY DON'T COME BACK" is the title of a book and the terribly real thought of those whose loved ones are scattered far and wide in unknown places. No matter how much faith we have, this thought comes at times. I recommend the reading of this book by H. Ayde Prichard before the phrase becomes "They won't come back." Some word or thought in the book may stay with you sufficiently firm to buffer the shock in yellow. When the blow strikes, about all we can do for awhile is pour out as much love as our own dumb sorrow will permit into the numb and bleeding heart of the one who feels all is gone, nothing is left, life has become powder and dust. As the days go by, however, and a bit of the first anguish has settled into a steady hurt, mind is more susceptible to reason and begins to be hungry for whatever will help to make sense out of something which seems so futile and useless. This book may be read then with profit, and certain wise words from pastor or friend are then also desired and needed. God has made us to stand strong even under repeated blows and has given unto us the power to use experience, even though we are never able to understand it completely.

No matter who we are or how well prepared we are, those little yellow slips of sorrow plough deep and hurt long. And yet, as time lends perspective and we get a few things well established and clear, we bear the travail of our loss and the hurt sinks not out of sight or sense or mind, but to the regions where it no longer blinds us and holds us in unyielding darkness. The Christian is much better equipped to deal with such situations than anyone else, for at least the Christian has it straight that God had nothing to do with the tragedy, that what happened was the direst result of a horribly wrong choice by one or more who either knew not or cared not for the right way, the best way for all earth's people. Such moments of all but irreparable loss give us new light on the evil in man which leads eventually to the fiendish culmination of a world wrapped in flaming death. They also keep another truth close—love is never lost nor the one we love. He is where God is and in many known senses of that thought we are there also. The way we look at things has a lot to do with whether bitterness sets in or greater understanding and closeness to the mystery of God's peace.

THERE ARE two types of those who meet tragic sorrow face to face. One of them accepts it and buries it without much trace of outward emotion. This type does not as a rule want to talk about it, does not want sympathy. The stoic, the vein of iron, shows up. Their sorrow is a private thing and yet in spite of their reserve it carries scars a yard long where no one can see, and keeps out thoughts and words which might comfort much longer than the second type. This second type is usually wrought up emotionally, is hysterical for awhile, moans and speaks fragments of first thoughts to those who are near at hand, oblivious to all save the loss and the pain, the emptiness, the bleakness of the long lasting future. Over and over the feeling comes, "this is the end: even though I live, life is over." Words are not much good at this point, rather loving, silent, controlled-nearness.

Those to whom war comes as a personal sacrifice can be made more sensitive to the needs of others, more acutely aware of the little things which must be done by all who would be peacemakers—one example is the pushing along as fast as possible toward the solution of race relations. Such persons, touched by the fire, will become crusaders against every last cause of war,

(Continued on page 8)

# This Week . . .

A BROTHERHOOD WEEK MESSAGE . . . . . 4
By the Presiding Bishop

RED CROSS SUNDAY—FEBRUARY 27 . . . . . 4

PROUD OF WHOSE BOYS? . . . . . 4
By Richard A. Zinn

THE WAY OF STRUGGLE . . . . . 5
By the Rev. Nevill Joyner, D. D. Blair, Nebraska

IN THE DARKNESS WITH A VOICE . . . . . 6
By Florence Selden Peple, writer, of Richmond, Virginia

**FEATURES**

Haven . . . . . 3
J. W. Kennedy.

Editorials . . . . . 7

Children's Page . . . . . 9
Mrs. Conrad H. Goodwin

News . . . . . 11

**FEBRUARY**

1—Tuesday.
2—Purification B. V. M.
6—Septuagesima Sunday.
13—Sexagesima Sunday.
20—Quinquagesima Sunday.
23—Ash Wednesday.
24—St. Matthias.
27—First Sunday in Lent.
29—Tuesday.

• • •

**COLLECT FOR THE FIRST SUNDAY IN LENT**

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

# *Proud of Whose Boys . . . . ?*

By Richard A. Zinn,

Director of Public Relations, Institute for American Democracy, Inc.

TOO MANY PEOPLE today are prone to form opinions and ideas about their neighbors because of the names they bear. Too many people today shrink when they hear that the new neighbor has a foreign sounding name. Too many people today are prone to do themselves, their community and their country a distinct disservice by spreading malicious gossip and slander about neighbors who do not have the same kind of a name as they have simply because they have failed to understand the fact that our names have nothing at all to do with our beliefs in the democratic way of living.

And so today there are Americans fighting for us on all the fronts of the world who are bound together with one common ideal and one common purpose—but whose patriotism far transcends any sly innuendoes against the name they happen to bear; the church to which they go, or the country from which they or their parents have come. We are all tremendously proud of the way in which our men in the service are conducting themselves in their fight to protect our country and our ideals.

But of whose boys are we proud? In any front line dispatch, you may find such names as Schultz, Bianchi, Cohen, Smith and dozens of others. Are all these boys OUR boys? The Nazi would claim that Schultz is of German origin and therefore he can't be American. The Fascists could not understnd how a man named Bianchi could fight for the United States. Many bigots would rule out Cohen immediately—just because his name is Cohen. In other words—a man by the name of Smith might be the only "real American" from our enemies' viewpoint.

But it is only if we ourselves understand America—if we ourselves understand that what we all have together is bigger than the sound of a name—bigger even than the fact that Schultz may be a Protestant, Bianchi a Catholic or Cohen a Jew—and Smith of any race or faith—that we can do our part in pulling together and in demonstrating to the world our undying fealty to our country and its future. Anyone who encourages antagonisms because of a different name—a different faith—or a different country or origin—is trying to sabotage our war effort, by dividing us from our neighbors and boring from within to cause disruption and havoc.

Let us do our part and give such people the lie!

---

## A BROTHERHOOD WEEK MESSAGE

### From Presiding Bishop H. St. George Tucker

IN THESE CRITICAL DAYS of war for the survival of humanity, it is fitting that we stop to recall the words of the Scripture.

"Now, there are many members," says the Scripture, "but one body. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it."

The belief that all men and women are children of one Heavenly Father has been a part of our Christian heritage through the centuries. The inherent rights to life, liberty and the freedom to pursue the satisfactions of life are rooted in that Christian conviction. The denial of these rights by our enemies is the major reason for the world-wide struggle being waged by the United Nations today.

We, the United Nations, will win this war. We may, however, forfeit the peace—unless we weave into the very fabric of our thoughts and life that abiding respect for all free peoples which is a central characteristic of Christian teaching. We must not, like our enemies, commit the sin of contempt for our fellow man.

Happily, the American people are generally united in two resolutions: to win the war as quickly as possible, and to see that victory shall lead to a cooperative world order—an order in which all men shall be free. The road to this peace and freedom is not the path of injustice and prejudice—that path leads to revolutions and to recurrent wars.

We, as Christians, must and can achieve redeeming attitudes, methods of common understanding, ways of friendly living, and convictions of spiritual unity. As Christians, we must pursue these visions with realism, sacrifice and valor. By man-to-man personal contact with all men of goodwill, of whatever race or creed; by learning to work together for the good of all; in the peace that is to come as in the war that we now fight side by side—we must demonstrate the deep desire for peace and good will and the universal brotherhood of man, which we so ardently profess.

**Sent by short wave to South Africa for the Office of War Information on Sunday, February 20.**

* * *

## RED CROSS SUNDAY

### February 27

RED CROSS SUNDAY will be observed in the nation's churches February 27, following similar observance of Red Cross Sabbath in synagogues and temples February 25-26. Answering a plea from Norman H. Davis, chairman of the Red Cross, religious leaders will set the spiritual tone of the 1944 Red Cross War Fund appeal "in line with those ideals of freedom, justice and mercy for which the churches have always stood."

Appreciative of the work of the Red Cross, ministers who have witnessed its humanitarian services to our armed forces at home and overseas will invite the continued support of their congregations in volunteer services as well as in financial support.

Chairman Davis in his letter to the clergy said:

"We are deeply grateful for the loyalty with which the church people of America have always supported the American Red Cross. In wartime they know that wherever their boys go, the Red Cross is at their side. They know too that the Red Cross is the embodiment of human mercy.

"This year February 27 is being observed by our chapters as Red Cross Sunday. We are hopeful that churches universally will wish to make plans for this occasion. Red Cross Sunday will afford you an opportunity to inspire your people to continue to support

(Continued on page 5)

# *The Way of Struggle*

By NEVILL JOYNER

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set with my Father in his throne.

THERE IS STRUGGLE in life from tottering infancy to tottering age. We do not expect the proponents of fads in child rearing, which would eliminate discipline,—sometimes called modern education—to agree. He would have us believe when the infant puts off swaddling clothes it puts on wings and ever after there is nothing to do but sail. The faddist comes and goes. Truth is eternal. It was here before we came. It will be here after we are gone. He has missed much who never had anything to overcome. He who has had to face difficulties has been fortunate, not unfortunate, and the greater the difficulty the greater the blessing. He who is faced with many difficulties and is overcoming them is not an object of pity. We may be jealous of him or envy him. We cannot pity him. His is the victory and the great reward, reward here and now.

The faddist may without purpose or intention call our attention to a few mistakes. This much is to his credit. It were better therefore if a faddist were so labelled, because as a philosopher he is a poor guide—worse than none at all. For the faddist to call his stuff science is ludicrous. The scientist himself needs the philosopher. However pure the intention of the scientist he may lead us on the rocks unless there is the philosopher to guide, and the greater the scientific achievement the greater the tragedy. Of this there is today abundant evidence.

THE MANNER IN WHICH we have met trials and obstacles in the past will be the measure of our capacity to meet them in the future. If we have failed in the past, we may have less assurance of emerging victorious from a future disaster. There may have come with the last defeat, however, an invincible resolution. He is two times blessed who makes it, blessed in the making, blessed in the white hope it holds. And the gleam of this hope will be brighter according as the tears of repentance—tears shed or unshed—have been bitter. Repentance has its place. Is he not doomed who cannot feel it? He is wise who will allow repentance to take its course and bear its fruit.

Life without struggle? its physical struggle? its mental struggle? its soul struggle? He who would believe so, were either born blind or suffered blindness through some mental tragedy. The athlete who in his sleep can hear the plaudits of the multitude, the scholar weary with midnight oil, the sinner struggling toward sainthood will tell us there is increasing struggle as the goal appears farther away.

To recognize the truth is not to shed tears. It is not to be in despair about approaching years. Rather it is to rejoice because struggle means strength and victory means joy. An obstacle to overcome is an opportunity. He is blessed whose pathway is steep and rugged. To travel downward on a smooth road requires no effort. And because there is no effort there is no victory and no joy at the end of the downward trail.

THE MEMORY OF SOME defeat is not a pleasant one. Maybe it was a lack of love or a lack of faith or greed or some absorbing vain ambition, failure to fight it out in one's own life that led to defeat. The memory of being vanquished is not a happy one. It is remorse. Remorse is never sweet, always bitter. There are ambitions holy and unholy. The unholy is impatient of delay, prefers high gear and high speed, is happy to accept the prize but unwilling to pay the price. To the unholy, glamour makes a strong appeal. Not so with the holy. The mind is not on the glamour but the heart is on the prize. The element of time does not intrude. The rough and narrow way, which is always steep, may have terror for him who looks on. Not so with him who is on the trail. Progress may be slow, is always difficult, but there is resilience at every step because hope inspires. Blood stains along the way count for little for they are marks to show others the way. Dark? Yes, very dark but often enough and always at the right time there is a gleam of light from the goal shining all down the way. Burden heavy? Sometimes increasingly so but with every increase there is additional strength not one's own. With every steep ascent overcome there is more strength for another and a steeper climb. Opportunities for greater service and greater sacrifice are welcomed, not despised. Whatever the sacrifice of suffering and toil, of weariness and watchfulness, of personal comfort and worldly ambition, the prize is worth a million times the price. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. However dark the hour of trial there is the inward illumination of the prize. It is miraculous but no surprise that men and women are able "to drink of the cup He drank of". They are doing it in these present days.

The worn traveller will say it was only by miracle he was able to do this and that, only by miracle he did not fall here and there and there. Miracles in these days? Yet in these days but not for the gaze of the curious crowd. They are inward miracles in the lives of travellers on the way, many unknown, many humble and obscure. They are the world's true inspiration. This inspiration has been the greatest at the time of greatest need. It has been so since the Nazarene led the way. It is an old throng and a large one, and gets larger as the years come and go. This is the hope of the world. This is the world's assurance. Surely he who would have us believe that the way of struggle is not the better way, the more holy way, the wiser way, the necessary way, is not familiar with the life and teachings of the Lowly Nazarene.

* * *

### RED CROSS SUNDAY

(Continued from page 14)

the Red Crss generously, both financially and with their volunteer services. Their example as citizens is essential to the achievement of our tremendous 1944 objective.

"When so many of their loved ones are called on to give 'the last full measure of devotion,' the leadership as well as the rank-and-file of the churches will wish to help the Red Cross accomplish its unprecedented task."

# *In the Darkness With a Voice*

By FLORENCE SELDEN PEPLE

THOUGH WHAT I AM about to relate occurred as long ago as 1910, and though I have never thought of it since without a stirring of heart, it comes back to my mind today with even deeper significance. It happened during the winter when Dr. Bliss Perry of Harvard was exchange professor at the Sorbonne in Paris.

It was my great good fortune to attend Dr. Perry's lectures in the largest hall of the University where, tall and straight, he at once made a definite impression upon his hearers, because he preferred his own habit of standing as he talked to that of the French professors who always seat themselves at a table. Besides this, he was clean shaven, facing that large audience, not a man of whom was without a mustache, goatee, fringe, round fuzzy beard, or big square, black growth of hair so dense that only eyes gleamed through. French men and women of all classes were there: Italians and Greeks with finely chiseled features, ascetic monks and priests, lawyers, doctors, swarthy Syrians, Japanese, Russians, representatives from many nations holding odd looking hats, or muffled in romantic capes and clinging to shiny brief cases bulging with books. It was uniquely amusing to an American to see them smile as they commented upon the "Peculiarity of this foreigner from Harvard, who, in defiance of nature and the dignity of his position, would have no hair upon his chin, but stood unselfconscious like a boy of forty or forty-five!"

ONLY ONE MAN, perhaps, in that multitude took no note of Dr. Perry's distinctiveness, an elderly aristocratic Frenchman with thin silvery hair, and, of course, a beard. He always came in led by a lady, younger, gentle faced, yet also past her youth. Though he held his head proudly, his eyes toward the rostrum, I soon realized that he was blind, and, often, as unselfconscious as the lecturer himself, he nodded with a pleased smile or tapped together his shapely fingers, as if in affirmation while he sat there alone in the darkness with a voice. I grew to watch for him, feeling more satisfied when he was seated, yet sometimes shuddering inwardly as I wondered how it would seem to be plunged in eternal night.

As weeks passed and hundreds of busy pencils took notes upon the lives of our outstanding men and women, each of which seemed to be alive again, so humanly were they portrayed, I could feel all about me the hold Dr. Perry was gaining; and I was not surprised when a keenly intelligent looking French woman whispered to me: "What a philosopher is your compatriot! The Professor who came last year was brilliant, charming to every one, but this man—he is profound!"

As his subjects followed in carefully chosen sequence, it seemed that, in a baptism of beautifully enunciated English, a Young Nation was being born before us, a Baby Sister, in whom all these representatives of older nations might recognize the strange mixture of inheritance thrilling her blood; might see her amidst the startling happenings of a new world, leaping from her very cradle in her own defense, and feel, as each purposeful character rose and stood out with its guiding hand, that in bone and sinew she was growing steadily toward maturity, developing her soul, forming those deep elemental currents that must soon find expression in individual passion and romance. So clearly we could see how Cooper, Hawthorne and Irving were produced. Then arrived the moment for that great emotional heart throb, voiced by Edgar Allan Poe—that moment of life's blazing yet eternal youth, always to be the solace of its age.

Singularly enough this lecture fell upon an afternoon when the whole of Paris was plunged in a gloom symbolic of the luckless poet's fate. The disastrous flood of 1910 had almost reached its peak, and the Latin Quarter was suffering more than any other part of the city. Two small streams as mysterious as the tragic undercurrents in many of Poe's lines, long buried beneath the city, and so linked with the great sewers that Parisians had quite forgotten them, "Remembered not the dark tarn of Auber", were now startlingly reasserting themselves, spurting up in random cellars, loosening the very blocks of the pavements and floating them in long menacing arms through the winding streets. All the daily papers had issued warnings.

NOTHING, HOWEVER, seemed to quench the Frenchman's thirst for things intellectual, and up and down the sloping Boulevard St. Michel, which should have been called The Street of the Rush for Education, they still had been able to hurry to the Sorbonne in spite of an incessant down pour of rain heartening the rebellious streams to creep and creep.

On a Friday afternoon, in the great hall of the Sorbonne packed as usual, with the dirge-like hum of the rain on the roof, Dr. Perry gave an intensely interesting sketch of all the facts then known of Poe's eventful life, dwelt at length upon his methods, his perfect union of craftsmanship with theory, quoting here and there many exquisite lines. "To enjoy Poe to the fullest," his clear voice was suggesting, "yield to the lyric quality of his verse, give yourself up in conscious abandonment to his conscious effort to hypnotize you with sound," when suddenly all the lights of the huge dome above us went out! Simultaneously there must have come to every mind the same dread thought—the flood—in the streets—in the cellar, perhaps,—in the very court! The treacherous little rivers have overtaken us! And to each mind, too, as quickly must have leaped the terror of possible panic in that big stuffy hall with only three small exits. To each, I said, yet there was one, no doubt, who did not note the change—the gray haired, blind old aristocrat who sat serenely waiting for the voice of the lecturer to go on.

And, before any one could rise or stir, it did go on in a tone so calmly reassuring that the entire audience seemed to hold its breath. Briefly Dr. Perry explained that his lecture was almost done, and, as his subject for the following week was irrelevant, he was going to crave the indulgence of his hearers for a few more moments until he could round out what he did not wish to leave unsaid in regard to Poe. Warm applause followed, and then, for a brief space, all of us, like the silver haired old gentleman with the sensitive tapping fingers, knew what it meant to feel alone in the darkness with a voice!

"I must add, ladies and gentlemen," that tonic voice continued, and not without a touch of emotion, "that you people of France were the first to recognize

(Continued on page 8)

# EDITORIALS

*The Church in an Alien World*

Habits of thought change slowly. We have been accustomed to measure our progress by standards set up in the 19th Century. Some of the trappings of those years cling closely to us. The mass of people fail to realize that we are living in an entirely different world. The world of the 19th Century was shattered by the first shell fired in 1914. That world has been continuedly battered by high explosives. High explosives not only of steel and powder, by ideas that are just as explosive. A new pattern of life is being drawn in the cauldron of our present bitter experience. As Christian people we hope and pray that the new pattern of life will be more in line with the example set by our Lord and Master Jesus Christ. It will not be, unless we bestir ourselves.

There is one patent fact that we must recognize, "our problem is to envisage the task of the Church in a largely alien world." This statement is made by the Archbishop of Canterbury in the current issue of Christianity and Crisis. The title of the article from which this statement is taken is "What Christians Stand for in the Secular World." The Archbishop states in his opening paragraphs:

"The distinction between the tasks of Church and of society, of Churchmen and citizens, is seldom clearly drawn; and the result is confusion and impotence. Either Christians try to act as Churchmen in the world, only to find that the world refuses to be ordered on principles proper to the Church; or else they look out for the secular policy most congenial to their Christian outlook, only to find that their Christianity is a dispensable adjunct of no practical importance.

"Church and State are different, though they may comprise the same people; and each has its own appropriate sphere and method. Churchman and citizen are words with a different connotation even when they denote the same person; and that person, the individual Christian, has to exercise both these different functions."

That poses our dilemma in cogent fashion. And most of us, the Archbishop continues, are living under the aegis of the nineteenth century "when men still assumed a Law of God as universally Supreme." As we suggested in the beginning that world has been completely swept away. Some vestiges of it remain but they are impotent. We still believe that the only way to make sense of this chaotic world is through the Christian interpretation. And at the center of the Christian interpretation is a Cross. That Cross was planted in an alien world. In a world that was not only indifferent but openly hostile.

Our world today in all its complacency is not one whit less indifferent than the world of the first Christian Century. There are forces, as we well know, in this world today that are openly hostile to any Christian approach. If we, as sincere Christians, are to break the bonds that so clearly proclaim the impotence of the Christian Church, we must first recognize that we face that task in a largely alien world. That is a hard picture. It will shatter some of our soft and quick assumptions.

We hope that many parish rectors will follow the suggestion made by Forward in Service, and either preach or hold forum discussions on the Christian Doctrine of Man. In the light of all that is happening about us, we had best search clearly and deeply our position as Christians in this largely alien world.

The season of Lent is at hand. Shallow pretence toward penitence is not going to be enough in the kind of world we are living in today. When the millions of men and women return, having seen more brutality in a couple of hours than most people even see in a lifetime, soft words and pat answers are not going to satisfy them. We, on the home front, should apply ourselves by close study and sincere prayerfulness, to turn them aside from the cynicism which they can so easily embrace. The answer we know—The Cross—is not only the symbol of the world's suffering, it is also the symbol of the world's guilt. It is likewise the reality of the way out.

A new pattern of life is being moulded. The Church, and we Christians as members of that Church, can, if we will, see that it conforms more closely than ever to the pattern of the Cross. **Hard?** Yes. But it is a challenge worth accepting.

*An Enviable Record*

The Church of the Incarnation, Dallas, Texas, the Rev. L. Valentine Lee is to be congratulated on the payment of its indebtedness in full. In 1923, under the rectorship of Chauncey E. Snowden, this parish began a new venture in faith. At that time it was a badly located downtown parish. A lot was purchased in a new and fast growing residential section, and on Christmas Eve, 1927, a new building representing an expenditure of $102,000, was used for the first time. The Rev. L. Valentine Lee came to the Incarnation as its rector in 1928. As he now expresses it, "Depression" shortly became his assistant. But with a fine spirit and a loyal group of laymen and lay women they weathered the storm. A very interesting fact is that the last $70,000 of indebtedness was liquidated by a great number of donors, as the highest individual gift was only $500. This represents real strength.

The Church of the Incarnation has a fine evangelical spirit. Only once has it failed to pay its missionary quota in full. It has stood for a liberal, missionary-minded approach. It has made and is making a fine contribution to the strength of our Church in the great Southwest. We salute the Rector, Vestry and Congregation of the Church of the Incarnation, Dallas, Texas.

## BOOK NOTES

**By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.**

**THE MAN OF ALASKA, PETER TRIMBLE ROWE, by Thomas Jenkins. Morehouse-Gorham Co., New York, $3.75.**

It is difficult to recall a biography of a Churchman more eagerly awaited than the life of Bishop Rowe, himself one of the greatest assets of the missionary enterprise of the Protestant Episcopal Church. A whole generation of Church people nurtured from youth on tempting fragments of his missionary heroism has looked forward to the time when it could have the whole story of this rich and almost legendary life told in greater fulness and with the authority of a careful biographer. The Church cannot but be inspired and profited by the task which has now been so sympathetically completed by Bishop Jenkins, a sometime co-worker and lifelong friend. Bishop Jenkins spent a whole year after his retirement in gathering the materials and putting them in shape for publication. In writing a story which is spread over so many decades of active work and which contains such varied interests it was no easy task to preserve the chronological sequence and at the same time segregate for better understanding the many different types of work in which Bishop Rowe was interested. On the whole, however, the author has done a commendable job.

After a brief account of the Bishop's early life and his election to the Episcopate, due to the paucity of information, the record of the Bishop's great life work in Alaska is presented. Arriving at the scene of his future labors just before the Klondike gold rush days, the Bishop found himself swept along on this high tide of invasion into the very heart of his vast diocese, and into a ministry to these hardy, adventurous souls of a kind which still stirs the blood. Among this horde of rough and ready gold seekers none was hardier or more courageous than he. No one could outdistance him on the winter trails or excel him in guiding a home-made skiff through the tumbling rapids. No one did more to bring them spiritual comfort; and his great humanitarianism is witnessed by the string of hospitals which the Bishop built and subsidized with great effort, many of which exist to the present day. He was, however, equally solicitous for the natives, both Indians and Eskimos, and in addition to providing them with mission stations, schools and hospitals he was their ardent champion with the Federal authorities.

His indefatigable labors in this great empire to the north, in whose potentialities and future he had the greatest confidence, cover a period of nearly fifty years. It was hard slogging work and only a man of superb physical strength could have stood up under it. Away from home for months at a time, in perils on the trails, in perils on the rivers, in hunger and thirst, here was indeed one of the great missionaries of all time, another Paul, another Boniface, another Livingstone. All this the book graphically portrays. There is not a dull page in it. Frequently the narrative is interspersed with humor and anecdote; and some delightful sections are in the Bishop's own words, simple, direct, realistic, which take us to the heart of his gospel and give us insights into the childlike faith which led him to undertake a task from the dangers and hardships of which most of his generation would have quailed. This book, like the Bishop, will help make missionary history.

Henry H. Shires.

---

**VICTORIOUS MOUNTAINEER: A MEMOIR OF HARRY PEIRCE NICHOLS, by W. Bertrand Stevens. Cloister Press, 1943. $1.00.**

When the younger generation of Christians read about William Lawrence, Phillips Brooks, and now Harry Nichols, it seems that the giants of the Episcopal Church belonged to the past generation. Of course, this is not true, but it will take the perspective of a later generation to discover it.

Bishop Stevens has drawn a magnificent "profile" of "Uncle Harry". It is neither detailed biography nor fulsome appraisal, but by the judicious selection of anecdote and comment the author has provided a portrait of a man called "Breezy", "Uncle Harry", "Victorious Mountaineer" —a broad churchman of the evangelical tradition, who had a great influence on the younger men entering the ministry. Perhaps this is the most amazing thing about an outstanding man: that his friends among the younger clergy are the leaders of the new generation.

The book itself opens with a brief introduction by Frederick C. Grant, and there are seven chapters—his early years, his New England ministry, his parish in Minneapolis, his New York career, an evaluation of the man, characteristics (and eccentricities) of his preaching, and his insatiable appetite for mountain climbing. Throughout, one gains an insight into his capacity for friendship, his trusted leadership, his Christian devotion, and his open-minded broad church liberalism. One puts down this book feeling that he knows Harry Nichols, and that he knows Bishop Stevens better for having written about him.

R. C. Miller.

---

## HAVEN

(Continued from page 3)

from the inner selfishness and hate of peoples and races, to the deliberate rejection of God's way of justice, righteousness, truth and love.

The shock in yellow may blank things out for awhile, and those who receive them may want to escape into everlasting darkness, but God gave life to be lived, and when one life is cut off, the intensity of its living must be taken by another and as much of its brightness and usefulness saved as is possible for another person to take over. We who have loved ones taken should desire life fiercely; yearn for abundant life sufficient for two. There is no escape, and we would not want it even if there was, for God has created us with a tremendous capacity to rise from the ashes of our sorrow, and lift up our hearts to a new high of service. In such instances loss for the world is great but not half so great as one who dies without one who loves him to carry on and build upon his change from earth life to life beyond, a far better life. We can ever hold to the treasured moments of our love to sweeten what must be endured, and Christ, if we lean upon Him, will give us light like unto dawn.

* * *
* * *

## IN THE DARKNESS WITH A VOICE

(Continued from page 6)

our great American poet, you have always done him higher honor than we ourselves. We are beginning to understand and appreciate that fact, but now, in this moment and under these strained circumstances, I wish to acknowledge and sincerely thank you for the highest tribute you have yet paid the memory of Edgar Allan Poe!"

A storm of applause followed, then with one accord several students rose to announce in cheerful tones that with matches they would light the audience to the corridors. So, chattering confidently, an unperturbed line filed slowly out to find a darkened court they dispersed, thinking, I am sure, less of danger to themselves or damage to the electric plant than of the tender music of a foreign poet and the fine presence of mind of another son of whom America might justly be proud.

Thirty-three years have passed since then. Two World Wars have engulfed Paris—all of France! Evil forces and factions have arisen from within like the hidden insidious little rivers, swelling the flood, blackening hope! Yet, through the tragic dark, two voices steadily have been calling—the firm, purposeful voice of a Mother Nation mingled with the defiant, ardent tones of that younger one so impressively pictured by Dr. Perry—"Wait," they cry in unison, "wait just a little longer! Through flood and fire and death our sons are coming to open wide the doors and stand lighting the way for you back to Freedom and to Peace!"

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

### ALWAYS IN DEBT

"Oh, Mother, they have the nicest pencil tablets down at Malley's Drug Store! All the girls at school are getting them!" With this announcement my little niece, Betty Anne, came running into the room where her mother and I were sewing. "Couldn't I borrow ten cents on next week's allowance just this once, Mother? I want to get one of those tablets before they are all gone."

My sister-in-law looked sober. "You would have the money for that tablet now, Betty Anne, if you hadn't borrowed on your allowance last week," she said. There wasn't any money coming to you when your daddy gave the other children their allowances at the first of this week."

"I know it, Mother, but those are such pretty tablets. There's a paper doll on each cover. Jean's tablet had a baby doll with a dress and rompers and a little knitted cap and sweater. Couldn't I borrow the money just this once?"

"'Just this once,' Betty Anne?" her her mother repeated. "That was what you told me last week when you borrowed on your allowance to get a pencil box. Wouldn't you like to have your full allowance next week, just like Alice and Kenneth?"

"Yes, Mother, I would, but I know I won't want anything next week as much as I want that tablet right now!"

"That is exactly what you thought about the pencil box, Betty Anne. You and I are not going to let borrowing become a habit. I have no doubt there will still be some of those tablets at the drug store next week when Daddy gives you your allowance. You can buy one then if you want it."

With tears in her eyes, Betty Anne started from the room. Her mother called her back.

"Come here a minute, dear," Beatrice said, putting her arm around the disappointed little girl. "Do you remember the nice trip we took in our car summer before last? Would you rather have stayed at home?"

Betty Anne looked at her mother in astonishment. "Oh, no, Mother! We saw the mountains and the ocean, and we stopped to visit Aunt Lucia and she took us to the zoo and let me help her with the books in the children's library. Of course I liked our trip!" My little niece smiled at me as she mentioned my part in their good time.

"If your daddy were in the habit of borrowing money every month, we couldn't have had such a nice vacation," Beatrice explained. "Daddy would have had to pay bills instead of using the money to buy gasoline and pay for our meals and lodging on the trip. Daddy tries never to buy anything until he has the money to pay for it. In that way his salary belongs to him every month, instead of to somebody to whom he owes money. Don't you think that is a good plan, Betty Anne?"

The little girl looked thoughtful. "Yes, Mother. I'm glad we had enough money to go on our trip," she added. "I'd like to have my full allowance next week. I want to be like Daddy."

"That's fine, Betty Anne," her mother agreed.

"Sometimes it takes a great deal of fortitude to be a mother, Lucia," Beatrice said to me after Betty Anne had gone out to play, "but I don't want my children to grow up to be always in debt. The young couple living next door to us have bought so many things on credit that they have almost nothing left after paying the installments on their debts at the first of every month. They are worried about money all the time."

"I understand your decision, Beatrice," I hastened to assure her, "and I am sure that Betty Anne understands now."—Lucia Mallory in Nat. Kindergarten Asso. Release.

* * *

For the Southern Churchman

### TOMMIE'S BAD DREAM

William Allen Ward

Once, long ago, there lived a little boy who was just five and liked mighty well to romp and play like most all boys and girls of his age like to play. But this little boy whose name was Tommie sometimes was very naughty and even acted so very badly that people in his block said, "Tommie is behaving just like a monkey".

It was late in the afternoon that Tommie lay down on the bed and closed his eyes. Then the first thing he knew he was walking along the street and older boys coming home from school pointed at him and said:

"Look at the monkey . . . all dressed up and walking down the street . . . better call the police."

"I've turned to a monkey," Tommie cried to himself. "I've been so ugly that they just turned me into a monkey!"

Before Tommie knew what was happening the man from the zoo came and Tommie was placed in a box and carried to the big zoo. A moment later and he was inside the monkey house in a cage all by himself.

"They have made a monkey out of me," Tommie cried.

People stared at him and monkeys in other cages glared at him. One of them grunted: "Don't you like being a monkey, Tommie? Well, then, why don't you stop acting like a monkey, and act like a boy?"

Then Tommie said to himself that he would never be so silly and foolish again. Even if he had been made into a monkey, he determined to act like a wise one at least. Then—

He heard people on the outside of the cage shout: "Why, you have a fine looking little boy in the monkey cage . . . let him out . . . let him out!"

The zoo keeper came running to investigate. He opened the cage and Tommie stepped out with a smile and said: "Thank you, sir."

It was then that Tommie awoke from his nap.

"Mama," he said, "I just had the oddest dream . . . Mama, do I look like a monkey?"

"My child, do you feel all right?" mother exclaimed. "Why, you must have been dreaming."

But in the days that followed when Tommie wanted to be ugly and behave like a monkey he remembered his dream and acted like the real fine boy he really was.

* * *

### LEAP YEAR PLAINT

Reprinted from Southern Churchman, 1936

February has a day
More than other Februarys;
Winter seems to want to tsay,
Though it is no longer merry.
Snow was pleasant weeks ago;
Now I'm dreadful tired of snow!

Yet, although we'll have to wait
One day more, in frosts and freezes,
We shan't care that March is late
Once we're romping in his breezes.
Spring is coming! Happy hours,
Pussy-willows, jonquil flowers.

— M. L. G.

* * *

### HIS PROMISE

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through.
God hath not promised
Sun without rain,
Joy without sorrow
Peace without pain.

But God hath promised
Strength for the day,
Rest for the laborer
Light on the way;
Grace for the trial,
Help from above,
Unfailing sympathy,
Undying love.

—Selected.

## *Pleads for Worthy Lent*

**Bishop Oldham Emphasizes Prayer and Fasting in Observance of Lent**

Albany, N. Y.—In a pastoral letter to his clergy, the Rt. Rev. G. Ashton Oldham pleads for a worthy observance of Lent, to be observed, he says, "in the presence of a disintegrating civilization, a bitterly attacked and hard-pressed Church, and an amount of human suffering and agony such as the world has never known."

Bishop Oldham calls upon people and clergy for devotion to prayer, fasting and almsgiving. The discipline of the latter two, he says, seem the only natural and appropriate thing. Bishop Oldham writes: "We cannot lightly accept the immunity that is ours in this favored land without loss to our souls and our self-respect. We should want to enter upon and share in some degree—though it can only be very slight—the sufferings and sorrows of our brethren in other lands, many of whom are undergoing martyrdom for their faith today." The Bishop reminds his people that fasting in a large part of the world today is no mere religious experience, but a stark necessity. "For our own souls' good," he says, "and as an evidence of brotherhood, we simply must deprive and discipline ourselves and so share in some worthy measure the affliction of mankind."

Emphasizing prayer, Bishop Oldham says this should be more natural and necessary. "With so many of our youth abroad and so many never coming back, it is strange that our Churches and altars are not more thronged with suppliants." He urges the clergy, in addition to extra services and preaching, to make room for special times of prayer and devotion. "We shall probably," he says, "never again have so many obvious and appealing reasons for helping our people along this path."

* * *

**REV. C. L. TAYLOR ELECTED DEAN**

Cambridge, Mass.—Announcement of the election of the Rev. Charles Lincoln Taylor, as dean of the Episcopal Theological School, was made by the Board of Trustees at the annual Alumni Dinner, February 16. The election took place at the Trustees' meeting, February 15.

The Dean-elect was born in Hartford, Conn., in 1901. He was ordained deacon in 1924 and priest in 1925. The eighteen years since his ordination have been spent in the Seminary, first as instructor in Old Testament, then as assistant professor and finally as professor.

In addition to his duties as a teacher, Dr. Taylor was for four years in charge of St. John's Chapel, Cambridge, with full pastoral duties. St. John's later united with Christ Church. For the past ten years he has been in charge of St. Gabriel's Church, Marion, Mass.

Dr. Taylor is regarded as one of the most popular members of the Seminary faculty, and his election is expected to be acclaimed enthusiastically by both students and faculty members.

He was married in 1924 to the former Hannah Chamberlain. They have seven children, five daughters and twin sons.

His college degrees include Williams B. A., Oxford B. A. and M. A., Harvard S. TM. and D. Th.

* * *

**BIBLE SOCIETY POST-WAR PLANS UNDER WAY**

New York, N. Y.—In a letter of acknowledgment of a gift of $1,000 from the Presiding Bishop's Fund for World Relief, the Rev. Gilbert Darlington, treasurer of the American Bible Society, said that publication of Bibles by the Society last year was the largest on record, totaling over twelve million copies of Bibles, Testaments and Portions.

If sufficient paper can be obtained, the Society hopes to equal last year's figure in 1944. Plans are under way to publish jointly with the British and Foreign Bible Society 130,000 Bibles and 250,000 New Testaments in Sweden, in addition to printings arranged for in Switzerland, in order to have supplies available for the occupied countries when the war is over.

* * *

**REV. JOHN A. PINCKNEY ELECTED DIRECTOR KANUGA CONF.**

Hendersonville, N. C.—At a meeting of the Board of Managers of Kanuga Lake Conferences last July, the resignation of the Rev. A. Rufus Morgan was accepted to take effect December 31, 1943. Mr. Morgan is devoting his full time to extensive missionary work in the Diocese of Western North Carolina. On December 2, 1943, the Board of Managers of Kanuga, upon recommendation of the executive committee, elected the Rev. John A. Pinckney as director of personnel of the Kanuga Conference. Mr. F. D. MacLean was at the same time elected treasurer. Mr. Pinckney has been director of the Young People's Conference at Kanuga for the past thirteen years. He now takes on this additional work with the Conferences. All communications in regard to the summer's program at Kanuga Lake should be addressed to Rev. John A. Pinckney, Box 308, Clemson, S. C.

* * *

**WESTERN NORTH CAROLINA**

**Bishop Tsu Attends Convocation**

Asheville, N. C.—Gracious, humorous and informative was the message brought by Bishop Tsu to the Convocation of Asheville, of the Diocese of Western North Carolina, meeting at All Souls, February 15-16.

In addition, the Rev. Richard R. Beasley, of St. John's, Knoxville, gave a series of thoughtful meditations. A well-rounded discussion took place on the possibility of using the property of the Valle Crucis School, now closed for the duration, as a training center for Church workers.

## *Built Without Missionary Help*

**Bishops of Dornakal Consecrate New Stone Church**

Dornakal, India—In the presence of a congregation of 450 in the church and many more packed into the churchyard outside, the Rt. Rev. V. S. Azariah, bishop of Dornakal, with the Rt. Rev. Anthony Blacker Elliott, assistant bishop of Dornakal, consecrated a new stone church in Kothagudium in the Singareni Mission. The building is regarded as of special significance because it is the first church to be built in the diocese entirely without mission help. It was built from the gifts of people and commercial houses in India, an achievement especially remarkable in view of the fact that at the time there was serious threat of invasion by the Japanese, and at a time, also, when costs of building materials had trebled and some articles, nails, for example, had gone to ten times pre-war prices.

The stone for the new church was quarried from a hill near Kathagudium, and the teakwood used for rafters and chairs was from the jungle which surrounds the town. The bell was cast in India and was given in memory of a seaman of the Royal Navy who was killed in action. The reredos curtain was given by a Bombay artist and is made from a cloth of gold given to the artist by an Indian Maharajah.

The church will be used mostly by employees of the Singareni Collieries. Many of the colliery officials are Scottish, so the church was named St. Andrew's after the patron saint of Scotland.

People of all denominations and races contributed to funds for the building; a Madras architect gave his services without charge; the contractor made no charge, and others gave Bible, Prayer and Hymn Books, Cross, and Candlesticks.

* * *

**OPEN-AIR CAROLS IN BETHLEHEM**

An old Christmas custom was revived this year when the lifting of blackout regulations permitted an open-air carol service round a bonfire in Shepherds Fields, outside Bethlehem, on Christmas Eve, writes our Correspondent in Jerusalem. Hundreds of men and women from all the services made up the congregation and the singing was led by an R. A. F. male choir from Haifa. The service was conducted by the Rev. H. Key, Methodist chaplain. Bethlehem itself was filled throughout the night with troops from all the Allies, and British, American, Polish, Greek, and Yugoslav military police cooperated with Palestine police in handling the crowds. Nativity Square was lit up by an electrically illuminated cross.—The Times, London.

## DIOCESE OF OHIO

### Asks More Tolerance—More Recognition of Negro in War Role

Cleveland, O.—Resolutions calling for more tolerance toward Japanese-Americans and for more recognition of the part of the Negro in the war effort were passed by the 127th Annual Convention of the diocese at Trinity Cathedral February 1.

The resolution with regard to the Negroes' part in the war effort offered by Rev. George Brewin, rector of Grace Church, Toledo, requested that the Convention send a communication to the OWI asking that all posters showing people engaged in the war effort, whether in the armed forces or in industry, show 10 per cent of the people to be Negroes.

Another resolution calling for a more vigorous evangelism and the extension of the ministry of the Church into areas as yet unreached was adopted. Rev. Pembroke Reed, rector of St. Andrew's Church, Barberton, in offering the resolution, said: "I am more interested in apostolic success than apostolic succession."

Dr. Gordon Keith Chalmers, president of Kenyon College, reported that the arrangement between Bexley Hall and the Virginia Theological Seminary at Alexandria, whereby the students and some of the faculty of Bexley have moved to the Seminary at Alexandria, was a temporary one.

"The arrangement has been undertaken for the current academic year, and this spring it will be studied and either terminated or renewed," Dr. Chalmers said.

He added that the Bexley Development Fund was being continued with an expanded post-war Seminary program in view.

Bishop Beverley D. Tucker, in his annual address, announced that missionary giving in the diocese had increased by 23½ per cent over last year and that more money had been paid in for missionary work than was pledged.

In appointing a commission for work among Negroes, headed by Rev. John C. Davis, of St. Andrew's Church, Cleveland, Bishop Tucker said: "In my opinion there is no more important phase in our diocesan program at this time than the strengthening and extending of our Negro work."

Every parochial clergyman was present, with one exception, who was sick. In all, 96 clergy and 138 laymen attended.

One of the highlights of the Convention was the final report of the Committee on Arrangements for the General Convention for 1943 by Mr. Laurence H. Norton, General Chairman. The committee was commended by the Convention for its excellent work and was discharged of further responsibility. The balance in the Convention Entertainment Fund, amounting to $6,664.00, was turned over to the Trustees of the Diocese of Ohio for investment, the income to be used to defray the traveling expenses of Lay Deputies from the Diocese of Ohio to future General Conventions. This was done with the thought that many laymen who might be capable of representing the Diocese in General Convention might not be able to pay their own expenses to such a convention.

The Treasurer of the Diocese reported more money paid in to the Diocesan Treasurer for Mission work than was pledged by the parishes of the diocese. The diocese pledged $30,000 for the General Church in 1943, and paid $31,452.72. Diocese of Ohio has pledged $37,000 to the General Church for 1944.

At the close of his address, Bishop Tucker called for confidence in the leaders of the nation and for gratitude to the hosts of young men and women in the service of the nation.

"Above all," the Bishop concluded, "we reaffirm our faith in God as the only true giver of victory and declare our allegiance to the spirit and teaching of Jesus Christ as the only sure guide to a just and durable peace."

Venerable B. B. Comer Lile, archdeacon of the diocese, was elected secretary of the diocese to replace Chaplain Paul R. Savanack, now serving in the South Pacific.

books, Lactern Bible, pulpit, chancel

## SOUTH FLORIDA

### Bishop Tsu Touring With Missionary Assemblies

Orlando, Fla.—The Rt. Rev. Y. Y. Tsu, of the missionary district of Yun-Kwei, in southwest free China, is a most welcome visitor in South Florida while making a tour with the Florida chain of Missionary Assemblies. Starting with Orlando, this group includes DeLand, Daytona Beach, Miami, Fort Lauderdale, the Palm Beaches, Fort Myers, Bradenton, Tampa, Lakeland, Winter Haven, St. Petersburg and Clearwater, giving two or three days to each place.

On January 30 Bishop Tsu preached in All Saints' Church, Winter Park and gave an excellent address, under the Assembly program in Orlando the following evening. Stressing Christian fellowship for all the world, he said that the Christian Church has been bringing Christians together, teaching through the centuries that all should become members of the one family of God. That the message of freedom for all peoples was given by our Lord at the beginning of His ministry, when He quoted the prophecy of Isaiah,—that He "was sent to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to captives and recovery of sight to the blind, to set at liberty them that are bruised."

Bishop Tsu stated that the Burma Road starts at his see city, Kunming, and goes 650 miles west till it reaches the Burma border and a special part of the work of the Church there is in ministering to American boys in service, many of whom are known to him personally, and he has tried to contact their relatives in our country. Through some memorial gifts, he plans to make a chapel in St. John's Church, Kunming, as a memorial to the American allies. He gave three marked features of their national life under war conditions:—the building up of Democratic ideals,—the advancement of women, especially in social and educational lines, and the upsurge of youth, young men taking a leading part all over the nation. "The part that Christianity has played in the social reconstruction of China is tremendous, as is the progress achieved within recent years," he added.

### Cathedral Parish Active for Men in Service

Orlando, Fla.—The Cathedral Parish has recently made substantial reduction of its building debt and is working to complete this during this year. This parish has active work for men in service who come to the large air base and military training schools located here. For over a year Dean Johnson has held a short special service for them each Sunday evening. Following this service a pleasant social hour is held in the Cathedral chapter house, with a committee of ladies who serve light refreshments and do all they can to welcome and entertain those in uniform. Keen interest is shown in the "songfest,"—the boys joining heartily in singing familiar songs, with one of the Cathedral ladies at the piano. An occasional informal dance is arranged on a week night, two of these enjoyed recently in the Cathedral School auditorium. Two organists, stationed here in Army service, who volunteered to play for the Sunday evening service are Lieutenant Reed Jerome, formerly organist in Trinity Church, Buffalo, who played regularly for several months until transferred elsewhere, and Captain Elbert Adams, organist of a Baptist church in Greenville, S. C., who took this organ duty when Lieutenant Jerome left and is continuing his skillful help.

The Cathedral choir sponsored raising funds to provide the new hymnal, costing about $500.00 for choir and pews, this expense met by special gifts.

### Mission at Holy Cross

Sanford, Fla.—Rev. Roland F. Palmer, Superior of the Society of St. John the Evangelist in Bracebridge, Ontario, held a helpful preaching mission in Holy Cross Church the last week in January. Good attendance by both adults and children marked these services, with keen interest shown throughout the parish. Mr. Palmer is the author of "Good News", the Canadian book for Lent of last year. The rector of the parish, Rev. Frank E. Pulley, and his vestry have started a monthly parish news bulletin, "The Parish Messenger", in addition to their Sunday "Chimes". In the first issue (January) the purpose of this "Messenger" is given as being a means of contacting the entire membership once a month, including boys and girls in college and many members who are serving our country.

### Marble Altar Dedicated

Miami—St. Stephen's Church, the Rev. Rex Wilkes rector, recently dedicated a marble Altar, made possible by several "thank-offering" gifts. The former Altar of concrete was left in place and covered with fitted pieces of white marble, adding greatly to the beauty of the Sanctuary.

### Church Serving Group from Bahama

Bradenton—The Rev. Frank M. Brunton, rector of Christ Church, is holding services for a large group of Bahama Negroes who are camping near Palmetto, and many of these men belong to our Church. The manager of this camp has cooperated with this work, giving the use of a large room in a schoolhouse for these services. Evensong is held each Sunday, with over twenty-five attending, and Holy Communion is celebrated at 8:30 A. M.

on two Sundays a month. These men have expressed deep appreciation of the work, some of them telling Mr. Brunton they had been in this country over a year, working in several states without seeing a priest of the Church or being invited to services.

The Men's Club of Mr. Brunton's parish sponsored a library last year for an isolated rural school in Gillette, collecting 750 books. A formal presentation of the library was made before school children, teachers, and local residents, and a wooden panel, carved by a local craftsman, gave the date of the occasion, with the name of the donor. The library has been used by the whole community, and the Men's Club has pledged to secure 750 additional books for it this year.

* * *

## DIOCESE OF GEORGIA

### Christ Church Noonday Lenten Services

Savannah, Ga.—As usual, historic Christ Church will have guest preachers for the noonday Lenten services. The Rev. David Cady Wright, D. D., rector, will preach the first half week.

February 29-March 3—The Rev. Randolph R. Claiborne, Church of the Nativity, Huntsville, Ala.

March 6-10—The Rev. George W. Shirley, St. Thomas' Church, Thomasville, Ga.

March 13-17—The Rev. J. Wilson Hunter, St. Andrew's Church, Louisville, Ky.

March 20-24—The Rev. William H. Marmion, St. Mary's-on-the-Highlands, Birmingham, Ala.

March 28-31—The Rev. Robert A. Magill, St. John's Church, Lynchburg, Va.

April 3-6—Bishop Barnwell.

### Six-Day Teaching Mission

Savannah, Ga.—The Rev. Alan Whittemore, Superior of the Order of the Holy Cross, conducted a six-day teaching mission at St. Paul's Church, beginning February 6. The attendance at all the services was splendid, despite rain or threatening weather practically every day. Following the evening services such of the congregation as cared to, adjourned to the parish hall, where Mr. Whittemore talked informally on Prayer for about 15 or 20 minutes, after which coffee and doughnuts were served. There were two daily celebrations of the Holy Communion.

### Executive Council Meets

Savannah, Ga.—At the meeting of the Executive Council of the diocese held January 25, a budget of $26,282.00 was approved. This being a small diocese in numbers and traveling difficult these days, instead of holding a two-day session, one for the departments and the other for the executive council, Bishop Barnwell called a meeting of the executive council, at which each department was represented and taken up, one by one, as the condition and needs of each was discussed by the whole group. It gave each member of the executive council an opportunity to hear first hand just what each department was doing, and to take part in formulating plans for the year. In his column, "The Bishop's Letter", published in the last issue of the diocesan paper, The Church in Georgia, Bishop Barnwell points out that the diocese has received the most liberal gifts in years. The diocesan assessments have been met by nearly all the parishes and missions and in a number of cases overpaid. But the Bishop stresses the need for clergy more particularly in the vacant missions.

* * *

## RHODE ISLAND

### W. A. Annual Meeting

Providence, R. I.—At the Church of the Epiphany on January 27, the diocesan branch of the Woman's Auxiliary met in annual meeting. The principal speaker was the Rev. Ernest H. Forster, a former Missionary in China, recently returned on the S. S. Gripsholm. The offering was devoted to Chinese relief. Election of officers took place. Prior to the meeting there was a Celebration of the Holy Communion, the Celebrant being the Rt. Rev. James DeWolf Perry, D. D., bishop of Rhode Island, assisted by the Rev. Francis B. Downes, rector of the Church of the Epiphany.

### Narragansett Convocation

East Greenwich—The Narragansett Convocation, under the special sponsorship of the diocesan committee on Forward in Service, held a meeting for men at St. Luke's Church, the Rev. John Pickells, rector, on February 13. The meeting from 4 to 8 P. M., included a supper period. The general subject was "Christianizing Your Vocation." The discussions were led by the Rev. Canon Richard Lief, City Missionary in Providence, on the staff of the Cathedral of St. John, now in charge also of Christ Church, Providence. The four discussions were on the following subjects:—The Value of Fellowship; Reverence for Personality; The Meaning of Sacrifice; and The Power of Sacrifice. At the evening service the preacher was the suffragan-bishop of Rhode Island, the Rt. Rev. Granville Gaylord Bennett, D. D.

The Dean of the Narragansett Convocation, the Rev. Thom Williamson, rector of St. Peter's-by-the-Sea, Narragansett, has appointed the Rev. Leonard Fisher, rector of St. Paul's, Wickford, as Adult Advisor for Young People in the Convocation. The work is under the general direction of the Rev. W. G. Berndt, of Grace Church in Providence, who heads the Diocesan committee.

* * *

## DIOCESE OF OKLAHOMA

### Seventh Annual Diocesan Convention

Enid, Okla.—In spite of gas rationing and other transportation difficulties the Annual Convention of the Diocese of Oklahoma held in Enid on January 19 and 20 was the largest in the history of the Church in this State.

With 200 persons, including clergy, delegates and visitors present, the con-

### NOONDAY LENTEN SERVICES

Richmond, Va.—St. Paul's Church, Rev. Vincent C. Franks, D. D., Rector, is holding its usual noonday Lenten services from 1:00-1:30.

**Preachers**

Thursday and Friday, February 24 and 25
VERY REV. EDWARD R. WELLES
Dean, St. Paul's Cathedral, Buffalo, N. Y.

Monday, February 28, through Friday, March 3
REV. JOHN W. RUSTIN, D. D.
Mt. Vernon Place Methodist Church, Washington, D. C.

Monday, March 6, through Friday, March 10
VERY REV. CHESTER B. EMERSON, D. D.
Dean, Trinity Cathedral, Cleveland, Ohio

Monday, March 13, through Friday, March 17
REV. E. FRANK SALMON, D. D.
Holy Trinity Church, Philadelphia, Pa.

Monday, March 20, through Friday, March 24
REV. CHARLES W. SHEERIN, D. D.
Epiphany Church, Washington, D. D.

Monday, March 27, through Wednesday, March 29
REV. THEODORE F. ADAMS, D. D.
First Baptist Church, Richmond, Va.

Thursday, March 30
REV. JOHN H. MARION, JR., D. D.
Grace-Covenant Presbyterian Church, Richmond, Va.

Friday, March 31
REV. A. L. CURRIE, D. D.
Second Presbyterian Church, Richmond, Va.

HOLY WEEK (APRIL 3 to 7)
Monday, Tuesday, Wednesday and Friday
RT. REV. ARCHIBALD L. FLEMING, D. D.
Bishop of the Arctic (Canadian Church)

Maundy Thursday, April 6 (8:15 P. M.)
Holy Communion. Candlelight Service

GOOD FRIDAY
Three-Hour Service (12:00 to 3:00)
BISHOP FLEMING

vention opened in St. Matthew's Church with a choral celebration of the Holy Communion, the Rt. Rev. Thomas Casady, bishop of Oklahoma, as Celebrant, assisted by the Very Rev. James Mills of St. Paul's Cathedral, Oklahoma City, and the Rev. Alvin S. Hock, of Stillwater.

The diocesan organization is working smoothly and efficiently the Bishop told the convention. However, he asked that its work might be facilitated by the creation of a diocesan board, a body known as "Bishop and Council", its members appointed to serve on committees. Duties of these committees shall be to formulate a church program and to deal with such matters as Christian Education, Christian Social Relations, Army and Navy Commission, Forward in Service, Diocesan Missions and Evangelism. One clergyman and one layman shall constitute the nucleus of each committee, these to select other members. The Bishop's recommendation was promptly adopted.

"Throughout the whole American Church ignorance of the Christian faith and life is appalling," said the Bishop, "thousands being confirmed each year without deep understanding of their professed faith and its significance. More thousands go through Sunday School lacking comprehension of the claim of Christ and His Church upon their lives." The Bishop then asked the convention to make a thorough survey of the Church's educational program and to ascertain what results it has achieved in each community.

Bishop Casady reported to the convention a gift of $11,000 to be used in the construction of a diocesan center. The gift made by Mr. E. J. Miller, of Oklahoma City, in honor of his wife creates the Anna H. Miller Memorial Foundation. If the Chapter will raise $10,000 Mr. Miller will match that with another and equal sum.

For the first time in the Church's history in Oklahoma, assessments for the fiscal year just past had been paid in full. A budget of $32,000 for 1944 was accepted without question.

At a diocesan dinner held in the Youngblood Hotel where covers were laid for 250 on the night of the nineteenth, Dr. Alexander Guerry, vice-chancellor of the University of the South, Sewanee, Tennessee, made an address on democracy and education.

Highly commended by Bishop Casady was the work of the Woman's Auxiliary, its contribution steadily growing, having become all the more essential since many men have been withdrawn to enter the war services. The Auxiliary discussed plans for promoting a home for old people.

* * *

### SOCIAL CLUB PROVIDED FOR SCHOOL BOYS AND GIRLS

Lufkin, Tex.—Bright orange writing paper headed, "The Panther Club, Lufkin, Texas, a social club for junior and high school boys and girls", makes a gay introduction to one of the gayest and busiest of young people's current activities. Foresight inspired the adult leaders of Lufkin, among whom was the Rev. Morris F. Elliott, rector of St. Cyprian's Church, to establish such a wholesome environment in their town that conditions leading to juvenile delinquency, they hope, will not develop.

With an advisory committee of men and women and a student committee of boys and girls, the Panther Club was organized "to provide for the young people of Lufkin a convenient and well equipped gathering place of their own, with an attractive atmosphere, where they could enjoy wholesome recreation of the right sort under friendly and sympathetic supervision, and where good conduct and cooperation would be expected of them in keeping with the generally accepted standards among the best type of American youth. . . . There are no posted regulations."

A student committee elected by the young people is in charge of dances, receptions and other activities, and has organized a group of junior hostesses to look after the snack bar and game equipment. Mothers of Lufkin provide a senior hostess group. The building used by the club is conveniently located in the downtown area adjacent to the movies and other meeting places of the young people. Facilities include pingpong tables, juke-box, radio, phonograph, checkers, dominos, darts and other small games, magazines, snack bar for soft drinks, candy, etc., refreshment booths and a large floor for dancing.

Operating expenses for one year were raised by subscription from interested citizens and business firms, who were most generous. No membership dues or other charges are paid by the young people except for soft drinks and the juke-box.

* * *

### FELLOWSHIP OF OVERSEAS MISSIONARIES, ACTIVE AND RETIRED PLAN FOUR MEETINGS YEARLY

New York, N. Y.—"The Fellowship of Overseas Missionaries of the Episcopal Church in the U. S. A.," is the name of a newly formed organization, the objectives of which are to "serve as a clearing house for news of old friends and new; to enable the Mission family to bring comfort and cheer to those of our number who are isolated or infirm; and to present to the Church a united witness about the Church's mission fields, their needs; the needs of missionaries, active and retired; and above all, to be partners in prayer for the Church, the Church's Mission, for native friends and workers and for each other."

A group of active and retired missionaries have been meeting informally for the past two years. Now a permanent organization has been formed, planned to include all missionaries who have retired from the various Mission Dioceses Overseas, and all those active in the field abroad. The organizing group was made up of 42 such missionaries, and it is hoped that all persons who have formerly served in any of the Overseas dioceses, either under appointment or employed in the field shall communicate with the Fellowship. Communications should be addressed to the secretary, Mrs. John Wilson Wood, 402 West 20th Street, New York 11, N. Y.

The other officers of the Fellowship are: President, the Rt. Rev. S. Harrington Littell, retired bishop of Honolulu; Vice-President, Mrs. Gouverneur F. Mosher, wife of the late bishop of the Philippine Islands; Secretary-Treasurer, Mrs. Wood, formerly of the diocese of Hankow; Executive Committee, the Rev. Dr. Arthur M. Sherman, formerly in China; Miss Etta McGrath, formerly in Japan; and Mrs. Grafton C. Burke, formerly in Alaska.

The Fellowship plans to hold four meetings a year; to supply news about missionaries, retired, resigned and active, and to issue a Newsletter at least twice a year.


**St. Christopher's**

Country School for Boys
Under auspices of the Episcopal Church. Founded 1911. Accredited College preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—53 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

COMPLIMENTS OF

P. C. PATTERSON

Wall Paper and Interior

Decorating

2617 Edgewood Avenue

Richmond, Va.

MAKE YOUR OWN LAW

Your will is your own law. With few restrictions it supersedes the state law of descent and distribution. If you do not make your will, you can have nothing to say as to how your property will be distributed after you are gone. Let us help you plan your will. Have your lawyer draw it.

**FIRST AND MERCHANTS**
**National Bank of Richmond**

John M. Miller, Jr.
Chairman of the Board

H. Hiter Harris
President

Capital and Surplus, $6,000,000
Member Federal Deposit Insurance Corporation.

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**DOMESTIC HELP WANTED**
HOUSEKEEPER—LADY TO DO PLAIN cooking and general housework for small family. Good wages. Seashore during summer. Phone Chestnut 3050, or write 2611 N. Powhatan Street, Arlington, Va.

**HELP WANTED**
WANTED — COMPANION FOR SEMI-invalid lady. Comfortable home. All modern conveniences. No house work. Situated in town about five thousand. References exchanged. Mrs. O. J. Henderson, 317 Sixth Avenue, Montgomery, West Virginia.

**SITUATION WANTED**
WOMAN EXPERIENCED IN INSTITUTIONAL work wishes position. Miss L. R. W. Smith, Miller's Tavern, Virginia.

**SITUATION WANTED**
LADY WISHES POSITION AS NURSERL Governess for girls 4-6 years old. Answer "B," care Southern Churchman.


## *DEATHS*

**BATTLE.** CAPTAIN TURNER WESTRAY BATTLE, U. S. M. C., son of Mrs. Nell Gupton Battle and the late Judge Jacob Battle of Rocky Mount, North Carolina, grandson of Lavinia Bassett Battle and Captain Turner Westray Battle, C. S. A., of Cool Spring Plantation, Edgecomb County, North Carolina, father of Lt. (jg) Turner Westray Battle, now with the Atlantic Fleet. Captain Battle while on duty in the South Pacific several months ago received serious injuries incapacitating him from further active service. He was assigned as instructor in anti-aircraft artillery at Camp Le Jeune, New River, North Carolina, where he died on January 1, 1944. His funeral services were held on January 4, 1944, from the Church of the Good Shepherd in Rocky Mount, North Carolina. He was a member of this church with which his family had been associated from its foundation. He was interred in the old Battle burial ground at Cool Spring Plantation. He is survived by his mother, by his son and by his two sisters, Mrs. Frank S. Wilkinson of Rocky Mount, N. C., and Mrs. E. L. Eatman of Wrightsville Beach, N. C.

### POSTWAR PLANNING COMMITTEE FORMED

Oakland, Calif.—A Postwar Planning Committee has been formed under authorization of Oakland City Council. It is working out a program which seeks to define and find solutions to problems of the transition period after the war; to provide employment for returning service men and others; to expand and develop opportunities for cultural and educational advancement and the spiritual welfare of the people; to seek the cooperation of all organizations and individual citizens in carrying out the program of the Committee.

A number of sub-committees have been set up, to undertake specific objectives of the program. The Rev. A. Donald Merrix, rector of St. Paul's Church, is head of the Social Welfare and Recreation Committee, which will endeavor to enlist the aid of Churches, schools, welfare agencies and civic organizations in the community plan.

* * *

### PLANS ADOPTED FOR SELF-SUPPORT

Albuquerque, N. Mex.—Bishop James M. Stoney announces that the Missionary District of New Mexico and Southwest Texas has adopted definite plans looking toward self-support and achievement of diocesan status.

The plans are on a ten-year basis and include increase of local support on the part of aided congregations; increase in Church Program giving on the part of all parishes and missions, not merely to meet the increased quota to the National Council, but in order to build up a program in the District which will eventually take over the supplemental salaries necessary for the white field; and the raising of an endowment for partial support of the episcopate.

Bishop Stoney says that efforts are progressing satisfactorily, and that "the whole District is in a wholesome and developing condition."

* * *

## Personal Notes Of Interest

**The Rev. Reginald F. Hall** has accepted the call of the vestry of St. Philip's Parish, of Prince George's and Anne Arundel Counties, Laurel, Maryland, Diocese Washington, to the rectorship of that Parish and assumed his duties February 1. He has served at Louisa, Va., Pohirk, Va., and Beltsville, Md., Diocese Washington.

**The Rev. Preston W. Peyton,** priest-in-charge of the Church of Our Saviour, Rock Hill, South Carolina, since 1926, has accepted a call to become rector of Epiphany Church and Grace Church, Arlington, Virginia, effective May 1.

**The Rev. B. Duvall Chambers,** of Roxbury, Va., is supply rector of St. Paul's Church, Albany, Georgia, for several weeks.

**The Rev. Frank R. Jones** has resigned, after twenty-two and one-half years as rector of St. Mary's Church, New York City. His new address is 1005 Emory Street, Asbury Park, N. J.

**The Rev. Theodore Haydn,** having completed a rectorship of twenty-two years, more than half his forty-two years in the priesthood, resigned Trinity Church, Watervliet, N. Y., in December, but continued to serve the parish on Sundays until the coming of his successor. His new address is Leversee Road, R. F. D. 2, Troy, N. Y., and he is available for supply work.


**Pearl Laundry Company**

*We Have a Service For Every Home*

Dial

**5-9113**

1208 Parkwood Avenue

Richmond, Va.

U. S. APPROVED CHICKS from an old reliable hatchery. Twenty breeds. Write for prices. Jones Hatchery, Gallatin, Tennessee.

**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

**STAR CLEANING CO., Inc.**

QUALITY CLEANING AND DYEING

Draperies—Curtains—Slip Covers

Expert Tailoring. Alterations

Prompt Delivery Service

Plant—524 South Harrison Street, Richmond, Va.

Dial 5-1785

### ARMY AND NAVY COMMISSION LIST

**Separations**

Howard Lane Foland, 329 South Washington Street, Nevada, Missouri; Harry Sherbourne Kennedy, 1816 Wood Avenue, Colorado Springs, Colorado; George Donald Pierce, 116 Kentucky Avenue, S. E., Washington, D. C.

**PROMOTIONS**

**First Lieutenant to Captain**

William E. Arnold, John S. Baldwin, Franklyn H. Board, Sydney J. Browne, Joseph W. Gubbins, Russell E. Harding, John W. Hardy, Thomas H. Harvey, Frederic A. McNeil, John R. Peterson, William P. Price, Glenn S. Reddick, Carl M. Truesdale.

**ORDINATIONS**

**Deacons**

Messrs. William Russell Daniel and William Shelby Walthall were ordained to the diaconate in St. James' Church, Leesburg, Florida, by the Rt. Rev. John D. Wing, D. D., bishop of South Florida, on Friday, February 11, 1944. The preacher was the Rev. Frank E. Pulley, rector of Holy Cross Church, Sanford.

Mr. Daniel was presented by the Rev. William L. Hargrave, of Fort Pierce, and Mr. Walthall by the Rev. F. Barnby Leach, of Tampa.

The Rev. Mr. Daniel has been assigned as curate in St. Andrew's Parish, Fort Pierce; and the Rev. Mr. Walthall as curate in St. Mary's Parish, Daytona Beach.

**DEATHS**

**Rev. E. Bryan Andrews**

**The Rev. E. Bryan Andrews**, rector of Grace Church, Willoughby, and St. Hubert's Chapel, Kirtland Hills, Ohio, died suddenly on Saturday, February 12, 1944. The burial office of the Church was conducted by the Rt. Rev. Beverley D. Tucker, bishop of the diocese, in Grace Church, Willoughby, on Tuesday, February 15. Interment was in Willoughby.


**ENLIST IN WAR ON LIQUOR!**

**The Grand Army of Temperance proposes a national advance; a good start by 1950, and total extinction of the legalized liquor traffic by 1960! This can be done! It will take militant trained leadership. It will require working within each major political party for control of the party's machinery just as the liquor forces always seek that control. It will require local option elections, and educational effort with the masses of citizens.**

**MINISTERS, TEACHERS, other PROFESSIONAL MEN and WOMEN—ENLIST now, and recruit others for leadership.**

**RILEY W. GEARY, A. M.,**
**Executive Secretary,**
**927 Beacon Street, Los Angeles 15, Calif.**

# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK 5**

# RICHMOND SAND AND GRAVEL CORPORATION

## SAND - GRAVEL - SLAG

## Barge, Car and Truck Deliveries

## RICHMOND - HAMPTON - HOPEWELL

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## St. Catherine's School

Richmond, Virginia

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

LOUISA deB BACOT BRACKETT, A. B.
(Mrs. Jeffrey R), Headmistress.

## PATTERSON SCHOOL

LEGERWOOD, N. C.

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

Write GEORGE F. WIESE, Supt.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

Elizabeth S. Cochran, Charlottesville, Va.

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.
Box 146 Plainfield, N. J.


## THOUGHTS FOR THE THOUGHTFUL

"Those who trust him wholly, find Him wholly true."

"The wealth of any cause is the self-dedication of those who serve it."

If we love and seek and serve what Jesus lived and died for, a greatness not of ourselves will lift the humblest deed to the level of the Divine.—Selected.

'Tis Heaven itself that points out an hereafter
And intimates eternity to man.
—Joseph Addison.

In Jesus' presence we feel as Peter, that we are in the presence of something ultimate and eternal; His condemnation and pardon, we feel are the condemnation and pardon of God; His grace is the grace of God. To doubt Him is to doubt God; if He be not the Light, there is no light. Surely the eternal God is here, in Him reconciling the world unto Himself.—Exchange.

Father, we look to Thee in all our sorrow;
Thou art the fountain whence our healing flows.
Dark though the night, joy cometh with the morrow;
Safely they rest who on Thy love repose.
—Selected.

He who knows others is learned, but he who knows himself is wise.—Chinese Saying.

Times of crisis come in the lives of both individuals and nations, when a little swerving to the left or to the right will mean either irretrievable defeat or ultimate triumph. It is for us resolutely to place our affairs in the hands of God, assured then that all things will work together for our good.—A. R. Palmer.

"Our forefathers may have been too sure of everything; it will be a good thing if we are sure of some things."

"We have been proceeding upon a false basis. We have conceived of the Christian life as an imitation of Christ. It is not an imitation of Christ. It is a participation of Christ."—F. H. Huegel.

Before we do anything else, and in everything else we do, our whole thinking must be inspired with love for the Lord our God. Otherwise, we cannot keep any of His commandments, as God counts keeping. Otherwise, we cannot do anything good, as God counts good.—Selected.

The request to "come" at any moment was a standing invitation all through Jesus' life. Come unto Me at My darkest hour, in My heaviest trial, on My busiest day, and I will give you rest. And when the very bloodhounds were gathering in the streets of Jerusalem to hunt Him down, did He not turn to the quaking group around Him and bequeath to them a last legacy—"My peace"?—Drummond.

God is too great to let us down, and too good to let us alone. He walks the uncharted pathways and encompasses the things of time with His timeless presence.—J. R. Sizoo.


OUR TWO SPECIALS

The most complete Bible Oxford, Red Letter Edition Ills., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.

Bible Teachers' Edition, Concordance, References, Aids, Colored Maps. Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.

Episcopal Church Book Store
LYCETT, INC., Church Section,
317 N. Charles Street
Baltimore, Md.

Headquarters for Bibles, Prayerbooks and Hymnals
Church and School Supplies.
Write us for information and prices.

THE J. & R. LAMB STUDIOS
TENAFLY, N. J.
STAINED GLASS
CHANCELS AND ALL CHURCH CRAFTS
SINCE 1857

EWART'S Cafeteria
112-114 North Fifth St. RICHMOND, VA.
EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

Cauthorne Paper Company
The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

Christchurch
VIRGINIA
SCHOOL for BOYS
The Ideal Place for Your Boy
Intermediate School; sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools. Upper School; College Entrance Requirements for a limited number of older boys.
Stimulating Instruction, Individual Attention, Sound Churchmanship, Moderate Rates.
Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.
THE REV. S. JANNEY HUTTON
Headmaster
Christchurch School, Christchurch, Va.

ONE

# The Southern Churchman

Vol. 110—No. 9 4 MARCH 1944

Vested choir boys of St. Paul's Episcopal Church, Baltimore, Md., sing to workers in great war industry plant. The plant is the American Hammered Piston Ring Division of Koppers Company. The boys made one trip through the plant in the afternoon, then ate fried chicken until the shift changed. In the early evening they made another round of the plant, singing hymns to busy war workers.

The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.



## LETTERS

**Latest C. P. C. Project**

Mr. Editor:

The crew of the famous aircraft carrier, Shangri La, will read books sent through the Church Periodical Club when the huge ship sails. Thanks to the kindness of Dr. Douglas Freeman, Editor of the News Leader, and Lieutenant Commander Charles L. Kessler, 1,200 books and magazines were sent to the Navy Recruiting Station, Parcel Post Building, Richmond, Va., for outgoing Navy and Marine vessels.

When Lieutenant Commander Kessler went to the launching of the Shangri La he took the last installment of these books to the Norfolk Navy Yard and delivered them to Commander Henry Ben Hodgkins, Senior Chaplain, who said that the books would be placed on the Shangri La.

I hope that the donors will report the number each gave, and that all will carry on for the duration.

Suitable books are urgently needed at the Army and Navy Hospitals. They should be sent to Volunteer Special Services, 4 South Fifth Street, Richmond, Va. Only send what your own male relatives would enjoy reading.

Thank you.

Sarah Mayo Oppenhimer,
(Mrs. W. T. Oppenhimer) C. P. C.
Director 51.
Richmond, Va.

* * *

**ASK FOR MORE CHAPLAINS**

Mr. Editor:

The Army, which has told the Commission that it would accept no chaplains whose papers were dated after November 22, 1943, is now asking for 20% more than its present quota of 300. The Navy, also contrary to the Commission's recent understanding, is taking our men at the rate of about three or four a month.

Clergy ready to serve may send their names to the Army and Navy Commission, 1 Joy Street, Boston, which will take immediate action. The names of candidates endorsed by the Commission will be sent to Army or Navy Headquarters. Although it is uncertain how quickly clergy may be called, candidates should be ready for immediate summons.

Army and Navy Commission of the
Episcopal Church.

**DIOCESAN SCHOOL IN SECOND TERM**

Boston, Mass.—The Diocesan School started its second term on February 3 in the Cathedral Church of St. Paul with several of its courses so adapted to the needs of the day that notice of them "made the front page" in the local press. Chief among them, because opened by an address from the Rev. Dr. William J. Daly, supervisor of parochial schools in the Roman Catholic Archdiocese, was "The Churches today." Father Daly's dictum, "Though in creed we differ, shoulder to shoulder, we can work together toward the triumph of religion", will doubtless be echoed in spirit as, on successive Thursdays through March 23, representatives of the Baptist, Jewish, Unitarian, Presbyterian, Congregational, Methodist, and finally the Episcopal Church expound their beliefs and practice.

Outstanding also in a curriculum offering thirteen subjects divided between the sessions at 5:15, 6:40 and 7:45 P. M., is the Laboratory Class in Weekday Religious Education at which a class of pupils from the nearby Charlestown is taught by an expert teacher in the person of Miss Lillian B. Moeschler, teacher of weekday church schools in Boston and Salem under the Massachusetts Council of Churches.

"Community Life as Seen in the Bible", taught by the Rev. Ralph W. Decker, of the Boston University School of Theology, is given twice on each Thursday, so valuable is deemed the effort to find guiding principles for present-day social relationships in the problems of collective living which confronted the leaders in both Old and New Testament annals.

"Six Pillars of Peace", title of a course led by Miss Agnes Winter, former educational secretary of the Woman's Auxiliary in the Diocese of Maryland, aims to help members of the Church to consider and think wisely about post-war problems, as political, economic, and social aspects of conditions confronting us are considered in turn.

In addition to the course on "Re-Thinking Our Christian Faith", limited to twenty-five members and with a selective enrollment, there are courses in hymnology, leadership in recreation, pageantry and drama, Church History, on the Holy Communion, on young people and the understanding of children in their social environment.

A fee of fifty cents for registration opens the wealth of the Diocesan School to the student. Supper at a minimum charge is provided for those wishing it, an aid to fellowship as is the optional "hymn sing" at the close of the evening.

* * *

**TREASURERS OF VARIOUS MISSION BOARDS TO MEET**

New York, N. Y.—Treasurers of most of the Mission Boards of non-Roman Churches will meet at 156 Fifth Avenue, New York, on March 31, for an all-day consideration of their various problems. Mr. James E. Whitney, assistant treasurer of the National Council, will represent the Domestic and Foreign Missionary Society and will speak on problems growing out of War Labor Board rulings on salary increases.

Other subjects to be discussed are plans for annuities, handling of legacies, travel, passports, income taxes of missionaries at home and overseas; old-age and survivors' insurance for employees of religious, charitable, educational organizations, care of investments and financing post-war mission work.

In addition to the various denominations represented, the Federal Council of the Churches of Christ in America, and the Foreign Missions Conference of North America, are participating in the conference.

* * *

**U S O PROGRESS IN PAST YEAR**

New York—Extension and improvement of religious services are among the most significant factors in U S O progress in the past year, according to Chester I. Barnard, president of the organization, in a speech at the third anniversary luncheon held at the Waldorf-Astoria February 4. New York State's Governor Thomas E. Dewey was guest speaker at the luncheon which was served to more than 1,200 people.

Mr. Barnard said that because of the enormous rate of growth of U S O, physical facilities and the recruiting of personnel were necessarily prime considerations in the beginning, but that now the religious provisions were going ahead "by leaps and bounds." Cooperation with chaplains and churches, and the increasing distribution of religious literature in clubs were specific factors in the general improvement in religious services, he said.

* * *

**WORLD DAY OF PRAYER**

The first Friday in Lent, February 25, is being observed as World Day of Prayer throughout the Christian world on six continents. In America it is sponsored by the United Council of Churchwomen, which urges that in schools, factories, theatres and military camps, as well as in churches, there be special gatherings of women to pray for a better world.

# HAVEN . . .

By J. W. KENNEDY

LET US TAKE the Garden scene with Adam and Eve, as told in the lovely narrative found in Genesis 2:7f and look to it for insight into great spiritual truth. The story is a psychological gem of knowledge concerning the moral workings of man's mind and illustrates the great truth of the Christian religion, freedom of choice.

"The Lord God took the man and put him in the garden of Eden to till it and look after it; and the Lord God laid this command upon the man: 'From any tree in the garden you are free to eat; but from the tree of the knowledge of good and evil you must not eat; for the day that you eat of it you shall certainly die.'" This admonition was sufficient for Adam and Eve until the serpent came along—"Now the serpent was the most clever of all the wild beasts that the Lord God had made."

"'And so God has said that you are not to eat from any tree in the garden?' he said to the woman.

"'From the fruit of the trees in the garden we may eat,' the woman said to the serpent; 'it is only concerning the fruit of the tree which is in the middle of the garden that God has said, "You may not eat of it, nor touch it, lest you die."'"

"But the serpent said to the woman, 'you would not die at all; for God knows that the very day you eat of it, your eyes will be opened, and you will be like gods who know good from evil.'"

Well, they ate of the tree and did learn the difference between good and evil; and so primitive man explained the existence of evil in the world and why he must work for a living and why there were differences between husbands and wives and why women suffered pain in childbirth.

THE LESSONS from this story are not to be looked for in historical fact but in the religious significance of it. Those who have read **The Screwtape Letters** and have followed the technique of temptation will recognize the method of the serpent. His first job was to break down intellectual inhibitious and faith in God's commands as true and right. The moment doubt crept in and Adam and Eve's relationship with God was questioned, and when certain imputed motives were believed about God—that He was fearful lest man become as wise as He was—the safeguards of confidence and trust in God were broken and human curiosity and desire for infinity broke over into disobedience, deliberate disobedience. The results were terrible and led to banishment from the garden. In all this the gift of free choice is in evidence. God could have closed the mouth of the serpent or banished him from entrance into the garden—does the story not say God created the serpent also? But man was left to choose. God had given him all he could possibly desire, but one thing, and the moment a beguiling word is heard, the God who gave a garden becomes the God who withholds wisdom. The devil, in whatever form we imagine him, still works in the same way; he makes us question our belief and throws doubt upon our present mode of life to get us dissatisfied and suggestible to the thoughts he plants. God made a universe and built into it the laws which make it work. Man has discovered many of those laws and recorded them. They are available to all. The records of history attest to the life of man obedient or disobedient to those laws, and the good or bad results. God has never coerced man. But He still warns us, as the writer of this ancient creation story says He warned Adam and Eve—disobey My laws and you will certainly die. Man must suffer the consequences of his choices. Is it not a mystery that man still chooses what he hopes will be his own omnipotence rather than the garden where God has provided a sinless life? Ponder the many lessons of Adam and Eve and cease not until the wisdom of obedience shines like dawn.

# This Week . . .


CHAPLAINS AND THE WAR ..... 4
By the Rev. William L. Kernan, Director, Christian Institute for American Democracy

CLAYTON HIGH WOLF—A Notable Career ..... 4
By the Rev. Nevill Joyner, D. D., Blair, Nebraska

THE FOUR LEVELS ON WHICH MAN LIVES 4, 5-6
By the Rev. Oscar F. Green, rector of All Saints' Church, Palo Alto, California


**FEATURES**


Haven ..... 3
J. W. Kennedy.

Editorials ..... 7

Children's Page ..... 9
Mrs. Conrad H. Goodwin

News ..... 11


**MARCH**

1. (Wednesday.)
1, 3, 4, Ember Days.
5. Second Sunday in Lent.
12. Third Sunday in Lent.
19. Fourth Sunday in Lent.
25. Annunciation B. V. M. (Saturday).
26. Fifth (Passion) Sunday in Lent.
31. (Friday.)

* * *

**THE SECOND SUNDAY IN LENT**

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord!

# *Chaplains and the War*

By REV. WILLIAM C. KERNAN

A DOCUMENTED STATEMENT in the office of the Chief of Chaplains reports this story:

"March 2, 1943. The following incident was told by soldier survivors of the S. S. (deleted). Authenticity can be verified by soldier survivors, now in Greenland, concerning the heroic conduct of the four Chaplains aboard the sinking ship—Jewish, Catholic, Protestant. With utter disregard of self, having given away their life-jackets to four men without them, the Chaplains stood hand in hand praying to the God they served for the safety of those men who were leaving the stricken ship on all sides of them. This is the picture engraved on our minds and hearts as the S. S. (deleted) disappeared beneath the waves." In the companionship of death the adherents of three faiths joined hands and, with their hands, their hearts.

The Chaplains have demonstrated to the armed forces that they are translating verbal declarations of faith into tangible deeds of action. The soldiers and sailors have also demonstrated this fact in working together, living together, and fighting together.

Shall we here in the United States say that only on a battlefield people can be tolerant of each other? Shall we say that only in times of emergency we can forget our prejudices and hates? Shall we, at home, by our example in word and deed, create disunity because we are not face to face with the deadly fire of the enemy?

The Chaplains stand out as leaders of interfaith cooperation and understanding for Americans everywhere. Let us therefore put an end to all hate-breeding at home. Let us discourage the foul prejudice fanned by our fascist enemy, and by our more insidious enemy, the un-American American.

When we hear anyone attacked because he has a foreign-sounding name, because he is a Catholic, a Jew, or a Protestant, let us speak out against the attacker. Let us denounce all stories that are un-Christian and let us challenge all rumors that damage our united effort. And, finally, let us stamp out vicious attempts to divide Americans and thereby to undermine American unity. Let the world know, once and for all, that we are All Americans and that we stand together at home, as on the battlefront, for humanity and the freedom with which God has endowed all men.

* * *

# *Clayton High Wolf*

**A Notable Career Ends**

By NEVILL JOYNER

THE NOTABLE AND WORTHY career of Clayton High Wolf, of Pine Ridge Indian Reservation, South Dakota, came to a close in Sioux Falls Hospital.

Some years back, when the pagan element was larger than now, there stood at the window of a little chapel down on Porcupine Creek in Pine Ridge a young man who looked on and listened. That was a great occasion. Doubtless the young man heard something. And having heard he heeded. Unlike some who turn from paganism to Christianity this young man never returned to pagan customs. To him the call was clear. Of this his life and labors bear abundant evidence.

In due course he was Helper, then Catechist. Having proved himself, he was made deacon. Surely no one could have served a more worthy diaconate. As a Priest of the Church, he was a workman who had no cause of shame.

Life was not always easy for him. Truly he had days of happiness, days of great joy. But every day was not so, and the road was not smooth all the way. There were, indeed, places very rough and very steep. It required a stout heart and clear faith to overcome the obstacles along the way. He did overcome. We may believe he thought many times of the great passage in the book of Revelation, "To him that overcometh will I grant to sit with Me in my throne, even as I also overcame and am set down with My Father in His throne".

That young man who stood and looked in the chapel window and listened was Clayton High Wolf, a Dakota Indian.

To have fellowship with him was a high privilege. His loving and loyal friendship was a benediction. He was a witness from the first day until God called him from his earthly labors. Those labors will bear fruit in the lives of the Dakota people, who loved him and whom he loved and to whom he was steadfast friend and devoted priest. The memory of the life and labors of Clayton High Wolf will be for long years to come an inspiration to holy living.

Nevill Joyner.

* * *

**THE EARLIEST GOSPEL, by Frederick C. Grant. Abingdon-Cokesbury. $2.50.**

One of America's greatest Biblical scholars has given us a fine book on the "evangelic tradition at its point of crystallization in writing"—the Gospel according to Mark. Making full use of the tools of form criticism, Dr. Grant shows how the oral tradition developed from the preaching of the early Church. Salvation was coming in the near future, for God had raised Jesus from the dead, ushering in a new age. There was no need to write this down—and no time. Men were to be called to salvation, and this preaching consisted of three points: (1) the expectation of the coming judgment, with Christ as the judge, (2) the promise of salvation to those who repented and trusted in Him, and (3) some historic facts from the life of Jesus to provide evidence for the evangelical appeal. It was customary among the Jews to repeat the sayings of great men, and Jesus's sayings soon existed in Greek as well as Aramaic—still without being written down. During the great persecutions in Rome, Mark wrote down what he had heard; all he had to do was arrange and edit the oral tradition, explaining primarily why Jesus died. He wrote to convert Gentiles and not to tell the life of Jesus. There follows a careful analysis of the structure and content of the gospel. This is a scholarly approach which never loses sight of the objectives of Christian faith; it demonstrates the positive values of form criticism; and it is clearly written for the intelligent layman. R. C. Miller.

# *The Four Levels on Which Man Lives*

By OSCAR F. GREEN

THE DESIRE for simplification and unity is most natural and proper and has advanced knowledge as perhaps no other single principle; but when we become obsessed by it, it blinds us to all manner of truth. There was a time when men believed that there were many gods. It was a great day for civilization when Isaiah proclaimed that there was but one. Likewise men once considered every event to be the result of a special act of God or some other personal force. Now we know that God acts through laws, and science is made possible. Today when we meet a new fact, we do not simply take it for granted; we try to understand it, that is we classify and catalogue it. Those of us who went to school thirty years ago were taught that there were seventy elements; but the present generation learns that there are nearer one hundred which are not to be thought of as ultimately distinct but rather as different conformations of a single electrical field.

This technique of classification and generalization has been so successful, no wonder many are led astray by it; and such is the case. Men want to explain everything by a single law, and in attempting the impossible overlook the most obvious facts. Therefore a method which has been a primary blessing has been turned into a curse. This passionate impulse to reduce everything to one type of reality Paul Elmer More has denominated "The Demon of the Absolute."

Nowhere do we get a clearer illustration of the working of this demon than in modern conceptions of human nature. Man lives on four planes or levels, is constituted of four elements, shall we say, is governed by four laws. Much of our trouble in religion and philosophy comes from our ignoring this patent fact. Think, will you, of man's fourfold nature.

1.

FIRST OF ALL, man is a physical being, whose body is composed of chemical elements, carbon, hydrogen, oxygen, and numerous others. As a physical being he is governed by the laws of chemistry and physics. There is no way to get around this. The salt in our bodies is the same salt to be found in the ocean. The hydrochloric acid of the stomach can be manufactured in any laboratory. If we step off a high building our bodies respond to the law of gravitation just as a stone or a chunk of mud would. The biblical writer was telling the truth, but not the whole truth, when he makes God say, "Dust thou art, and to dust thou shalt return."

Now to ignore our physical nature as some religious persons advise us to do would be folly. Our bodies must have food and can be stimulated or depressed by drugs. We never rid ourselves of the laws of chemistry and physics. That is probably one reason Jesus refused at the suggestion of Satan to throw Himself from the pinnacle of the temple. As a man of flesh and blood and bones it would have been senseless for Him to act though He were a disincarnate spirit.

But just because we are constituted of material elements and therefore are subject to the laws of mechanics, we must not conclude that we are machines. This is the error of the naturalists and the behaviorists, who say, for instance, that there is no freedom, because in a world of physical objects any given object responds only to a physical stimulus. For example, they maintain that thought is verbalization, a complex phenomenon in the throat where muscles and cartilage contract and expand to form words. The answer to this sort of argument is to point out the difference between a robot and a man. A robot is a tremendously ingenious machine. You can ask him how he feels, and, after the wheels have whirred for a few moments, he, or rather it, will reply, "I feel very well today, thank you!" Does that not prove that a man is a robot? No, because as often as you ask the robot the same question, he will give you the same answer. Ask a man how he feels, and he may give you the identical answer, but again he may start in to tell you about his operation. And if, when he has finished, you ask him the same question over, he will look at you wondering if you are deaf, or slightly unbalanced. Acting on the first supposition, he may repeat his answer. But if the third time you ask him the same question and he knows that you are not deaf, he will flee from you and telephone to your family to come and get you. It is the Demon of the Absolute that has got into some of our psychologists and men of science.

2.

THE SECOND LEVEL on which man lives is the biological. We are closely akin to the Simians. Clarence Day has written a charming essay pointing out the similarities between us and the monkeys. He insists that if evolution had proceeded through some other branch of the kingdom of mammals, we should have been an entirely different sort of being. That is a diverting fantasy; but this much is clear; we have an animal nature. We have organs similar to those of the brutes, and the processes of reproduction and the assimilation of food are identical. Physicians are dependent on the lower animals in their studies of human diseases. They try out their concoctions on beasts because beasts respond very much as we do. Whether we like it or not we are at least cousins to the ox, the ass and the dog. Moreover, as nearly as we can determine, the lower animals have feelings not unlike our own, which gives some point to calling the organization which endeavors to protect the brute creation the humane society.

It is extremely important that we not overlook this side of our nature. To do so is to fail to understand ourselves, and to become needlessly cruel in handling our dumb friends.

But it does not follow since with part of our being we must obey the laws of biology that we are therefore one with the birds and the fishes and the Simians. This is what some naturalists, biologists, and psychologists have asserted. They are forced to recognize two levels of existence, the animate and the inanimate; but they refuse to go any further. Man, they say, is only an animal. It is the "only" that vitiates the statement. To be sure man is an animal—but with a difference. Thinkers through the ages have vied with one another in enumerating the distinguishing characteristics of the human species. Man is an animal that thinks, that laughs, that makes tools, that defies nature, that plans for the future, that prays, that rises superior to instinct, that has ideals. It would seem that these qualities would be sufficient to indicate that the human animal belongs to another order of being; but some profess not to see it. There are two factors which operate to produce this blindness. The one is the desire to get away from morality and high en-

deavor and sacrificial living; for if we are one with the monkeys, there is no reason why we should not behave like them and not concern ourselves with problems of human conduct. You just cannot imagine a monkey's blushing, or worrying because he had stolen a banana. The other factor is the Demon of the Absolute. Why insist on three or four categories when two will do. The only possible reason for insisting is that two will not do. If there happen to be four, we only make fools of ourselves by dogmatically declaring there are only two. Facts are very stubborn things.

3.

THE THIRD LEVEL on which man lives is the human. He is able to reason using abstract concepts. He has perfected a system of writing and by the principles of logic can test the validity of his deductions. He has created various forms of art and science. He knows how to build bridges and airplanes, yes, and poison gas machines. Most wonderful of all he can look at himself objectively; he has what we call self-consciousness; he knows himself to be an independent center of thought and will and affection; in other words, he is a person.

It is well for us to see this, for then the term "natural" takes on a different connotation from what it has when applied to other animals. Our nature is different from theirs. To justify a subhuman action on the plea that we are animals becomes just as silly as it would be for us to wait for someone to pull us out of the way of a forest fire because we are dust, and dust never gets out of the way of a forest fire unless the winds blows it, or some other physical force disturbs it.

Once more it is not necessary to conclude, as the humanists do, that since we are men we are nothing more. Mr. Bertrand Russell and many others, who have a great fear of the supernatural, claim that man is the crown of creation, the highest thing that exists. The result of this kind of argument is to make man a kind of disillusioned and unpriestly Melchizedec, without father or mother, but unlike the biblical character, with no future or responsibility. Mr. Russell is a man of great faith. He believes that for some unknown reason, probably by blind chance, the evolutionary process has brought into existence the human race whose stay on this planet is, geologically speaking, to be very short, for in a few million years the race is to be blotted out, frozen to death. All our art, our science, our morality mean nothing. So the best we can do is to comfort one another until the end comes. As a mere matter of preference Mr. Russell has a certain code of ethics; but the code is no more permanent than he is. He hopes that his code makes him more comfortable, and contributes to the happiness of his fellows; but if his neighbor happens to be a gangster, by no logic is he able to condemn his depredations. All Mr. Russell can do is to trust that he has more influence than the gentleman from Chicago; for if he has not, the gangster may move in on him and take his wife and property. All goodness and truth and beauty are human creations, and a criminal may be just as good at free creation as an English professor of mathematics. Humanism's denial of anything higher than man looks as though it would simplify life; but far from it. It reduces us to pessimism which has no answers to the questions which we, as human beings, are most anxious to have answered. Beware of the Demon of the Absolute.

4.

FINALLY, we live on a divine level: we are sons of God. "As we bear the image of the earthy, we also bear the image of the heavenly." The ancient story has it that God breathed life into man. It was not change or evolution (which is only a name for a process) that created us—but God.

The elements of the divine in us are just as distinctive as the elements of physical matter or animal organization. Think of them for a few moments. First there is conscience. We know that we ought to do what is right; and are ashamed when we have done what we believe to be wrong. Now conscience is not the creation of reason; in fact it often defies reason. It is innate. Then there is the impulse to worship and the exaltation that comes from true worship. One of the hardest things that the naturalists and the humanists have to explain is this natural instinct to bow before some higher power. If man is the ultimate product of the universe, it would seem that he ought to recognize himself for what he is—God incarnate; but not only crude and ignorant men spurn such a thought, but the loveliest, the wisest and the best of human kind have lifted up their hands in prayer. Moses, Buddha, Jesus, and even Confucius, who, although chiefly concerned with social values, recognized that there was a God and said that honor was due Him. Next the sense of values. It is only by a tour de force that men convince themselves that goodness, truth and beauty are only relative. The average man does not question that the Good Samaritan did right, and that the robbers did wrong; that there is some innate relationship between mathematics and geometry on the one hand and the physical universe on the other; that there is something eternally satisfying about an American beauty rose, the carvings of Phidias, and Lake Louise when the shadows of the setting sun play upon it. Finally, there is the conviction as to the preciousness of human love and the reasonableness of immortality. All these things speak of God and make us know that about human life there is something sacred. It is only perversity that makes us blind to these facts. Or perhaps it is the devil, who now and again garbs himself in the shining robes of the Demon of the Absolute.

But, as in the other cases, we must not concentrate upon our divine nature to the exclusion of the other levels on which we live. Occasionally persons do this, and because they have grasped that most essential aspect of our being, they call themselves by flattering names—mystics, spiritually minded souls, perfectionists, absolutists, and tell us that they have risen above the world, and left behind all hate and rancor and selfishness and animal desires. This is the worst of all sins—spiritual pride.

Why God has willed that we live on four levels no man can say; but the fact remains. We cannot be what God wants us to be if we try to live on one level. To the law of each level we must render due respect. This means a constant, and unending struggle for harmony. When the adjustment is not attained, the flesh warreth against the spirit, and our material limitations are a handicap. Psychologically it is just as well that most of the time we forget about the battle, for self-consciousness is another term for self-centeredness; but it is wisdom to know what the situation is, that we live in four kingdoms; but actually they are not rival kingdoms, for they all belong to God; they

(Continued on page 8)

# EDITORIALS

## *The Christian Doctrine of Man*

Forward in Service in its plan of action for 1943-1944, makes the suggestion that the parochial Schools of Christian Social Action be held during Lent. The Commission further suggests that parish rectors preach a series of sermons on the Christian Doctrine of Man the five Sundays in Lent. Adequate material, (adequate in the sense that it is suggestive) has been sent to all diocesan Forward in Service Chairmen, and through them is supposed to be passed on to individual clergymen. Knowing the individualistic tendencies of the clergy fairly well, we doubt if many of them will follow this suggestion. We think that is a pity. We believe that it would be extremely helpful both to the clergy and laity of this church if the emphasis of this church, in a connected way, was placed upon the Christian doctrine of man for this Lenten season.

Very wisely, Forward in Service has left the door open for a varied interpretation of the material given to the clergy. This is as it should be. But the important thing is that we should be perfectly clear in our belief in man's place in this chaotic universe. W. MacNeile Dixon in the Gifford Lectures of 1935-37, delivered under the title, The Human Situation, writes: "Briefly and broadly the issue is what it has always been and always will be, the age-long issue between naturalism and supernaturalism. In the end everything melts into the cosmic background. All enquiries lead to the one enquiry. The great debate circles round a few words—good and evil, the soul, immortality, God. Interesting, is it not, that religion, though never more discredited, still remains a matter of universal interest? As in the last war, there were engagements and encounters on many lands and many seas, which would in themselves have been senseless and unintelligible save in their relation to a single and central issue—the victory of Germany or the Allies, so in the mental world the various disputes and conflicts in many fields, which appear wholly remote from religion, are, in fact, closely related to a single foundamental issue. Dr. Dixon then states in simple, familiar language that fundamental issue—"What is man's chief end?"

Today, we would not accept without further inquiry the answer given in the Scottish Catechism. But as Christians, we would answer that man is made for fellowship with God and with his fellowman. If we believe this to be true, it is supremely important that we state it in terms understandable by modern man, and not only state it but act upon it.

To even the unthinking all problems are human problems. People are important. It is the relationship of individuals to individuals and groups of individuals to other groups of individuals that matters most. Is it not the preservation of some political, economic or social theory that matters? If a better political, social, or economic theory can be found that will bring the relationship of man to man into the realm of mutual helpfulness and respect, we should welcome it. It is men that count, and they count because in the Christian doctrine of God, man is a potential child of God.

There are two, among many problems, that confront us today, that give point to the importance of having a right view of man's place in the universe. On April first the doors of Palestine will be closed to Jewish immigration. The Balfour Declaration of twenty-five years ago is being repudiated.

The dignity of the sovereign powers of a great nation is more important than the haven that might be given to a harassed people. When cease firing sounds, the whole question of what to do with the people of Germany and Japan will be played up by the leaders. What will be our reaction as Christians? Will we be prepared to bring Christian influence to bear? On this latter point we recommend the reading of Louis Nizer's short book, "What to Do With Germany?" (Ziff-Davis Publishing Co.). We are not endorsing the plan set forth by Mr. Nizer. We are suggesting that it will give any sincere Christian food for thought. We cannot approach any of these problems intelligently unless we ground ourselves in the Christian doctrine of man.

It is our hope that many rectors will follow the suggestions of Forward in Service, and teach through open forum, class discussion, and the pulpit the Christian doctrine of man during this Lenten season.

## *The Red Cross*

The Red Cross is known throughout the world. It is respected by all nations. As its slogan of a few years ago proclaimed—It is "the Greatest Mother of All."

There is no secular organization that enjoys the prestige of the American Red Cross. In times of peace, as well as in times of war, does its work for the benefit of mankind, regardless of race, color, or creed. One could write reams describing its varied services during the period of war. That is not our purpose in this brief editorial. We just wish to remind you that during the month of March, the American Red Cross is going to ask you to share in its work. We may not be able to give of our services, we all can share a bit of material possessions to send some one else to help on the far flung battlefronts. As an international agency we may often underrate the value of the Red Cross in building up better relationships, between the nations of the world, even in the midst of war.

Support your local Red Cross drive!

## *For a Better Understanding of Russia*

We have a noble ally in the Union of Soviet Socialist Republics. We know that we do not understand our

(Continued on page 8)

# BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

**THE BEGINNING OF CHRISTIANITY, by Clarence Tucker Craig, Professor of New Testament, Oberlin Graduate School of Theology. Abingdon-Cokesbury Press, 1943. 366 pp. $2.75.**

From its title, one might suppose this to be another history of primitive Christianity, like the monumental works of Weiss, Foakes-Jackson, and Lietzmann. Instead, it is a forceful and novel introduction to the writings of the New Testament. Professor Craig believes that the traditional type of introduction, with its almost exclusive emphasis on literary questions, is gravely inadequate. He, therefore, touches lightly on such matters, and in their place he stresses the religion and history of primitive Christianity, as these bear on the contents of the New Testament. The influence of **Formgeschichte** on the approach is evident.

To be sure, nearly everything in the book may be found elsewhere. Its supreme value lies in bringing scattered materials together in convenient, readable form; in showing how the New Testament writings are precipitates from the religious and historical events of Christianity's infancy; and in doing these in a way that is suitable for the beginning student. And the style is so clear, limpid, even pedestrian, that one wonders whether the author had graduates or undergraduate college students in mind as his chief readers.

A blurb on the jacket describes the book's "uncompromising scholarship," and it is, in fact, thoroughly scholarly and up-to-date in its presentation. Withal, a warm faith pulses through it. As examples of the fine combination of religious warmth with historical precision may be mentioned the discussions of the Kingdom (especially pp. 89f.), the Resurrection (134ff.) and the conversion of Paul (162ff.).

To this reviewer the book seems deficient in its discussion of the Jewish branch of primitive Christianity, though Professor Craig is by no means alone in this respect. He seems to say (p. 137) that we know Jewish Christianity almost exclusively through the book of Acts. In fact, however, the Tannaitic parts of the Talmud, one or two apocryphal gospels, Justin's Dialog with Trypho, and some other sources, are available. From them may be deduced a consistent and by no means scanty description of this important part of the Christian heritage.

The book contains a few misprints.

Pierson Parker.

---

**FROM VICTORY TO PEACE, by Paul Hutchinson. Willett, Clark. $1.50.**

This is not just a book of religious assurances and Christian hopes; it is, rather, a combination of political realism and Christian idealism which could make possible a lasting peace. When the author wants to demonstrate the possibility of achieving a peace which includes Christian ideals, he uses secular statements concerning their possibility rather than quotations from ecclesiastical statesmen. But he is not blind to the problems facing democratic leadership to the lobbies of veterans and all the usual vested interests which will be seeking government handouts, to the complexities of a transition to peace-time industry and agriculture, and to the international agreements. The demands of the great conferences on a just and durable peace are carefully examined (and the full texts of six famous statements are included in the appendix). With the ideal of a world community held firmly in mind, the author faces the problems of power politics, imperialism, racial prejudice, hunger, armaments, and the treatment of enemies. "Practically every condition laid down by the Christian church as the price of a just and lasting peace has the agreement, the approval of men who live at the very center of 'practical' affairs." But it is the Church's duty to proclaim its prophetic insights even if the world will not listen, and man can respond if he will. This book is modern prophecy, endowed with wisdom, hope, and the realism which makes prophecy Christian. It may be too much to hope for its realization, but the Church must proclaim its Gospel and seek out hearers.

R. C. Miller.

**BOYS AND GIRLS AT WORSHIP, by Marie Cole Powell. Harpers. $2.00.**

This book provides abundant materials for worship, filled with imagination, variety, and depth of meaning for children aged 9-14. One may use the book almost as it stands for more informal types of worship, but the richness of the book lies in its great resources of stories, prayers, hymns, and poems which may be used in the framework of almost any type of service. The author has included many of her own stories as well as outstanding materials by others. It is all in good taste, rich in devotional power, and relates the Christian religion to the everyday life of boys and girls. Four indices make the book extremely usable as a resource volume. For Episcopalians who follow the Prayer Book and Hymnal, there are suggestions for hymns which may be found in the 1940 Hymnal which might otherwise remain unused; there are stories for the sermonette period or for class time; there are suggestions which might be incorporated by teachers who close their classes or units with services of worship; and there are suggested unison readings which might be used as part of almost any service.

R. C. Miller.

---

**THIS CREATED WORLD** is the Presiding Bishop's book for Lent this year. It is written by the Rev. Theodore P. Ferris, rector of Trinity Church, Boston, and has a foreword by Bishop Tucker. It is published by Harper & Bros.; price, $1.50 for single copies, or $1.25 a copy when purchased in quantities of ten or more. The book is theological, without being beyond the capacity of lay readers. Its primary tenet is that if we are to save ourselves, we must devote ourselves to This Created World beyond ourselves. Religion must turn its face outward toward the world. The book presents a forward look, suggesting that the Church must spread planet-wide a new vision of God in Christ. Christian knowledge is essentially a fellowship, and missions are an inevitable aspect of the Gospel.

* * *

## EDITORIAL

(Continued from page 7)

Russian Ally as we should. We recognize the fact that there are deep-seated prejudices in the minds of many people, as regard this ally, her future intents and purposes. These prejudices were reared in the period of the Revolution, and in the days of the solidifying by the Russians, of the gains of the revolution.

There were and there are many Christian people who are bitter in their denunciation of communism. It is an historic fact that the early leaders of the Russian Revolution were definitely anti-religious. We are no authority on Russia. We have to depend upon available authoritative sources. We do know that it is important that we inform ourselves on what is happening in Russia. The peace of the world will be affected in large measure by the good or bad relationship that will, after this war, exist between the people of the United States and the people of Russia.

We recommend the reading of the February issue of Survey Geographic by all thoughtful people. We suggest especially the article, "Spiritual Resurgence in Soviet Russia." This article will help us all to think straight in our approach from a Christian point of view to our great ally, Russia. May all of us do what we can to bring about a better understanding of Russia. It is important.

* * *

## THE FOUR LEVELS ON WHICH MAN LIVES

(Continued from page 6)

are all a part of his manifold wisdom and goodness. It is a problem in co-ordination—of bringing order out of chaos—of organizing our bafflingly complex personalities for His love and service.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### HOW "BLACKIE" FOUND A HOME

Blackie was a little black puppy except for his paws, which were white. His fur was like black satin and he had a little white star on his forehead. He had great big dark eyes and he was hardly seven weeks old. He was very unhappy. He ran here and there and could not find his home. He couldn't remember very much about his home, but he knew that he had been warm, that he had some little brothers and sisters to play with and that he always had plenty to eat. Now he was lonely and so hungry. He was lost.

It began to rain. Blackie ran up to a step and whined softly. A big man came to the door and said: "Shoo," so loud that Blackie hurried away and hid behind a bush. He was so frightened he didn't know what to do.

Then he saw a woman with a big basket. He smelled something good. He followed her about a block. Then he began a happy little bark. The woman turned, stamped her foot hard and said: "Doggy, go home!" She opened a gate and went in, shutting the gate very tight. Then she said again: "Go home."

Poor little Blackie! He felt so lonely when the gate clicked tight. If he could only find a good warm home. If somebody only wanted a little, lonely, lost doggy. As he stood waiting, two big dogs began to chase him. He was frightened and ran down an alley and hid behind a big box until the dogs ran away.

He was there quite a while. Then he heard some soft voices. He crept up to the street. Blackie saw a woman and a girl. They had kind faces. One had white hair. The other, golden brown hair. Maybe, they were kind, thought Blackie. Perhaps they wanted a little dog. Blackie crept up softly and followed them. He was so lonely and so hungry.

Suddenly, the girl turned and saw Blackie.

"Oh, Mother, look at the little stray dog. Why he's shivering."

"Poor little puppy," said the mother. "How lonesome he looks."

"Mother, I'm going to take him home and feed him."

The girl with the golden brown hair lifted Blackie carefully and carried him home.

Soon he was drinking some warm milk. It tasted so good that soon he felt himself getting sleepy. He curled up on a little rug and went right to sleep. Happy little Blackie!

After a time, he heard a telephone bell. The little girl was speaking:

"No, the little dog we found was black with a white star on its forehead and white feet. Sorry, hope you will find your dog."

Then Blackie heard another conversation over the telephone:

"Did you lose a black puppy?"

Blackie listened anxiously. He liked it here. He didn't want to go away.

"Oh, you say your puppy came home last night. We thought this little dog was the one mentioned in the lost column of the newspaper."

Blackie felt better when he heard no more talking over the phone.

For several days Blackie enjoyed his new home but he was always anxious when the telephone rang.

But, one day, he heard something that made his little heart beat happily.

"Daughter, it is two weeks now that we have had this little puppy. We have asked and telephoned and no one has claimed him. How about getting a license for him and calling him our own? He seems to belong to us."

"Oh, Mother, goody. I love him more every day. Perhaps, he was meant for us. Only, I feel sorry for the people who lost him. He is a darling puppy. I'm so happy!"

Little Blackie, stretched, then got up and turned around three times for joy. Soon he was curled up on his rug, fast asleep, without a care in the world. Now, Blackie had a home.—Charlotte Lehman, in Our Dumb Animals.

* * *

### CARRYING THE POTATOES

The story is told of a poor man who plodded along toward home in an Irish town carrying a huge bag of potatoes. A stranger came along with a horse and wagon, and stopped the wagon and invited the man on foot to climb inside. This the poor man did, but when he sat down in the wagon he held the bag of potatoes in his arms. And when it was suggested that he should set it down, he said very warmly: "Sure, I don't like to trouble you too

(Continued on page 15)

**Children of Episcopal Church schools are studying about "Fellow Americans" this Lent, and are raising their annual Lenten Offering to help the Church's work among children of all races. The picture is of a poster displayed throughout the country, reminding children of the United States of the needs of their Negro, Mexican, India and Oriental brothers and sisters.**

## *Consecration of Dr. Kennedy*

**6TH BISHOP OF HONOLULU AS TOLD**
**By S. HARRINGTON LITTELL**
**Retired Bishop of Honolulu**

I know our church people in Hawaii would have greatly liked to attend the consecration service of the new bishop at Colorado Springs. Those who have attended such a service know how moving an experience it is. The central spiritual act of the entire ceremony, the actual laying-on-of-hands by the bishops, conveys also to the worshippers in the congregation the gift and power of the Holy Spirit. On this occasion nine other bishops assisted the consecrator, our Presiding Bishop, the saintly and able leader, Henry St. George Tucker, in the act of consecration.

Grace Church, one of the stately religious buildings in Western America, where Dr. Kennedy has been rector for nearly seven years, was the fitting place for the consecration and was filled with friends, clerical and lay, from many dioceses in the Rocky Mountain area. Bishop Keeler, the preacher, covered a wide field in his sermon, including much about the eighty-two years of the church's work in the Hawaiian Islands.

His text was from the 13th chapter of the Acts of the Apostles, verses 2-4. (The selection and sending of Barnabas and Saul as overseas missionaries.) He said: "In the realm of spiritual interests as well as in the secular affairs of men, history repeats itself." Comparing the circumstances of the choosing of Saul and Barnabas for missionary work in the ancient city of Antioch—third largest in the Roman Empire—with that of the calling of Bishop Kennedy and his brother missionaries, Bishop Keeler said: "There is a real relationship between ancient Antioch, Cleveland, (where Dr. Kennedy was elected a bishop), Colorado Springs, and Honolulu. That which concerned them in that scene in ancient Antioch is exactly our concern today. They were a group of Christian disciples concerned with an expanding church, with missionary adventure, and so are we." The force of the Holy Ghost, which descended upon the disciples of old, and followed their missions down through many centuries "was with us in Cleveland, when we separated our brother here for the work to which he has been called, and it is with us today, as, guided by it, we commission him for his work. It will be his in Honolulu." . . "We look at the mighty forces against which the first discoples hurled themselves—the spiritual torpor, the unutterable moral degradation to which they made their appeal, and we wonder both at their audacity and their faith. No hostility daunted them, no indifference discouraged them, no evil intrenched in high places deterred them. When men told them that the work they aimed to do was impossible, they simply refused to believe it. When men said the obstacles confronting them were insurmountable, they simply refused to see them." The bread cast upon the Pacific waters by missionaries decades ago are now paying dividends to the Church. In the Hawaiian Islands the task of the new bishop will be lessened by the fact that "the Episcopal Church has always encouraged ministering to every race, so that race problems, while they will present difficulties for many years to come, are not accentuated or side-stepped there."

Parishioners presented Bishop Kennedy with a pectoral cross, as well as with his episcopal vestments. He wore the beautiful amethyst ring engraved with the seal of the Church of the Hawaiian Islands which has been used by all the bishops there since Bishop Willis' time. They also presented Mrs. Kennedy with a set of luggage for her trip.

The offering was designated for use at Bishop Kennedy's disposal in Honolulu. While it was being given the choir sang "a capella," the superb Palestrina's "Like as the hart desireth the water brooks, even so longeth my soul after Thee, O God."

Representatives of the Army, as was fitting, attended the service. Dr. Kennedy has been Captain-Chaplain of the 11th Armored Division, his last appointment being in the Desert Tank Corps administered from Los Angeles.

Following the service, a Consecration Luncheon was served in the Antlers Hotel. A typical Hawaiian atmosphere was created chiefly through the efforts of Mrs. Menary, a frequent visitor to the Islands. The head table was decorated with poi bowls, articles made of tapa, coral, sea shells and glass ball net-floats. Until the time for the speeches, soft Hawaiian music, both instrumental and vocal, were offered by a good orchestra. "The Song of the Islands", "Little Grass Shack", "Aloha Oe" and other familiar songs, gave more than one of us a longing to be back in Hawaii Nei. Carnation leis, red for the bishop, white for Mrs. Kennedy, were laid on their shoulders, and small colored leis were given to the three boys. The menu was printed, half seriously, and half in fun, in mixed Hawaiian and English. The speeches were appropriate and cordial. The Counsel of Advice, the Governors of Iolani School, parishes and individuals throughout the Islands sent their messages of good-will and godspeed. Bishop Kempthorne of Suva, Fiji, also sent a message on behalf of our next door missionary dioceses. These greetings, in the form of cablegrams, were read by the Rev. Wai On Shim, Vicar of St. Elizabeth's Mission, Honolulu. Emphasis was given throughout the day to the presence of representatives of the Church in Hawaii, who, providentially, were able to be present and take part in the consecration ceremonies, the retired Bishop of Honolulu and the Chinese priest.

All that has been said about Mrs. Kennedy, her attractiveness, her ability, her accepted position in church and community as a charming leader, is all true. I was greatly impressed by her and am immensely happy that the Church in the Islands will have such a winning and capable and motherly bishop's wife as Mrs. Harry Sherbourne Kennedy. I am thankful to God beyond words for raising up such a man and bishop for our American Outpost in the Pacific.

* * *

**ANGLICAN SOCIETY MEETS—ELECTS OFFICERS**

New York City—The American branch of the Anglican Society met the afternoon of January 20, at the H. Percy Silver House of the Church of the Incarnation, for the annual meeting, and elected the following officers: Honorary President, the Rt. Rev. G. Ashton Oldham, D. D., S. T. D., bishop of Albany; President, the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo, N. Y.; Vice-president, the Rev. J. Wilson Sutton, D. D., rector of St. Stephen's Church, New York City; Secretary, the Rev. Charles E. Hill, rector of Christ Church, Ballston Spa, N. Y.; Treasurer, Mr. R. A. Zeraga, layman of the Parish of the Incarnation, New York City; Editor of the News Sheet, the Rev. Francis F. E. Blake, rector of St. Matthew's Church, Unadilla, N. Y. The Rev. Canon Louis E. Daniels, D. S., Mus., rector emeritus of Christ Church, Oberlin, Ohio, gave the report of the Extension Committee.

* * *

**LIEUT. GOVERNOR ADDRESSES ALBANY LAYMEN**

Albany, N. Y.—At the annual Laymen's Corporate Communion breakfast on Washington's Birthday, held this year at St. Peter's Church, the Hon. Joe R. Hanley, Lieut. Governor, addressing over one hundred laymen from the local Churches, spoke on the importance of spiritual forces in the nation's life. Another speaker was Mr. Edw. W. Mitchell, of St. Paul's Church, Kinderhook, who recently represented the diocese at the conference of the Presiding Bishop's Committee on Laymen's Work. Mr. Mitchell is a farmer and regularly broadcasts on agricultural programs over WGY. He is also an active lay reader and emphasized the opportunities for lay service, especially during the war period with its shortage of clergy.

For several years laymen from a wider area have attended the Washington's Birthday Communion, but war restrictions on travel have limited the gathering to Churchmen from the Capital District. Bishop Oldham was the celebrant and the city clergy were in attendance.

* * *

**1,000 ATTEND WASHINGTON BIRTHDAY SERVICE**

Trenton, N. J.—Over 1,000 men attended the Episcopal Laymen's Service at Trinity Cathedral, Trenton, on the Sunday before Washington's Birthday. Representatives from all parts of the diocese were present, including many of the clergy and the bishop of the diocese, the Rt. Rev. Wallace J. Gardner, as well as Governor Walter E. Edge. Laymen took part in the service. Hymns were announced by Lay Reader Anderson, of Plainfield; Lesson was read by Lay Reader Dorsey, of Camden; Prayers were read by Lay

**The Rev. John D. Bodger, Church of England missionary in New Guinea, is making a short visit in the United States and Canada. He has been in the heart of a battle area, and has led his mission-trained Christian natives in a wide variety of services to the Allied troops, these ranging from building landing strips for planes to finding and caring for wounded. He has a letter from General MacArthur expressing "deep appreciation" for the services performed in assisting the armed forces in Papua.**

Reader Smith, of Elizabeth. The address was delivered by Fred M. P. Pearse, Chancellor of the diocese, and a lay reader.

* * *

### CLERGY FIGHT ANTI-SEMITISM AMONG BOSTON JUVENILES

Boston, Mass.—A flurry of rowdyism, mainly among boys in their early teens with animus directed against Jews, caused a group of Episcopal clergy of the Diocese of Massachusetts to urge through local newspapers that Christians and Jews make efforts to form personal friendships with each other as the most effective way of cleansing hearts of prejudice and bridging the gap of ignorance that tends to form between groups. The Governor of Massachusetts has appointed a special committee to deal with the same problem, the Massachusetts Council of Churches has made a supporting pronouncement, and local editorials have lauded the efforts of the Roman Catholics, Protestants and Jews in cooperation with the authorities, toward assuring that the petty disturbances remain no more than petty through inter-faith action and enforcement of law.

* * *

### SAMUEL G. WELLES ATTACHE AT EMBASSY IN LONDON

New York, N. Y.—Samuel G. Welles, former Religious Editor of "Time" Magazine, and more recently with the State Department in Washington, has arrived safely in England, according to a cable received by his mother, Mrs. Samuel G. Welles. Mr. Welles, always an enthusiastic Churchman, and always most cooperative in the handling of Episcopal Church news, has been sent to England by the State Department to be an attache at the American Embassy in Grosvenor Square, London.

Mr. Welles is the son of the late Canon Samuel G. Welles, for twenty years executive officer of the New Jersey diocesan department of Social Service, and Canon of Trinity Cathedral, Trenton. His brother is the Rev. Edward R. Welles, new dean of St. Paul's Cathedral, Buffalo. He is thirty years old, graduate of Kent School and Princeton, with work as a Rhodes scholar at University College, Oxford, England. He has traveled widely through the British Isles, and on the Continent, including the Scandinavian countries, the Balkans, the Mediterranean and the Aegean areas.

* * *

### REV. W. P. MORSE ARRIVES IN KUNMING

New York, N. Y.—A cable to the National Council's overseas department sent by Mr. Arthur J. Allen, mission treasurer in Kunming, states that the Rev. Walter P. Morse has safely arrived there and that his medical supplies were expected to arrive shortly. This will be welcome news both to Mr. Morse's friends and to the many people who assisted him in securing the medical supplies. He expects to go on to Hunan province.

The Rev. Quentin Huang, Mr. Allen adds, is recovering from a serious attack of typhus. Mr. Huang, formerly of Nanchang, has been on the mission staff since 1928 and in recent years has been carrying an extremely heavy burden of work in the new center at Kweiyang, free China.

* * *

### HOW DOES THE PARSON SPEND HIS SPARE TIME?

Salisbury, Eng.—Slightly nettled by a "Young Thing's" question, "What do clergymen do during the week?" the rector of St. Martin's, Salisbury, replied: "My dear, you'd be surprised."

"You must visit everyone in the parish whether they have any use for you or your religion or not.

"You must have some sixth sense that tells you when any of your parishioners is ill, and must visit them at once without being sent for.

"You must answer all notes and letters by return post. You must be on the telephone, and be in when anyone rings up—otherwise they lose a penny.

"You must attend every meeting, support every charity, and throw yourself heart and soul into every social organization.

"You must be and do exactly what your predecessor was and did.

"And when you are not rushing around the parish you should be taking a service, preparing a sermon, hearing confessions, saying your Office, struggling with a stubborn boy, writing your magazine matter, choosing hymns, baptizing, marrying, burying, teaching in schools, trying to raise money—or even saying your prayers.

"In your spare time you might take a little recreation."

* * *

### SHIP'S CAPTAIN IS ACTING CHAPLAIN

New York, N. Y.—A battalion somewhere in the Pacific, has no chaplain, according to an Episcopal Church headquarters officer, but, he says, the Captain has taken over the functions of a chaplain, with fine effectiveness. As an example, he quotes from a letter written by the Captain to the wife of a soldier reported missing, and probably dead: "We wish we could adequately express to you our feelings of sympathy. Knowing how deeply his absence has been felt by his comrades, we can appreciate how much more deeply he will be missed by his loved ones at home.

"Please keep your faith and hope that God is taking care of him. Although it is probable that he has paid the supreme sacrifice in the service of his country, we know of no one who was better prepared in all ways, mentally, morally and spiritually, to take his place in Heaven above."

"Could any Chaplain do better?" asked the Church official.

* * *

### GIFT TO FREE CHINA

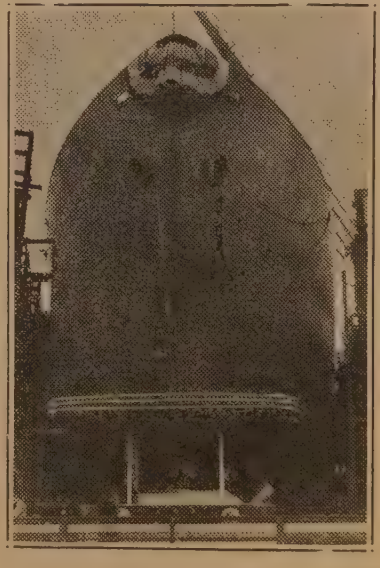
New York, N. Y.—"A friend gave me a crocheted bedspread which I succeeded in selling for $25," says a letter to the National Council from Miss Elizabeth Barber, Washington Grove, Md. Miss Barber is a constant giver to the missionary work of the Church and is particularly interested in the work being done by the Rev. Kimber H. K. Den in free China. The $25 will help that work.

* * *

### HALF-CENTURY AND QUARTER-CENTURY CELEBRATIONS AT EMMANUEL CHURCH

Staunton—In June, 1893, a young clergyman named Robert Carter Jett was called from Beckford Parish in Shenandoah County, Virginia, to be the first rector of Emmanuel Church, in Staunton, just then being organized as a separate congregation within Augusta Parish.

The Rev. Mr. Jett remained at Em-



**Liberty Ship, the Peter Trimble Rowe, has just been launched, with two Bishops of the Episcopal Church taking part in the ceremony. They were Bishops Karl M. Block, of California, and Benjamin D. Dagwell, of Oregon, who shared in honoring the famous pioneer Bishop of Alaska for whom the ship is named. Bishop Rowe was for 46 years the spiritual leader in Alaska's civil and religious life.**

manuel twenty years, resigning in 1913 to found the Virginia Episcopal School at Lynchburg. On March 24, 1920, after having served as the first rector of that school, he was consecrated as the first bishop of the new Diocese of Southwestern Virginia.

In 1938 Bishop Jett retired from active service, that is, technically speaking. In actual fact he is one of the most active "retired" bishops that anybody knows, responding frequently to calls from bishops of neighboring dioceses for assistance in visitations, and finding numberless occasions to be useful and helpful.

As rector of Emmanuel, Staunton, "Mr. Jett", as he was and still is affectionately called by his parishioners there, was succeeded by the Rev. William G. McDowell, who served five years and was later Bishop of Alabama.

In 1918 the Rev. J. Lewis Gibbs became rector of Emmanuel Church. He is also Chaplain and Professor of Religious Education at Stuart Hall and Managing Editor of the diocesan paper, the Southwestern Episcopalian.

On January 22 and 23 the congregation of Emmanuel celebrated the fiftieth anniversary of its establishment and the coming of "Mr. Jett" and the twenty-fifth year of the rectorship of Dr. Gibbs.

The Bishop was the principal speaker at the congregational dinner on Saturday evening, presided over by Mr. Herbert McK. Smith, one of the "charter members" of Emmanuel. Also the Bishop preached the sermon at the Sunday morning service.

On these occasions he recounted most interestingly the early and later history of Emmanuel and his happy associations with its membership and the other people of Staunton. He spoke, too, of his active part in the organization of other churches in Augusta County: St. Mary's at Basic (now dormant), St. John's at Waynesboro, Emmanuel Chapel at Verona and the Church of The Good Shepherd at Folly Mills.

At the dinner the congregation presented a token of their affection to Bishop Jett and a "handsome purse"—especially handsome on the inside—to the Rev. Doctor Gibbs.

* * *

### THEY WRITE TO SERVICE MEN

Birmingham, Ala.—The Episcopal Diocese of Alabama, as a part of its service to men and women in the Nation's service, mails over 1,400 letters each month to Alabama Church people away from home. The letters, Bishop Charles C. J. Carpenter says, go all over the world, and certainly they are welcomed on every battle front.

* * *

### CHURCH CENTER PROVIDES WHOLESOME RECREATION

Hays, Kans.—Mothers of high school students are organized as a group here to provide decent recreation for their boys and girls. Under leadership of the Rev. Douglas R. MacLaury, vicar of St. Andrew's and St. Michael's Episcopal Churches, a student center and a program including a wide variety of events has drawn more than 2,000 youngsters in its first ten weeks. With high school students for committees, mothers as friendly hostesses, a college faculty to teach dancing, and the inevitable juke box and coke machine, the student recreation center is not only doing much to prevent delinquency but is helping to build up wholesome relationships. The crowd has had to be divided into junior and senior groups as space is too limited to admit all who try to come. Confirmation classes and choir rehearsals are Episcopal Church events, but the center is open to all young people of the community.

* * *

### TRINITY CHURCH DAMAGED BY FIRE

New Orleans, La.—Damage estimated at $1,000 was caused by a fire in Trinity Church on Sunday afternoon, February 13, as preparations were being made for the usual Sunday afternoon open house for service men. The fire resulted from a defective flue and was confined to the Coliseum Street wall of the Church building. Little damage was done to the pews and floors, and the handsome stained glass windows just above the location of the fire were, fortunately, undamaged. The loss was fully covered by insurance.

* * *

### THE SOUTHWESTERN EPISCOPALIAN CHANGES POLICY

The Diocese of Southwestern Virginia has made a radical change in regard to its official organ, The Southwestern Episcopalian.

It was found that on the subscription basis heretofore used the paper was not reaching a sufficiently large proportion of the people in the Diocese, so the Council determined upon a new system of distribution.

Beginning with the issue of "January-February, 1944" the paper is being sent free to every family and detached individual in the diocese, but is published six times a year instead of monthly as in the past.

It is believed that this new plan will greatly increase the interest and information of the people of the diocese in the activities of the Church in Southwestern Virginia and the various mission fields.

The Rev. J. Lewis Gibbs, D. D., Staunton, Virginia, is Managing Editor.

* * *

### LIBERIAN GOVERNMENT DRAFTS CLERGYMEN

New York, N. Y.—Two Liberian clergymen have been drafted by the Government, Bishop Leopold Kroll notifies the National Council, saying that the inauguration of the new President, His Excellency William S. V. Tubman, "is going to hit me pretty hard." The Rev. J. W. Pearson, of Cape Palmas, and the Rev. F. A. K. Russell, of Bassa, will take up their duties with the new Government administration almost immediately.

At the Inauguration of President Tubman, Bishop and Mrs. Kroll were honored guests, and sat on the platform at the ceremony, also attended the Presidential ball and a dinner given in honor of Admiral Grassford, U. S. N., who represented the President of the United States.

* * *

### CHURCH IN AFRICA GRATEFUL FOR HELP

New York, N. Y.—The Universities Mission to Central Africa in acknowledging its share of the second installment of the 1943 Aid to British Missions expresses through the Rev. Canon G. W. Broomfield, D. D., its General Secretary, the deepest appreciation of the help of the Church in the United States.

"This is magnificent help once again," he says, "and our gratitude is beyond words. The money you have sent us during the difficult years of the war has enabled us to carry on our work in Africa without diminution for financial reasons since the beginning of 1940. Now, as the peace draws rapidly nearer, the Church in Africa is faced with greater responsibilities and opportunities for advancement than ever before. The Bishops of the four dioceses which this Mission supports are formulating post-war plans which will need much new money for their execution, and they will be vastly encouraged on learning of the continued generosity of the American Episcopal Church. On their behalf, as well as on that of the supporters of U. M. C. A. in this country, please accept this expression of deep and sincere thanks."

* * *

### AMERICAN BUILDING FUND COMMISSION LOOKING FORWARD

New York, N. Y.—Like so many other agencies of the Church, the American Church Building Fund Commission is looking forward to opportunities after the war. A statement issued by the Board of Trustees says, "The almost complete cessation in the construction of church buildings, since priorities on building materials went into effect, has limited materially the original purpose of the Building Fund, i. e., aid in the erection of churches. However, under the secured extension of the scope of our work, the aid which has been given during the past year for the few small items for construction, has been supplemented with aid in repairs, improvements, and in the refinancing of mortgage indebtedness occasioned at the time of construction.

"The chief concern of the Commission at the present time is for future operations. In the immediate present we can only carry on along the lines of the past year. But there must be anticipated the more than probable influx of applications for assistance in construction work as soon as priorities on materials are lifted, and post-war building long delayed is brought before us. Already we have learned of a number of instances where sinking funds for this purpose are being built up in individual parishes. There are doubtless many others of which we have not heard. This probable demand, together with growing requests for the refinancing of Church debt of the type we can handle, convinces us that there is large need of an increase of our Permanent Fund to take care of inevitable applications."

In view of the facts stated, the Trustees are appealing for help in building up the Fund. Attention is called to the resolution of General Convention which recommended "that every church and mission make at least one offering each year for the advancement of the work of the American Church Building Fund Commission and the continuance of its beneficent activities."

* * *

### CHURCH IN SOU. BRAZIL REPORTS GOOD YEAR

New York, N. Y.—A very successful year is reported for the Church in Southern Brazil by Bishop William M. M. Thomas, in a summary of 1943 sent to the Presiding Bishop.

Offerings for all purposes were 13% larger than in the preceding year, the Bishop says, and adds that in Rio the increase was 17%, in the Japanese

work it was 32%, and in new work in Parana, 140%.

Both the Southern Cross and St. Margaret's Schools had good years, though the Bishop is troubled by a government regulation requiring playgrounds under cover at both schools, and a running track 60 meters long at St. Margaret's. The latter seems impossible as there is not room for it without purchasing additional land. "The government regulations require more than either school possesses in the way of equipment," Bishop Thomas says.

In spite of high cost of building, some progress has been made. St. Peter's Chapel at Sete Barras is nearing completion. This was made possible by the 1942 Youth Offering, the Mission Study Class of the Woman's Auxiliary in the Diocese of Pennsylvania, and the gift of land by a churchman. At Bilac a parish hall has been converted into a rectory. At Pereira Barreto a parish house has been built. In Sao Paulo St. John's parish house and rectory were completed. Three-fourths of the funds were given locally, and the remainder by the American Church Building Fund and a gift through the National Council. A country chapel has been built by a churchman and deeded to the Church. It is connected with the Church of the Redemption at Sao Gabriel. Finally the Bishop reports the opening last year of two small homes for aged women, both of which he believes will develop into important institutions.

* * *

### FLIERS GO FOR BISHOP'S WAFFLES

New York, N. Y.—American fliers finding themselves in Kunming, China, are overjoyed to go to Bishop Y. Y. Tsu's house for breakfast. There Mrs. Tsu plies them with crisp brown waffles. Our united front has been brought vividly to my people," says the Bishop, now visiting in the United States, "by the presence of your magnificent airfighters. It is our good fortune to know a number of these young men. We have them in our home and in our Church. I have preached at their Sunday services and visited their Army hospital. It is my special joy that in this trip to America, I have been asked by some to carry personal messages to their families."

* * *

### MEMORIAL FLAGS ON ALTAR

Buffalo, N. Y.—Members of St. John's Lutheran Church, Buffalo, were asked recently to present small American flags in memory of loved ones in the nation's service. The flags were placed on a small Memorial Altar, and were the center of attention at a special service held recently. The Church membership was asked to share in the service, first by presenting one of the small flags in memory of a loved one, and, second, by attending the service and urging their friends and relatives to come also, to join in prayers for those absent in the nation's service.

* * *

### BRO. ST. ANDREW CHAPTER ORGANIZED AT CAMP SWIFT

Washington, D. C.—Organization of the first chapter of the Brotherhood of St. Andrew among the tank destroyers of the United States Army is announced by the Brotherhood national office. The new chapter is at Camp Swift, Texas, and fourteen soldiers of nine different denominations are charter members. Church groups represented are: Episcopal, Baptist, Presbyterian, Lutheran, Evangelical, United Brethren, Reformed, Christian, Nazarene.

* * *

### ALASKA CHAPLAIN ON SKIS

Nome, Alaska—A ski-going Chaplain hailing from the deep South is ministering to service men stationed in the icy Alaskan wilderness north of Nome. He is Chaplain Julius A. Pratt, formerly in charge of St. Andrew's Episcopal Church, New Orleans, La.

Chaplain Pratt travels some 35 miles per week, either on skis or behind a dog team. He carries with him a portable altar, Bible, Prayer Book and change of warm clothes. Once, he relates, the thermometer dropped so low that his Communion wine froze solid.

* * *

### FIRE LOSSES TO CHURCHES ARE LARGELY PREVENTABLE

New York, N. Y.—Causes of fires in church buildings has been the subject of a study by the Episcopal Church Properties Fire Insurance Company, over a period of thirteen years. The study showed that in the case of 164 fires, the cause was never known; 126 were caused by lightning; 103 by defective flues and sparks from chimneys; 53 from cigarettes, cigars and matches; 51 from defective electrical wiring; 47 from overheated or defective furnaces or stoves; 44 from altar candles or censers; 25 from trash and ashes; 25 from fireplaces or grate fires. Among the remaining causes, the report concludes, were "brush fires, blow torches, fire crackers, spontaneous combustion, explosion, vandalism, mice nibbling matches, and incendiarism. There were also 396 losses from windstorm and hail."

* * *

### HOGS GROW FOR EDUCATION

Lawrenceville, Va.—One of the big crops at St. Paul's Polytechnic Institute is hogs. This school for Negroes, sponsored by the Episcopal Church, operates a highly successful farm. A. H. Turner, financial officer of the Institute says that hogs are money-makers in an almost unbelievable way. "In 90 days," he says, "we can make a 100 pound shoat weigh 300 pounds. We can do this at a cost of only $6.00 for food, so that shoat and food will cost $21.00. This hog will bring $42.00." At present the herd at St. Paul's numbers 800, from tiny piglings to mammoths of 800 pounds.

* * *

### REV. JOHN D. BODGER VISITING IN UNITED STATES AND CANADA

The Rev. John D. Bodger, Church of England missionary in New Guinea, is making a short visit in the United States and Canada. He has been in the heart of a battle area, and has led his mission-trained Christian natives in a wide variety of services to the Allied troops, these ranging from building landing strips for planes to finding and caring for wounded. He has a letter from General MacArthur expressing "deep appreciation" for the services performed in assisting the armed forces in Papua.

* * *

### WORSHIP ACROSS THE WORLD

Council Bluffs, Iowa—A man in Ice-Albert C. Baker, St. Paul's Church here,


# OXFORD PRAYER BOOKS

Available in many styles, all beautifully bound, printed on fine white paper or Oxford Ultrathin paper. Altar Services and Chancel Books; also books for pew use.

*At all booksellers*

OXFORD UNIVERSITY PRESS

114 FIFTH AVENUE NEW YORK, 11, N. Y.

Take some of that cash out of your pocket and put it in a Savings Account at the bank. That is the surest way to have money when you need it. And you will be following the example of thousands of Richmond residents.

## FIRST AND MERCHANTS National Bank of Richmond

John M. Miller, Jr. Chairman of the Board — H. Hiter Harris President

Capital and Surplus Six Million Dollars

Member Federal Deposit Insurance Corporation.

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**HELP WANTED**
WANTED — COMPANION FOR SEMI-invalid lady. Comfortable home. All modern conveniences. No house work. Situated in town about five thousand. References exchanged. Mrs. O. J. Henderson, 317 Sixth Avenue, Montgomery, West Virginia.

**SITUATION WANTED**
WOMAN EXPERIENCED IN INSTITUTIONAL work wishes position. Miss L. R. W. Smith, Miller's Tavern, Virginia.

**SITUATION WANTED**
LADY WISHES POSITION AS NURSERY Governess for girl 4-6 years old. Answer "B," care Southern Churchman.

## *DEATHS*

**LT. ROBERT GORDON HOLLOWAY**
**U. S. A. A. F.**

LT. ROBERT GORDON HOLLOWAY, U. S. A. A. F., of Fredericksburg, Virginia, one of five pilots flying a Fortress on routine training flight, was killed when his plane was destroyed by an explosion of unknown origin on September 5, 1943.

Lt. Holloway, grandson of Robert Gordon of "Santee", Caroline County, and E. May Dickinson, for many years prominent members of the church, was born at "Santee" on October 24, 1921. His paternal grandparents were Dr. Robert Green Holloway, who served in the Confederate Army, and Eliza Spindell Amiss, five of whose brothers served also in the Medical Corps of the Confederate Army.

He was married August 1, 1943, to Miss Frances Brookes Inglis of Fredericksburg.

Lt. Holloway is survived by his widow, his grandmother, Mrs. Gordon, his parents, Dr. J. Minor Holloway and Fanny Corbin Gordon, two brothers, J. Minor, Jr., and Forest Byrd Holloway who is serving with the Airborne Artillery at Camp Polk, La.

land wrote his rector at home, the Rev. Albert C. Baker, St. Paul's Church here that each Sunday at five o'clock he takes out his Prayer Book and reads through the Church Service, and pictures the worship back home. "It's eleven o'clock here, and he says that he feels he isn't saying his prayers alone, but with all his friends and loved ones," Mr. Baker comments. "I'll not mention his name, but he is the soldier who sent us $125 to paint the parish house."

* * *

**MONTGOMERY HOLDS CITY-WIDE MISSION**

Montgomery, Ala.—A city-wide preaching mission, sponsored by the three parishes January 30 to February 4, was conducted by the Rev. Edward G. Mullen, formerly of the Missionary District of the Philippines, now rector of Trinity Church, Florence, Alabama. Well planned publicity by mail, in the newspapers and over the radio, preceded the mission. Expenses were provided for by contributions in advance, so that only one offering was taken, on the closing day, and the proceeds have been given to the youth work of the diocese.

Morning services were held in the Church of the Ascension, which is in the residential section of the city, and night services were held in downtown St. John's Church. As a result of the mission, confirmation classes are being held in the parishes. The Rev. William A. Thompson, then rector of the Church of the Holy Comforter, now of Philadelphia, was general chairman for the undertaking.

## Personal Notes Of Interest

**The Rev. Russell Daniel** has been assigned as curate to St. Andrew's Parish, Fort Pierce, Florida, and has special charge of Trinity Church, Vero Beach, where he and his wife are in residence.

**The Rt. Rev. Robert E. Gribbin, D. D.,** is in charge of Christ Memorial Chapel, Hobe Sound, Florida, while on leave of absence from his work as Bishop of Western North Carolina.

**The Rev. Frank M. Brunton** has resigned his charge of Christ Church, Bradenton, Fla., effective the second Sunday in May, when he completes fifteen years of efficient leadership. This

## Precious Stones

A tribute in Winnsboro Blue Granite marks the height of memorial perfection for its durability and its beauty cannot be excelled.

The beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the scintillating beauty and color of these jewels become visible.

**Trade Names of Precious Stones Cut From the Same Kind of Mineralogical Crystals As Are Found in Winnsboro Blue Granite**

| | | | |
|---|---|---|---|
| Alaska Diamond | Adventurine | Bohemian Ruby | Indian Agate |
| Alpine Diamond | Azure Quartz | Ceylen Opal | Jasper |
| Amazon Diamond | Baffa Diamond | Eldoratoite | Moonstone |
| Amethyst | Basanite | Emerald | Rainbow Quartz |
| Amphibole | Beryl | Emeraldine | Rose Quartz |
| Ancona Ruby | Bishop's Stone | Feldspar Sunstone | Sapphire Quartz |
| Aquamarine | Bloodstone | Gold Quartz | Topaz |
| Aquamarine Topaz | Blue Moonstone | Heliotrope | Yogo Sapphire |

*Ask your monument dealer for genuine*

## WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

Like other high quality materials, there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

**Write for FREE illustrated booklet**
**"FACTS for the Memorial Buyer"**

**Winnsboro Granite Corporation, Rion, S. C.**

parish has made unusual growth under his care, with increase in every line of activity. He is on the diocesan board of Examining Chaplains and is chairman of the convention committee on constitution and canons. Mr. Brunton stated that he probably would not again take full charge of a parish, but for six months of summer would live in his Canadian home, taking part time duty in St. Bartholomew's Church, Toronto. That he hopes to return to South Florida for the winter months, taking charge of some part time mission.

**The Rev. John E. Culmer,** of St. Agnes' Parish, Miami, Fla., has been appointed by Bishop Wing as Archdeacon of Negro work in South Florida. He will have the supervision under the Bishop of all the colored clergy and congregations in the diocese, while continuing as rector of his Miami parish. He has spent his entire ministry in South Florida. When ordained by Bishop Mann in 1919, he was appointed to St. James' mission, Tampa, where he served until going to St. Agnes', Miami, in 1929, where there has been a remarkable advance under his charge. This mission became a parish by action of convention in 1943, when Rev. Mr. Culmer was elected a deputy to General Convention. There are now twenty congregations of colored people in South Florida, served by eight clergymen, a total membership of 4,721, of whim 3,678 have been confirmed, and the total value of colored churches, rectories, parish houses and schools is listed as $343,155.

Bishop Wing said: "The magnitude of our colored work in South Florida seems all the greater when comparison of statistics indicate it is numerically larger than the work reported in some of the continental missionary districts."

**MARIA PENDLETON DUVAL**

**An Appreciation**

The death of Miss Maria Pendleton Duval was a loss to family and friends. Her life of devotion to duty, her high ideals, her unusual capacity, her love of life, and of human beings, combined to make her a valuable figure in church and in state. For many years she was known as the successful principal of our church school in Staunton, Va., and as the founder of Saint Hilda's Hall in Charles Town, W. Va. Since she retired she has lived at her home, Oakhurst, University, Va. "Her death is the passing of a great woman."

**ORDINATION**

**Deacon**

**Mr. Roddey Reid, Jr.,** was ordained deacon by the Bishop of Upper South Carolina, the Rt. Rev. John J. Gravatt, D. D., on February 16, 1944, in the Church of Our Saviour, Rock Hill, S. C. The candidate was presented by his rector, the Rev. W. Preston Peyton, and the preacher was the Rev. David W. Yates, rector of St. Philip's Church, Durham, N. C. Mr. Reid has been placed by the Bishop in charge of Grace Church, Anderson. He and Mrs. Reid will make their home in the rectory at 711 South McDuffie Street, Anderson, S. C.

* * *

**CHILDREN'S PAGE**

(Continued from page 9)

much. You're giving me a ride. I'll carry the potatoes!"

Sometimes we think we are doing the Lord a favor when we carry the burden. But the work is His, and the burden is His, and He asks us only to be faithful.—Isaac Page.

**Church building specialists**

Since 1922, building over 100 churches—all denominations, sizes and styles. Flexible financing. Write for information.

**Southeastern Construction Co.**
CHARLOTTE, N. C.

# Where Does the Church Get Its Clergy?

From the Ranks of the Laity through the Seminaries.

IT IS THE SEMINARY which provides the Missionaries of the Church as well as rectors for city parishes. It is the **Seminary** which maintains the big standard of the Ministry required by the Church. It is the **Seminary** which provides adequately prepared teachers in religion and morals.

Seminaries depend in considerable part upon yearly donations.

They need the generous support of every faithful member of the Church.

**Berkeley Divinity School, New Haven.**

**Episcopal Theological School, Cambridge.**

**General Theological Seminary, New York.**

**Philadelphia Divinity School.**

**Virginia Theological Seminary, Alexandria.**

You'll find that **few** fund-raising items can give your Treasury as many **repeat** dollars as "Charm" Starch. This starch that goes four times as far because it is so finely powdered is not available through stores. So, the women who want to buy it from time to time MUST RE-ORDER IT THROUGH YOUR GROUP. Ideal for all laundering, especially men's shirts; children's school clothes; babies' garments. Pleasant fragrance overcomes laundry odors. Real VALUE at 25c. for 14 ounces. Mail coupon below for Trial Carton of 24 boxes giving you GUARANTEED profit of $1.50. Save time; **order more!**

**Your Treasury Profit is GUARANTEED**

**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** **SC-3**
**104 Crestmont St., Reading, Pa.**

Mr. Gillmore: Without deposit, mail trial carton of "CHARM" Starch, costing us $4.50, selling for $6.00. If it doesn't sell FAST, we'll return collect and you will immediately mail us a check for $1.50, our GUARANTEED profit!

Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . State. . . . . .

**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**

**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

**U. S. APPROVED CHICKS from an old reliable hatchery. Twenty breeds. Write for prices. Jones Hatchery, Gallatin, Tennessee.**

**MONEY FOR YOUR TREASURY**

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

SAMPLE FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
Norwalk, Ohio.

**BRUGLER HOUSE**

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

**R. P. KENT, Secy.**
**281 Fourth Ave., New York, N. Y.**

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS
1857 1937

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction: 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146** **Plainfield, N. J.**


## THOUGHTS FOR THE THOUGHTFUL

Only on the basis of a Divine love that reaches down to the lowest sinner, to lift him up, can the complete love of God be understood.
—Dr. Geo. Mecklenburg.

"The best peace insurance in the world is the furthering of the Church and the extension of its mission."

If every man's internal care
Were written on his brow,
How many who our envy share
Would have our pity now!

Never hesitate to call upon God. Never doubt that He hears. Never doubt that in His own way He will deliver. If we call upon Him, He will always do far above all we can ask or think. —Dr. C. E. Macartney.

Great are the symbols of being, but that which is symboled is greater;
Vast the create and beheld, but vaster the inward Creator.
—R. Healf.

To the man who knows not to what port he sails, no wind is favorable.
—Seneca.

Once the whole Christian movement depended on a few men around a supper table in an upper room; but now a great heritage is ours, and millions of us have caught at least a little of His spirit and meaning, who sat that night at the table's head.
—Dr. H. E. Fosdick.

No eighteenth century doctrine about entangling foreign alliances will serve us now. We are entangled: for the duration, not of the war, but of mankind. —Dr. Paul Sherer.

Jesus announced that life is eternal, that life in God is independent of time and death. He taught that "he that knoweth the Father hath everlasting life." It was a new kind of immortality, an immortality of quality of life, an immortality disentangled from the term of our days and years. —Selected.

"Courage is fear that has said its prayers."

Only when we have found God is our humanity fulfilled.
—Rev. Gerald Vann.

Christ is often pictured as an impractical dreamer, an idealist ignorant of the cold realities of this work-a-day world. That is profoundly untrue. He was the most downright and practical realist the world has ever known. Nineteen centuries of human experience have proved that lives and institutions built on His teachings bear infinite fruit and that those built on an opposing philosophy prove ultimately self-defeating, and perish.
—Francis B. Sayre.


## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

**OUR TWO SPECIALS**

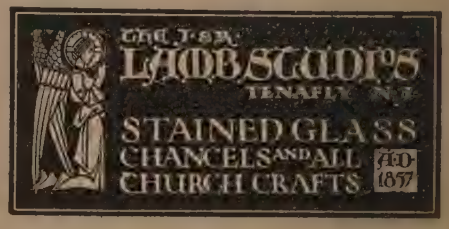
**The most complete Bible Oxford, Red Letter Edition Ills., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.**

**Bible Teachers' Edition, Concordance, References, Aids, Colored Maps. Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.**

**Episcopal Church Book Store**

**LYCETT, INC., Church Section,**
**317 N. Charles Street**
**Baltimore, Md.**

**Headquarters for Bibles, Prayerbooks and Hymnals**
**Church and School Supplies.**
**Write us for information and prices.**



**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

**Headquarters for**

**GARDEN and FIELD SEEDS**

**FLOWER SEEDS, BULBS, Etc.**

**Write for free copy of**

**1944 CATALOG**

**T. W. WOOD & SONS**

**Richmond, Va.**

# The Southern Churchman

Vol. 110—No. 10 11 MARCH 1944

## YOUR FATHER KNOWETH

It is not faith to trust when all is well.
In confidence to say, when clothed and fed,
And anxious mind at rest, "The Lord is good."
But when the days grow chill, the future dark,
And courage fails to meet the unknown years;
Then if the heart still says "The Lord is good,"
Resting, serene within the Father's arms,
O, that is Faith.

—*M. James.*

The Southern Churchman

Rev. Beverely M. Boyd, Editor — Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.



# *The Rebuilding of Coventry Cathedral*

## BOLD AND ADVENTUROUS PLANS

## FROM THE SPIRITUAL ISSUES OF THE WAR

A remarkably bold and forward-looking plan for the rebuilding of Coventry Cathedral and its environs is announced by the Anglican and Free Church authorities concerned. It represents one of the most adventurous developments in the life of the British Churches in wartime.

As an essential part of the scheme but outside the Cathedral itself, there will be an interdenominational Christian Center, with its own chapel adjoining the Cathedral, and through this Center the Anglican and Free Church leaders will co-operate in joint work to serve the whole community.

The scheme has been approved by the Cathedral Council and by the Coventry Free Church Federal Council. The architect is Sir Giles Gilbert Scott, and the plan includes a church with a central altar. The existing tower and apse which have survived destruction will be incorporated in the scheme, some details of which are dependent on the agreement of the City Council to the sale of a small portion of the site which is at present the property of the city. It is not proposed to issue any formal appeal at present, or indeed until after the war.

### Statement by the Bishop of Coventry

The following statement on the proposals is issued by the Bishop of Coventry:—

"Now that plans for the rebuilding of our Cathedral have begun to take shape I want to explain to the people of Coventry and its Diocese what these plans are, and why we have made them.

### A People's Cathedral for the New Coventry

"This is what we propose:—

(i) To rebuild the Cathedral as the central church of the Diocese. The Cathedral itself will naturally belong to the Church of England, which will have the sole control of its services.

(ii) To build as an essential part of the Cathedral Scheme a Christian Center of service to the community.

(iii) To set up an Endowment Fund to staff both Cathedral and Christian Center.

(iv) The Free Churches to be invited to a full partnership in the Christian Center with a pooling of resources in its staff personnel.

(v) A special Chapel of Unity attached to the fabric of the Cathedral would connect the Cathedral itself with the Christian Center. This chapel, as a building and a place of worship, would belong to the Free Churches and the Anglicans together.

### The Architect's Plan

"Sir Giles Scott's plan is the work of one of the great architects of England at the mature height of his power. He has designed the church round the central altar, in which the religious significance of the building lies. This is not a crank idea. It goes back to the very earliest days of the Christian Church, and it would make the Cathedral in its plan an expression of the best modern theology and ideas of Christian Liturgy of the present day.

"The altar is the symbol of the sacrifice of Christ for the world. Christians are drawn by that sacrifice to offer themselves to Christ and they kneel round the altar. But that altar is also a table where we break the bread and drink the wine with the risen Lord, as a communion or a fellowship of brothers and sisters for whom Christ died. The altar does not belong only to the Clergy; it belongs also to the people. Therefore, set it in the middle of a church and let the people gather round it.

"Our business then is to go out from there as a fellowship to witness to God's truth and give Christian service to others. That is the ideal we want this Cathedral to stand for. That is why, connected with the Cathedral in its worship, we want a Christian Center of service for the needs of Coventry and its diocese.

### The Needs of Coventry

"Wave after wave of immigration over 20 years has almost overwhelmed the community sense of Coventry. War has brought into it a flood of strangers from the entire British Isles. The returning fighting man will hardly know its people. He does not know what place he may find in it. Coventry is a center of the war 'Blitz'; it is undoubtedly the symbol of a post-war 'Blitz.' The problem of transition back to peace will be overwhelming for this unformed community unless we can set up some center of Leadership. It is the Church's great chance.

"Eighty per cent of Coventry are without membership of Church or Chapel. They are unrooted even in the secular community of which they form a part. Yet Coventry has shown itself capable of great loyalty and common service. There is a friendliness to the Church. There are fine men and women and young people ready to follow a lead. If they could see the Cathedral standing for a new Christian Leadership in an attack on all the problems we have to face together, they could be brought into the circle of Christ's action in Coventry.

### Action by Anglicans and Free Churchmen in Partnership

"We just cannot tackle this eighty per cent outside Christian Churches in isolation. The parochial clergy in Coventry are working superbly at their vital task of ministering to the people in their homes. But the life and work of the people very often lie outside the area of their parishes. The parish priest, catering in isolation for his immediate flock, is overweighted by the immediate task of carrying on. There is, too, the major problem that in all State-controlled social organizations—in education, hostels, youth clubs and community centers—no one Church can have the right of entry. I find on all sides a readiness to ask for cooperation from the Christian community. 'But,' people say, 'you Christians must get together on a united front. Schism, party first, group consciousness, individual selfishness, vested interests, race and class destroy our life and weaken this great city. The Christian Church exists to break down barriers. Let Christians find unity, and in that unity bring us the faith and leadership to find our unity.'

"That is the challenge; this is our response.

"At the Christian Center we shall provide for a Headquarters Staff of Anglican and Free Church men and women capable of detachment to tackle all these problems, to provide leadership and the linking up of workers, and to create a Christian public opinion and action beyond the bounds of the parish.

"Our scheme has been drawn up after consultation between Anglican and Free Church Leaders. It has already received the approval of the Cathedral Council and of the Coventry Free Church Federal Council, and each of these bodies has appointed representatives to collaborate in framing a constitution for the Christian Center.

(Continued on page 13)

# HAVEN . . .

By J. W. KENNEDY

PRAYER GROUPS of one kind or another—religious fellowship groups, family devotional groups, indeed, wherever two or three gather together for the devout purpose of sharing in the glories to be revealed unto us by Christ, they find fresh enthusiasm at the start; but a lessening-of-interest process soon begins and ere long the group bogs down, gets in a rut, loses its pep and its purpose, and finally grows indifferent and breaks down. Why do these spiritual cells fail so often, when they are begun with the best of intentions and a real desire for such fellowship on the basis of living for Christ? Why do so many wonderful beginnings end so sadly, leaving the participants discouraged if not disillusioned, and why does the fresh start they made grow suddenly stale and unappetizing?

There are many reasons:

Leadership becomes self-centered instead of Christ centered.

Nothing seems to happen—usually because the wrong things are expected.

Meetings become wearisome and boring—the same old thing time after time.

No one seems to grow beyond his initial experience.

There is a slow starvation—hungers go unsatisfied—inner needs go unmet.

Discipline is ignored—the good hard labor of learning is refused.

One drops out, then two, and they make excuses until the whole thing is called off.

A great many of these groups fail because they reach a point where they do not know what to do next. They want to get across the bog to solid ground but they can find no stepping stones. Since spiritual cells are really the units with the greatest possible chance of Christian growth, we should make every effort to start them and keep them growing. Here are a few suggestions which have helped certain groups maintain themselves and multiply; and they can be used by individuals as well as groups.

Jesus said: "Where two or three are gathered together in My name there am I in the midst of them." The first prerequisite for any Christian cell, from the Alcoholics Anonymous to any single family; from Wednesday night prayer meetings in churches to friendly gatherings for religious discussions, is that Jesus Christ be ever consciously to the fore and never, never pushed aside. Only as we speak His name, invoke His presence, and desire to know Him will He keep coming to us as God's Holy Spirit. Where Christ is in the midst of them, thoughts and words become more like His thoughts and words and we strive to become more like God's sons in our conduct.

The second imperative is to learn the A. B. C.'s, for how else can we put together the words of our belief and make our witness intelligible? We must be able to speak in something more than unknown tongues and in vague generalities. One of the chief criticisms of Christian writing and speaking is that it tells of wonderful life, miraculous transformations, glorious experiences in prayer and the like, without getting down to explaining how they happened, how they got that way, how another might share in exact proportion to our understanding of the experience. Our witness often gives the wrong impression to Jesus' command to be "a cloud of witnesses" by being a clouded witness. Every group must learn about prayer, meditation, how to read the Bible, some very definite beliefs about God, Jesus, Holy Spirit, the universe, evil and

(Continued on page 8)

# This Week . . .

YOUR FATHER KNOWETH—Cover Page.....
By Deaconess Margaretta James

SHALL DEMOCRACY SURVIVE? ..... 4
By Dr. F. M. Horsley, Schuyler, Virginia

WAR, COLLEGES, AND CHAPLAINS ..... 5
By Lt. Commander Leslie Glenn, U. S. N. R. Midshipmen's School, New York, N. Y.

POEM—CHRISTMAS AND PRAYER ..... 8
By Pvt. 1st C. Ronald Fillmore, Ft. Bragg, N. C.

P. F. C. Ronald Winston Fillmore has had quite a number of poems in the Bristol Press of Bristol, Conn., which was his home before entering the Army. Two of his poems have been accepted for an Anthology shortly to appear. The poem was written for the service men, who could not be at home for their Christmas.

FEATURES

Haven ..... 3
J. W. Kennedy.

Editorials . . . ..... 7

Children's Page ..... 9
Mrs. Conrad H. Goodwin

News . . ..... .....11

MARCH

1. (Wednesday.)
1, 3, 4, Ember Days.
5. Second Sunday in Lent.
12. Third Sunday in Lent.
19. Fourth Sunday in Lent.
25. Annunciation B. V. M. (Saturday).
26. Fifth (Passion) Sunday in Lent.
31. (Friday.)

* * *

COLLECT FOR THIRD SUNDAY IN LENT.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defense against all our enemies; through Jesus Christ Our Lord. Amen.

# *Shall Democracy Survive?*

By F. M. HORSLEY, M. D.

IN THE PENDING settlement of world affairs, security and peace are the objectives and the end longed for. Brooks Atkinson states that, "Wise decisions harmonize with the fundamental truths of human nature. The basic questions that people are asking themselves today are moral ones. In the last analysis we are concerned with what is right and wrong . . .; for the moral code is not a system of etiquette, but the fundamental truths of humanity, wrung out of painful experience of mankind since civilization began, and founded on the faith that men can flourish on love and enlightenment.

If the democratic way of life were not based on a moral concept of human relations, it would not be worth preserving. If freedom were not creative, the vital force of the present and the future, it would not be worth the staggering price we pay to retain it. To look on democracy simply as a form of government, is to underestimate the fullness of life it nourishes. It is part of the moral wisdom of the ages.

Democracy in its conception of freedom and respect for individual rights derives its basic principles from Christianity itself and is built into a plan of life that no other government has.

Lfe in all its forms is a co-operative process. One is given physical and mental abilities, and there is a force by which these talents are developed, for the abilities we have must be used that they may be kept and expanded.

Life of a nation, as of an individual, is not a stagnant process, but through freedom of expansion is an ever growing force; when diverted from this road it perishes, or inhibited in its rightful action becomes atrophied and a distorted thing.

Medical and allied sciences speak of a vital force in man directed by a central intelligence and will and influenced by environment. There are swaying powers that spring from environment, heredity, and inhibitions of the subconscious world. There is an intangible or spiritual power that moulds our ends. In this complexity of life we often lose our way.

The natural and material are constantly uppermost in our minds, but far above these is spiritual power, which we cannot define. There is something called "morale"—the consciousness of truth in action, and an impelling power within that directs. There is a power of will in action, based upon inspiring truth, that causes one man to overcome all difficulties when many fail because of lack of this. We can not analyze these things, nor do we need to; but we know that these things exist and their working is controlled by certain laws.

We can make use of many scientific discoveries, though we may not understand the thoughts of the inventor. We can plant, cultivate, and reap fruits of nature though we may not understand the process working through sunshine and rain that brings results.

ONE THING WE do know concerning all functioning life is, that it cannot exist or operate on error, but only on truth pertaining to it. We know that which enters into an organism has to emit from it with change of form. Selfishness has no place with living beings. We know that all animate things are composed of many smaller units, which must have their free expression of vital force, cooperative in action with the whole organism, and this cooperative energy must be directed to one end.

Our responsibilities we cannot always select, but if shirked, we fail to reach the vistas of real life and cannot enter into the joys and usefulness of being.

Then take the lesson taught us by the Greatest of all Teachers in confirming the ancient law of Israel, as the essential guide of life, and we have the conceptions of a Democracy that will last. This law is: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

God is not dependent upon our love, but we on His. As the Spirit of Love and Originator of all that is good, the outlets of our lives from all their springs of expression must flow toward all good in life, as His creation, and center around the Great Spirit of Love, then power and joy will enter our being and freedom from mistakes fade. We shall give and it shall be given unto us the full measure of life.

If as a nation we can act upon these facts our Democracy will not fail.

It takes suffering, anguish, and pain to reveal to us truths of the greatest value. We have to undergo privations and danger, that our minds may be opened to facts that change the course of life.

Stories are brought us by travellers and writers of the heroic things our men are doing on the battle fronts, of dangers faced, hardships borne, and of courage supported by undaunted will. These things make us proud that they are our sons and citizens of America. They do not define in words what they are fighting for, but as they stick to the little pictures of those they love, long for any messages from home, as their thoughts and minds are fixed upon the land they left behind with memories of what is sweet in life to them; we know they are fighting, enduring suffering uncomplainingly, giving their lives if need be, that those they hold dear may live in freedom and peace. Have these not learned the lesson of that higher love, which is fulfilling the law, and clinging to their sense of duty, have shown us what is Democracy?

ON THE HOME FRONT, we, who are here, should keep the home fires burning; but as a nation we have not caught that vision; for as groups and individuals there are many spread throughout the land who cannot forego the possible chance of personal gain even if by it our country's cause is endangered and liberty for mankind hangs in the balance. Such individuals are callous to the sacrifice and suffering of others who fight that they might live. If such a spirit prevails throughout our land, the noble flower of our manhood shall have fought in vain and Democracy from America will perish.

Can we not as a nation rise above self to a sense of duty and humbly try to fulfill the law of sacrifice and love, that Democracy may live and extend the light of its blessing to all mankind? It is not what science can do. It is not what education can teach. Nor is it what human mind can devise that shall enable us to last and prosper. Such things will not bring to us peace and stop the wastage and destruction of war; but we must follow the way of the Prince of Peace if life is to be secure and reveal itself to us in its beauty

(Continued on page 8)

# *War, Colleges and Chaplains*

**A sermon preached in Harvard University Chapel, January 9, 1944**

**By LT. COMDR. LESLIE GLENN, CHAPLAIN, U. S. N. R.**

WHEN OLD FRIENDS meet, it is pleasant to catch up with each other's thinking, to learn what the years have done, and how common problems look from a distance. Therefore, this morning I may be forgiven if I talk personally and try to make a report to you. Even those who don't know me may be interested in the impressions of one who spent ten happy years here, and has been for the past two years in a Midshipmen's School receiving college graduates.

If we could talk face to face you might ask me about three things: the war, the college graduates I have seen preparing to be officers in the Navy, and what about the Chaplaincy itself? At least I hope you would ask me about those three things because they are what I am going to talk about, and they have at least a slender thread of connection, as may appear.

I.

It would have to be late in the evening before I would talk face to face about the war as I am going to talk now. Earlier in the evening I would say that, of course, we are winning, that the sacrifice and heroism are heartbreaking and uplifting. (Think of the British Merchant Service; only one hundred men failed to volunteer when asked privately for the invasion landings which are coming in Europe, and most of these because of physical disability.)

But if one were to be philosophical about the war, this could be said at bottom; the war is a sample of the way we ought to live all the time. What baffles us so often is that, with all the horrors, and (for every one) the monotonous inconveniences, many people are more alive today than they ever were before.

I WAS IN the last war and later when I went into the ministry, I found my thinking colored for years by the war. The Christian life may not be a battle, but it feels like one. We remember the final absurdity of a certain kind of pacifism which suggested that some hymns were too militaristic, "Fight the Good Fight," "Onward Christian Soldiers," "The Son of God Goes Forth to War." William James' phrase "the moral equivalent of war" was often in our minds in the slack period between the wars. Justice Oliver Wendell Holmes, at the end of his life, still called himself "an old soldier." Seventy years after he returned to Harvard wounded in the Civil War, it was in his mind; and when he died, he left his fortune to the United States of America. War opens our eyes to the nature of society and the kind of living able to redeem society. Men get religious in war time, not because they are frightened, but because they are awake. The war is not the war against Germany and Japan. The real war is beyond time and space.

So war time is a "natural" for the Christian preacher. ("Natural" is a term used by the Stewards' mates, my colored boys. It is borrowed from a game they play, and means "exactly right".)

The virtues needed to win a war are the virtues needed to live nobly in peace. And we have to be careful when we rightly condemn war as a barbaric survival in civilization, not to condemn the virtues necessary to win a war or to keep the peace, or even to live well as private citizens.

This point is brought out by Lord Elton in December's Atlantic Monthly. "The Moral Revival in England", December, 1943. He reminds us that "For years fashionable war fiction presented the successful soldier as a butcher, a drunkard, or a Colonel Blimp. The war itself was at best 'an immense crop of murders.' 'Punctuality, regularity, discipline, industry are a set of slave virtues,' wrote one of our best known left-wing intellectuals. Family life became, for advanced persons, but one more prison house to be broken down. 'I am sure,' wrote Mr. Bertrand Russell, 'that University life would be better, both intellectually and morally, if most University students had temporary childless marriages.' 'There is no such thing as moral law,' said Professor John MacMurray, a popular philosopher of London University."

IF THESE VIRTUES are so necessary for war and peace, why are they despised in certain periods by the vocal few? Chiefly because of envy. Says Lord Elton, "Because of the antagonism of the intellectual, the Articulate, for the unvocal fighter.

"It is usual in wartime for the intellectuals to retire into the wings; for an intellectual is a person mature in intelligence but immature in character and experience, and it is no use making epigrams during an earthquake. That was the root of the trouble after the last war. All the debunkers were voicing the pent-up resentment of an intelligentsia which for four years had been compelled to surrender the center of the stage to its traditional butt—the strong silent man. Lytton Stracky began it with **Emminent Victorians** published in 1918."

IN UNIVERSITY CENTERS during the war and afterwards, the "intellectual" and the "strong silent man" will be together. In each one of us is some of both. We are all partly scholar and partly warrior. If we have more of one than the other, we must appreciate our opposite number. Above all, we must esteem afterwards the virtues our brothers are displaying now; courage, sacrifice, not answering criticism, taking the blame yourself, picking up cigarette butts! We must remember the large and the petty rules of behavior hammered into us by the military code and the nature of the emergency. "Jacob took the stone which he had used as a pillow and set it up for a pillar and poured oil on it and said this is the House of God." It was on that hard stone that the ladder was set up between heaven and earth.

II.

WHAT ABOUT the college graduates in this experience? I have seen them preparing to fight and I have seen them when they returned. That they have distinguished themselves in many fields we all know. What are they thinking about? is a larger question. Yet I see this answered in magazines and newspaper despatches and I don't see why the preacher can't try it. I am especially indebted to a conversation with one which summed up the impressions of many letters and conversations.

(a) He does not hate the Japanese. They have to be beaten, but he admires them. The one who plainly said this in so many words had been severely wounded that very first day at Pearl Harbor. And he said, "My gun crews almost cheered as the Japanese dive bombers came over with the blood coming out of their mouths, courageous, four thousand miles from home." He wanted to be sure that the Church wasn't preaching hate. As early as 1936, he had heard in sermons that totalitarianism must go, that the world cannot

exist half slave and half free. But he had forgotten that the same pulpits also said it would be a civil war, that the Japanese and the Germans were our brothers. We are sinners dealing with sinners. Lincoln chose the text which applies "Judge not, that ye be not judged."

We remembered friends of ours (killed flying in Africa) who at Harvard used to take private flying lessons because they saw the war coming. And in those strange days of 1939 and 1940 they would say that they would just as soon be flying Messerschmidts. They called themselves pacifists as did many of the early volunteers. But they were simply using the wrong term. They did not mean doctrinaire pacifists who would never fight; they meant that they hated jingoism, the notion that we are all right and the enemy is all wrong. "Atrocity stories about the enemy make us mad," he said. We must be realistic, see them for what they are and see ourselves for what we are, and quietly resolve to beat them ("with malice toward none") because the false theories they hold would set civilization back a thousand years. And because what we hold dear is what they will hold dear when they have a chance to see it. And in fighting them, we are fighting for them.

NOW ALL THIS can be put in even more complicated terms. It is the heart of the Christian dilemma, and not easy to resolve. But it is what the thoughtful soldier is getting at when he says in simple terms "The Germans are all right" or "I hate war." He doesn't mean "I don't want to fight," he means "In the name of God, think your way through, you who have some time, about what is going to happen afterwards, so this doesn't have to go on and on, generation after generation."

My friend came out of Pearl Harbor with a profound admiration for the enlisted men. "The officers were my lifelong friends, but it was the blue jackets we will always remember." He thought people were more anxious to entertain officers than enlisted men and resented this not a little. He came out of the war a fierce democrat, with a small d. I think that is fair generalization about most. Again Lincoln's words come to mind, "A new nation, conceived in liberty and dedicated to the proposition that all men are created equal." "That this nation, under God, shall have a new birth of freedom", is a distinct possibility with the scrambling that is going on right now.

Then he said, and this phrase also illumined many other conversations, that he had had "the dross of suburbanism burnt out" of him, and this had given him a new hold on religion. He said, "I get tired of this sea-gull-on-a-raft religion. You pray and God saves you. That may happen or it may not. But when you see death and the heroism of ordinary people, you get sick of the idea of making money, moving from suburb to suburb, 'keeping up with the Joneses,' the country club dances Saturday nights, the whole selfish, narrow life of worldliness and snobbishness. And that purging gives a new hold on faith. God is providence, but He is also what Peter said of Jesus, the pioneer of our faith. He is the Captain of our salvation."

That's the chance Christianity has with thousands of men. In the war they've seen the war, the Holy War. Can the Church keep this crusade before them afterwards? Can the colleges keep this before them afterwards?

III

LASTLY I SHOULD LIKE to report on the Chaplaincy. You may have noticed that chaplains like the very name Chaplain. They prefer to be called that, and not by their rank. Strangers I meet on trains ask what it is like being a Chaplain. It is the same as that wide-spread, wistful curiosity about the ministry, only more intense. (The ministry is the greatest work in the world; the only question in people's minds is, whether it can be done.)

So for my own experience; I was an engineer, and no one in my family nor any I knew intimately was in the ministry. It was hard to determine whether there was anything definite that you did which entitled you to be set free from the work of the world. The Sons of Martha built bridges and greased connecting rods, and I suppose I have always been haunted by prosaic chores. Dean Sperry and I have discussed this; he says he often wishes he had been a surgeon. Of course it is not true, but I know what he means.

Well, I went into the Navy in 1938 because I wanted to be there. I did not care if my only duties were to referee prize fights and write the Captain's letters of condolence. "I had rather be a doorkeeper . . ." But, of course, the old question arose, is there anything that a man of God does that entitles him to be exempt from every other duty? Yeomen have to man machine guns and Steward's Mates have to pass ammunition. Chaplains, incidentally, are forbidden to pass the ammunition, and by express directive of the Navy Department, are to have nothing to do with recreation, morale, post office, library or athletics. In a sense, the Chaplain is the only passenger on a battleship. He is a good "control" for religious experimentation. Does he prove anything, apart from demonstrating that the Cross goes everywhere?

Part of the answer is that every ship wants one, and it is not because sea going men are superstitious. The Chaplain stands in a grim society for everything that gives meaning to the monotony and sacrifice. Men hold their religion vicariously, as Paul Elmore More said in writing about the round collars of Oxford, and the clergyman is an essential leaven in every society. Maybe the work is impossible, maybe nothing happens when chaplains are taken as passengers on ships, but the point is that men think something ought to happen. They hope something may happen.

Then, too, all life is telescoped in the Army and Navy, years are crowded into months, and deeper levels are reached than are possible in ordinary life. The Christian minister is overwhelmed with the greatness of his opportunity. "A great door and effectual is open." Out of war will come a great increase in candidates for the ministry, as there came out of the last war. Because men will have seen for themselves what an ordinary man can do in the enterprise of trying to represent God to his fellow men. Stephen Benet writes of the Chaplain of the Jamestown settlement in 1607:

Let us turn for a moment to another figure:

Who, of all of them, shines with a clear steadfast light,
Robert Hunt, the minister of God,
So ill when they lay at the Downes that no man thought
He would live the voyage, yet living because he must,
Being God's servant, to conciliate,
Appease, soften the hearts of angry men
And show the true, calm courage of the true priest

(Continued on page 8)

# EDITORIALS

*The Seeds of Isolationism*

We have great affection for the sovereign State of South Carolina. After all we do live in that famous "other mountain of conceit." However, we were much perturbed by two news items in the press last week. The South Carolina Legislature passed two resolutions, which to our way of thinking, harmless in themselves, are frightfully discouraging, as a part of the total picture in these United States.

The first of these resolutions was a request that their (South Carolina's) Jimmie Byrnes be apointed a member of the Peace Commission. The basis for this request being that as the British Commonwealth of Nations, and the Union of Soviet Socialist Republics, were composed of a certain number of separate units, and would be so represented at the Peace Conference, therefore, South Carolina, as one of the sovereign states of these United States, should also be represented by a delegate. The absurdity of such a point of view is patently clear. We haven't enough divisions as it is. Let us make some more. The danger here is that this attitude is evidence of a budding isolationism. We do not trust our Allies. We will stand united with them in the war effort, but in the framing of the peace that is to follow, we wish to stand upon our own sovereign rights. May we pray earnestly that even our small statesmen may catch a larger vision of our sovereignty. The justification of our sovereignty is in its desire to contribute to the building of a world in which the Spirit of mutual helpfulness of nation to nation will prevail.

The second resolution has to do with a domestic problem, but a domestic problem that has world wide implications. This resolution deals with the race problem. The legislators of good old South Carolina, said they were tired of a group of Northern Agitators stirring up racial strife. They could handle their problem, and they wished it clearly understood they were for "White Supremacy" now and forever. Are we going to attempt to turn the clock back? Mr. Hitler tried it on the continent of Europe, and he is learning the painfulness of his mistake. The relationship between the races is not to be settled by the raving of demagogues. Our own internal race problems will not be settled by that puerile method. Surely the great international problems will not be settled in that way. The sovereign State of South Carolina will be represented in the Senate of these United States. We trust her representatives in that body will not be unduly influenced by these foolish pratings of their constituency back home. This country has a great destiny to meet after this war. We will have much to contribute to the welfare of minority groups everywhere. We know something about minority groups and their problems. We should not be afraid of losing any of the prestige that attaches to our sovereign independence, when we take our place at the peace table. Let us beware now of sowing tiny seeds that will bear the fruits of an outmoded isolationism.

*Thanks Mr. Biddle!*

As encouraging as the two items just mentioned are discouraging, is the statement made by our Attorney General, Mr. Francis Biddle, in the press this morning. Mr. Biddle said that he hoped that after the war our immigration laws would be liberalized. In fact he is quoted as going even further and saying that he hoped we would permit free immigration for at least a limited period after this war.

From the Christian approach this is cheering news. Economists tell us that we have not reached the limits of our capacity to provide for a larger population. Our birth rate is not increasing markedly. We have prospered through the energy of the emigrants who have come to our shores. We should again welcome competent healthy persons, whom we feel have a real contribution to make to the further development of our nation.

The Christian approach is Jesus' approach—"ye are all children of One Heavenly Father". We are dependent upon each other. As some said recently, "We have had our declaration of independence; is it not time that we made our declaration of **inter**-dependence!"

Thanks, Mr. Biddle, for giving us encouragement that there are those in high places, who feel this country should still welcome strangers to its shores.

*Remember the Service Men at Easter*

We pass this suggestion along for what it is worth. Great emphasis was placed upon remembering our men and women in service, at Christmas time. Secular pressure was more than evident. This was all well and good. But we all know that secularism has so covered the Christmas season with sentimental commercialism that often its real and deep significance is largely lost.

We suggest that Rectors use the Easter-tide to write a personal note to all members of their parishes in the armed forces. Easter is distinctively the Christian season of Hope. Many of those near and dear to us, are standing today in places of great danger. The Christian answer to their fears is the Resurrection! We believe that a note, an Easter Card from the Rector, would mean a great deal to a man facing the imminence of danger.

We like to think of Donald Hankey's last words to his troops, as reported by his sergeant. Just before they went over the top—Hankey said to his men—"If killed the Resurrection—if wounded Blightey (the hospital)."

Write to your service men during Easter-tide.

## WAR, COLLEGES, AND CHAPLAINS

(Continued from page 6)

Through the hard winter and the starving time.
He will lose the few poor books of his scant library
In Jamestown fire—aye, all but the clothes on his back,
"Yet none did ever hear him repine of his loss,"
And those who rail
At others, call him still "Good Master Hunt".
For the rest complained. He did not. They marveled
at him.
And we may marvel, too, and, marveling, praise.
Peace to your steadfast heart, Good Master Hunt,
And may the wild Virginia earth lie lightly
Upon the pure devotion of your name.

—Western Star, Stephen Benet.

LOOKING AHEAD again to after the war, it seems to me that there ought to be more chaplains in our universities and colleges. By Chaplains, I mean men who will attend mainly to religion. Of course it is done by Presidents, deans, teachers, but more must be free to give themselves chiefly to this thing. It is almost good to force some into the position of passengers so they may be held accountable in University society for this work alone.

If Professor Hocking's criticism is just, that students graduate "with wills prematurely grey and incapable of greatness, because they have never been searchingly exposed to what is noble, generous, and faith provoking," then places must be found in academic circles for men of faith and piety. And this without any changes in academic freedom or any questioning of the beliefs of scholars. Nothing must be taken away which has been bought at such great cost, but something may be added to make the truth live in hearts as well as minds.

If, as Walter Lippman says, "we have a rendezvous after the war, as a matter of high priority to attend to the reconstruction of American education", I venture this as one of the elements in that reconstruction, **more Chaplains to students.** There are, what we can only call men of God with every regiment, on every ship; there are men of God in every city and village across the country, there must be, in the simple sense of the term, men of God in every university.

Let us pray.

LORD, lift us out of private-mindedness, and give us public souls, to work for Thy Kingdom; by daily creating that atmosphere of a happy temper and generous heart which alone can bring the Great Peace. Through Jesus Christ our Lord, Amen.

* * *

## SHALL DEMOCRACY SURVIVE?

(Continued from page 4)

of joy and strength.

As we enter into this coming year of conflict throughout the world, perhaps the worst we have ever faced, when those we love may not return again from battle, or returning, through life may wear the scars of war, let us not forget the second front of greed and selfish aim whose seed is sown among our own countrymen, for this is the spirit we are fighting among our enemies.

May we pray to God for wisdom and strength to overcome by the guidance of His hand.

So may the Dayspring from on high visit us, "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

## CHRISTMAS AND PRAYER

**By Ronald Fillmore,**
**P. F. C., Fort Bragg, N. C.**

How burns the candle in the Temple places,
Bright with the glow that names the Holy Day?
Or does the flame sink low, and only traces
Flicker where the fire once blazed away?

But care not, dear Madonna, no fickle light
Can tend to merit what the heart might say:
For from the wasted lands of strife, in flight
The wishes of the world shall fly your way!

'Tis Christmas, yet the symbols do not tarnish, dim.
No towering tree, a'flood with light may rise:
But we do hold this full great love of Him,
And light this Christmas with our eyes!

Let it be dull sand, or great and lonely Ocean—
Or distant towering peaks and ice and snow:
Distance does not lessen our Lord's devotion,
Or the priceless heritage that Christians know!

Once again the holly wreaths are bright . . . .
And cherished friends still play their joyous part.
Now, with full strength against War's might,
The spirit lives, and greets the lonely heart!

'Tis Christmas in the wide world wherever
Our dearest ones know it is the Holy Day—
And there is no power on earth can sever
Christmas from me as I kneel to pray!

* * *

## HAVEN

(Continued from page 3)

the like. This takes time. It is a slow, continuous process. Miserable is the individual or group that expects God's heaven to open and jab them with forked lightening every time He would speak unto them. Keep wrestling with these fundamental tools of the spirit until they bless us and we can use them to find the way into God's presence and to unlock the door leading to the understanding of His will, and can interpret His commands and discern His voice. A. B. C.'s come first, then a vocabulary, ever enlarging.

When we are able to catch and give meaning from such words as repentance, forgiveness, love, grace, our, holy, faith and a thousand more—who shall name the end of our learning and growing?—we shall have arrived at the place beyond the point of failure.

The slogan of every cell that exists for Christ's sake is: Learn and apply; discover and use; hear and speak; see and tell; until the wideness of God's mercy washes the shores of every land and the two or three become earth's millions, and the glow inside my heart and yours never grows dim.

"Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

That is God's promise to all those who will seek Him diligently and never give up until at last they catch a glimpse of dawn.

* * *

Being healthily religious and sensibly human are quite compatible.

William Porkess.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### BRIGHT MIRROR

I passed a gleaming mirror
  Ashining in the sun,
'Twas but a wayside puddle
  For dainty feet to shun;
But that small sheet of water
  Was deep as clouds are high,
For in its glinting surface
  Was seen God's vast blue sky.

I would that I could feel assured
  That people passing me
Could overlook my littleness
  And something greater see—
That my small life, with all its faults,
  Could show God's loving grace,
And to the passer-by reflect
  The beauty of His face.
—Harriet Palmer in S. S. Times.

* * *

### WINDY MARCH

"Windy March is blowing! Windy March is blowing!" sang Sandy Jane as she skipped down the street to school.

Suddenly, she noticed Mr. Jones' paper was just about ready to blow off the porch. It took but a second to dash up the steps, pick up the paper, ring the doorbell and give it to Mr. Jones.

"Thank you, Sandy Jane!" said Mr. Jones. "Such a thoughtful little girl deserves something nice!" And he gave her a big red apple.

When Sandy Jane got to the corner, she met her friend, Ellen Hayes.

"Where did you get the big red apple?" asked Ellen.

"Mr. Jones gave it to me!" said Sandy Jane.

"No one ever gives me anything!" pouted Ellen. "I wonder why!"

But Sandy Jane didn't answer, because the wind was blowing loudly through the trees and she was singing, "Windy March is blowing! Windy March is blowing!"

Just then Sandy Jane noticed Mrs. Harding's partly hung-up washing. One of the sheets had been blown so hard the clothes-pins had fallen out and the sheet was almost ready to blow right off the line.

"Wait a minute until I tell Mrs. Harding her sheet is nearly blown off the line!" said Sandy Jane.

"Oh, come on!" answered Ellen. "What do you care if it does blow off? It isn't your sheet!"

But Sandy Jane was already calling down the open outside cellar way to Mrs. Harding, who was washing in the cellar.

"Oh, thank you for telling me, Sandy Jane," said Mrs. Harding as she came hurrying up the cellar steps. In another moment she had pinned the sheet securely to the line with the clothespins Sandy Jane picked up for her.

"Stop in tonight on your way home from school, Sandy Jane," said Mrs. Harding, smiling. "I am going to bake raisin cookies this afternoon, and you may have a half dozen to take home with you!"

"Oh, thank you, Mrs. Harding, I'll be sure to stop!" answered Sandy Jane as she started down the street with Ellen. Ellen looked at Sandy Jane and said wisely, "Now I know why some one is always giving you something nice, Sandy Jane!"

Sandy Jane laughed and shook her head.

"Windy March is blowing!" she sang.
—Ruth Myers in The Baby's Mother.

* * *

For the Southern Churchman:

### IN MY LITTLE BOY'S POCKETS

**By William Allen Ward**

I found a marble
And a broken toy
In the tiny pocket
Of my little boy.

As he was sleeping
On his little bed
And dreams crept through
His noddy head.

I searched with care
His coveralls
And in his pockets
Were rubber balls. . . .

A Lincoln penny—
A piece of thread. . . .
A broken match
And a crust of bread.

Those pockets bulged
With trivial things,
But joy to him
Their possession brings.

So sleep, my son,
And keep your treasure. . . .
Such odd things
Bring you pleasure!

* * *

### AT THE TABLE

"I wish I were Chinese," sighed Phyllis, as she looked at the silverware on the table.

Bob chanted, "Knives to the right of us, forks to the left of us. Yet, chopsticks would be simpler."

Aunt Pat smiled at them from the head of the table. "All we need do is to work from the outside of our plates in. Like the amount to spend on war stamps and bonds—we can figure it out for ourselves."

"When I was invited to Donna's, last night," Phyllis recalled, "I noticed that she left her napkin folded in half."

"Yes," agreed Aunt Pat, "a large dinner napkin can be left either in halves or in thirds."

When they began the main course, Bob said, "I've read that of our three table tools, the fork was the last one to be invented."

"That's true," nodded Aunt Pat. "Still, it is now our chief aid, and we use it instead of a spoon whenever we can, especially for vegetables, such as these peas."

"What about salads?" asked Phyllis. "Should I use my knife to cut this lettuce?"

Aunt Pat nodded. "Yes, since we know how rich green foods are in vitamins, we have all joined the clean-plate club."

Bob shrugged. "I'm afraid I'll never learn all the rules."

"The main things to remember," Aunt Pat summed up, "are to be quiet and leisurely, and to seem more interested in one another than in the food; that is, nice people do not eat, but dine."—B. J. C., in Junior Life.

* * *

### A BILL—AND NO BILL!

Dr. Poritzky, dentist of Peekskill, New York, was with his wife watching swans and ducks being fed. They noticed one scrawny-looking duck. Throwing him bread crumbs, Dr. Poritzky was amazed to find that he had no upper bill, could not eat. The dentist found out the beak had been lost in a fight with a snapping turtle.

"I'll make him a new beak of plastic," declared the dentist. Park attendants gave consent. Dr. Poritzky went home with his patient under his arm. At the surgery, impressions were taken of the stub in wax and plaster. The stump of the bill was painted with silver nitrate, and the new beak of pink plastic fastened on with stainless steel wire.

The duck was amazed at his new adornment which was transparent and looked like the handle of a toothbrush. In his excitement he clicked his bills together like castanets. But his restored "quack" was what pleased him most of all. As for eating, he could now do it with gusto and began to fatten up.

Back at the lake, he is the center of attraction with his strange beak.—Ex.

## *Preparations Going Forward*

**The Consecration of the Bishop of Washington Will Be Attended by Distinguished Visitors—650 to March in Procession**

Washington, D. C.—The Consecration of the Very Rev. Angus Dun as Bishop of Washington in succession to the Rt. Rev. James E. Freeman on April 19, is arousing great interest, not only in the diocese but throughout the Church.

Announcement of the plans of the Committee in Charge make it apparent that approximately 650 persons will march in the procession. The Most. Rev. Cyril Foster Garbett, Archbishop of York and the Most Rev. Derwin T. Owen, Primate of all Canada are expected to head the list of distinguished ecclesiastical guests. Among the latter are expected to be bishops of the Orthodox Church, visiting bishops of other churches in communion with the Protestant Episcopal Church, representatives of clergy of other denominations, representatives of universities, deans of Seminaries, representatives of the National Council, trustees and faculty and students of the Episcopal Theological School of Cambridge, Mass., and the Virginia Theological Seminary. Representatives of diocesan institutions and organizations, in addition to the Bishops of our own Church, headed by the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church in the United States, and the clergy of the diocese and other clergy.

On this occasion it is expected that the historical Cross of Abyssinia as well as the Jerusalem Cross will be carried in the procession, preceded by the Cathedral banners, flags of the various States, and the American flag in the place of honor.

In view of the large number participating in the procession concern has been evidenced by the churchmen of the diocese as to the arrangements for seating the church people who desire to see their bishop consecrated. Assurance has been made that the Committee in Charge will make a distribution of the tickets necessary for attendance to the parishes of the diocese on a percentage basis on the communicants of the parish.

* * *

**U. T. O. PRESENTATION COMBINES WITH WASHINGTON BIRTHDAY CELEBRATION**

Ogden, Utah—Celebrating Shrove Tuesday and Washington's Birthday on the same day this year presented an unique opportunity for a reverent as well as patriotic observance. Accordingly, the Woman's Council of the Church of the Good Shepherd, Ogden, and the Golden Spike Chapter of the Daughters of the American Revolution cooperated by combining the Annual Shrove Tuesday, United Thank Offering Presentation Tea of the former and the Annual Washington's Birthday Program of the latter.

The Daughters of the American Revolution under the chairmanship of Mrs. J. G. Falck, an active Churchwoman and past Regent of the Golden Spike Chapter, presented two colonial days' vocal selections: "Under the Weeping Willow's Shade" and "The Second Minuet", sung by Mrs. O. S. Daines, a member of the Latter Day Saints' Church. Mrs. Edna P. Wade, another Churchwoman, reviewed "The Settlement and Naming of Utah Counties" and the Rev. Darrell M. Farnham, pastor of the First Congregational Church, delivered an interesting and enlightening address on "George Washington, the Christian and Episcopalian". The program closed with the singing of the last verse of the National Anthem by all present.

On the Tea Table, which was beautifully decorated reposed a large size replica of a "Little Blue Box" inviting all to deposit the contents of their own little blue boxes and such other offerings as they wished. When the contents were counted they were a trifle short of an even hundred and that difference was made up by interested observers. Mrs. Otis Weeks, president of the Woman's Council, poured at the Tea Table and was assisted by officers of both the hostess groups. Additional contributions to the United Thank Offering are expected at the Sunday services and through the mail.

* * *

**INCORRIGIBLE SOUTH INDIAN CHRISTIANS!**

Palamcottah, S. India—The Bishop of Tinnevelly, the Rt. Rev. Stephen Charles Neill, was told by a British Colonel in charge of recruits that some of the South Indian men had asked for a Good Friday service. He gave them a barrack room, and they had a Three Hours Service of their own. Said the Bishop, "This seemed a very remarkable statement. What would 'British Other Ranks' do on Good Friday if given a barrack room and told to carry on. I suggested to the Colonel that I might go out with him on Sunday afternoon and investigate, and this was arranged. I found that the facts were as stated; one of the Telugu recruits is a lay reader of the Canadian Baptist Mission. He had gathered together all the Telugus and had given them a full service, with addresses on the Seven Words. We found about 130 men gathered to meet us in the barrack room. Of these a large number were Roman Catholics."

In comment, the Rev. M. A. C. Warren, General Secretary of Church Missionary Society said, "What incorrigible fellows those South Indian Christians are! Here we have a Baptist leading Roman Catholics in the Devotion of the Three Hours. The South India Church Union Scheme appears by comparison almost timid in its limited scope!"

## *Archbishop Accepts Invitation*

**The Rt. Hon. Cyril F. Garbett, Primate of England, Will Visit U. S. in Near Future**

New York, N. Y.—The Most Rev. and Rt. Hon. Cyril Forster Garbett, D. D., Archbishop of York, Primate of England and Metropolitan, has accepted the invitation of the Presiding Bishop to visit the United States in the near future, according to simultaneous announcement by Bishop Tucker, and British Information Service. It is not possible at this time to announce time of the Archbishop's arrival, but it is hoped that it may be shortly after Easter.

Bishop Tucker believes this personal visit will be of the utmost value in strengthening the friendly and cooperative relations existing between the Church of England and the Episcopal Church in the United States. The Archbishop will undoubtedly meet with the American half of the Anglo-American Committee of the National Council, and discussion will be had on post-war plans, particularly as they affect Overseas work in the various mission fields.

While on this side of the Atlantic, the Archbishop will visit also leaders of the Church of England in Canada.

* * *

**U. S. O. RECREATIONAL CENTERS LOCATED IN CHURCHES**

Washington, D. C.—At the invitation of two churches here, USO has set up recreational centers in their buildings. One is located in the Eastern Presbyterian Church, the other in the Ingram Memorial Congregational Church. These operations, started in the summer, are now in full swing and illustrate the ever-growing cooperation of the church groups.

The suggestion for these centers was presented by Rev. William Nesbit Vincent, pastor of the Eastern Presbyterian Church, who, with the assistance of the Council of Social Agencies, had made a survey of neighborhood needs. It was found that, besides the number of servicemen stationed around Washington, there were approximately 9,000 young women war workers living within fourteen blocks of the two churches. These were strangers in the city and indicated a strong desire for organized recreational facilities.

USO supplied about two-thirds of the furnishings while friends of the community contributed the rest. Centers are equipped with games, sewing machines, cooking facilities, books and magazines and radios. Regular dances are held Friday evenings and on Tuesdays there are square dances. Miss Esther Conklin, USO director, is in charge of both operations.

# *Dean of Du Bose Resigns*

**Very Rev. Albert Richards Retired March 1 Due to Ill Health**

Chattanooga, Tenn.—The resignation of the Very Rev. Albert G. Richards as Dean of the DuBose Memorial Church Training School, Monteagle, was announced by the Board of Trustees, meeting recently in Chattanooga. Dean Richards' resignation was due to ill health and will become effective March 1.

Dean Richards has been head of the DuBose School since 1930, and has served not only as administrator but also on the faculty of both the theological and academic departments, teaching the courses in theology, homiletics, and mathematics. During fourteen years he has missed only a few classes, but recent physical examination disclosed the need for him to become free from the responsibility of both administration and teaching. His plans after retirement are not yet definite. He states that he "has a book or two in his head"—"but whether I will ever get them onto paper I don't know". Previous to his election as dean of DuBose, Dr. Richards was rector of Emmanuel Church, Athens, Georgia, for 13 years. He was graduated from Hobart College and received his B. D. from General Theological Seminary in 1899. The University of Georgia awarded him a D. D. degree in 1920.

During the time in which he has been dean of the DuBose School, Dr. Richards' astute administrative policy and fund-raising ability, which have enabled this institution to weather the financial difficulties characterizing most theological schools during the past decade have been commented on frequently. In addition to administrative and teaching duties Dr. Richards was chaplain of the Church of the Holy Comforter, Monteagle, and was responsible for the farm operated in connection with the School.

The Rev. E. Dargan Butt, rector of the Winchester County Mission Field and instructor at the Theological School of the University of the South, has been elected by the Board of Trustees to succeed Dean Richards. The Rev. Mr. Butt has not yet accepted the appointment.

* * *

**OFFICIAL ORDER TAKEN FOR DR. DUN'S CONSECRATION**

New York, N. Y.—Presiding Bishop Henry St. George Tucker has taken official Order for the consecration of the Very Rev. Angus Dun, D. D., S. T. D., bishop-elect of the Diocese of Washington.

The Consecration Service, as previously unofficially announced, will be held on April 19, 1944, at 10:00 A. M., at the Cathedral of St. Peter and St. Paul, Mount Saint Alban, Washington. Presiding Bishop Tucker will be Consecrator, with the Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts, and the Rt. Rev. Y. Y. Tsu, Bishop of Kunming, in charge of Yun-Kwei District in Southwest China, as co-consecrators. Bishop Sherrill will be the Consecration preacher.

Bishop-Elect Dun will be presented for Consecration by the Rt. Rev. Henry W. Hobson, of Southern Ohio, and the Rt. Rev. Malcolm E. Peabody, bishop of Central New York. The Litany will be read by the Rt. Rev. W. Appleton Lawrence, of Western Massachusetts. Attending Presbyters will be the Rev. Charles L. Taylor, newly elected to succeed Bishop-Elect Dun as dean of the Episcopal Theological School, Cambridge, Mass., and the Rev. John M. Burgess, chairman of the Department of Christian Social Relations of the Diocese of Southern Ohio and rector of the Church of St. Simon of Cyrene, Lockland, Ohio. The Rev. John H. Fitzgerald, Brooklyn, secretary of the House of Bishops, will be Registrar.

Distinguished visitors at the Consecration, who are expected to join in the laying on of hands are the Most Rev. Cyril Forster Garbett, Archbishop of York, and the Most Rev. Derwin T. Owen, Primate of All Canada.

* * *

**FIRST CONFERENCE OF ITS KIND**

Roanoke, Va.—Bishop Henry D. Phillips, of Southwestern Virginia, announces a conference of women mission workers with the clergy under whom they serve, for March 20 and 21, at St. John's Church, Wytheville, of which the Rev. Devall L. Gwathmey is rector.

The Bishop says, "I feel we can gain much by pooling our experiences and by working towards a policy that will be helpful in our missionary work."

Believed to be the first conference of its kind to be held anywhere in the Church, Bishop Phillips expects it to point the way to a continuous development of the diocesan missionary work. Leaders of the sessions, in addition to Bishop Phillips, will be Miss Ora Harrison, Miss Isabel Wagner, the Rev. Richard H. Lee, Miss Thelma Erickson, Deaconess Edith A. Booth, the Rev. G. William Beale, Deaconess Anne Newman. The Rev. Richard H. Lee, the Rev. G. William Beale, and Deaconess Margaret D. Binns are responsible for the program which will touch subjects as "What Should Our Life Be? Pitfalls and Temptations in Our Work Among People"; "Our Opportunity"; discussion of clothing boxes; mid-week activities, recreation, club, handicraft, etc. "Development of Church Life and Responsibility."

* * *

**ARMY ASKING FOR MORE CHAPLAINS**

Boston, Mass.—The Army, which had notified the Army and Navy Commission that it would accept no chaplains whose papers were dated after November 22, 1943, is now asking for 20 per cent more than its present quota of 300, according to a statement by Dr. Henry B. Washburn, Commission executive secretary. Dr. Washburn says further, that also contrary to the Commission's recent understanding, the Navy is taking our men at the rate of three or four a month.

Clergy ready to serve as Chaplains may send their names to the Army and Navy Commission, 1 Joy Street, Boston. The Commission will be sent on to Army and Navy headquarters promptly. Although it is uncertain how quickly clergy may be called, candidates should be ready for immediate summons, Dr. Washburn says.

# *Sermon in Modern Manner*

**Sound Movies Based on Life of St. Paul Shown in Sermon Period**

Belvidere, N. J.—"One picture is worth a thousand words" is taken seriously by the Rev. A. Francis Allison, rector of the Warren County Associate Mission, which includes six New Jersey congregations. As a feature of the Lenten program, he is providing a weekly visual sermon based on the life of St. Paul. In commenting on this project, which was done also last year, the Rev. Mr. Allison stated, "These Visual Sermons are part of a real religious service. We are not running Sunday movies for the sake of movies, nor are we trying to compete with commercial movie houses. The film, which is a 16 mm. sound movie, can be called a sermon in the modern manner, for it is shown during the sermon period in a service of worship. The music, hymns, Psalms, Scripture Lessons and prayers are built around the theme of the picture. These pictures are a great aid in making real to both adults and children much of the life of the great Apostle and the early Church. The New Testament is read with greater interest and understanding after seeing these Visual Sermons."

A special educational feature is provision for an informal discussion of the visual sermon at the close of the service. No offering is taken during the service, but volunteer contributions are placed in the alms basin, which fully defray the rental of this professionally produced aid to the alert minister.

Visual aids are also used for the children's week-day Lenten services, theme of which is, "The Life of Our Lord", in which both colored slides and vivid stories are used in each service. A record and inducement for attendance is provided by an attractive card to which pictures are added each week. Special awards are given at Easter to all youth having perfect attendance at both week-day and Sunday sessions of the Church school and parish.

* * *

**TRAINING SCHOOL FOR DEACONESSES TO REOPEN**

New York, N. Y.—The Executive Committee of the National Conference of Deaconesses has announced a plan to reopen the New York Training School for Deaconesses next October. The Trustees of the School are said to have approved the plan and given consent to its operation.

St. Faith's House, 419 West 110th Street, New York City, where the school is located, has been one of the oldest and largest of the training schools for women and has sent our deaconesses and other women trained for Church work, wherever the Church has gone.

The school has been closed for the past two years. Deaconess Ruth Johnson is chairman of the Executive Committee and has been chosen unanimously to be the new head of the Training School.

### EXPECTATIONS FOR 1944 ARE HIGHER

New York, N. Y.—Presiding Bishop Tucker has sent a letter to all bishops and other clergy, expressing his satisfaction at the Expectations for missionary giving in 1944. "In almost every case," Bishop Tucker says, "expectations for 1944 are higher than the actual giving for 1943. The totals of all expectations represent a great forward step and are larger than those of any recent year.

"Surely," the Presiding Bishop concludes, "this fine response is proof to all the world that the Church is willing to accept the challenge of the great task before it and that we, as individuals, are determined that the work of the Church shall go forward throughout the world."

With his letter, Bishop Tucker sent a complete statement of the 1944 expectations of all dioceses and missionary districts, showing a grand total of $1,869,364. Budget giving in 1943 reached a total of $1,483,043.

* * *

### ST. PAUL'S, LAWRENCEVILLE, ACCREDITED COLLEGE

Lawrenceville, Va.—The State Board of Education of Virginia has notified St. Paul's Polytechnic Institute that it has been approved and accredited as a standard four-year college with authority to grant degrees in elementary teacher training, business administration, secretarial science, and home economics.

In his letter of notification to Principal J. Alvin Russell, Mr. Dabney S. Lancaster, superintendent of Public Instruction, said, "I wish to congratulate you upon the sound progress that has been made by the institution during your administration and I extend to you the best wishes of the State Board of Education for continued success."

* * *

### BISHOP HARRY KENNEDY RECEIVES HONORARY DEGREE

Berkeley, Cal.—In a simple but impressive ceremony in the seminary chapel, the Rt. Rev. Harry Sherbourne Kennedy, Bishop of Honolulu, received the degree of Doctor of Divinity at the Church Divinity School of the Pacific, on Friday, February 18. The degree was conferred by Bishop Robert B. Gooden, president of the board of trustees; Dean Henry H. Shires presented the candidate. Other bishops present were Bishop Edward L. Parsons and Bishop William Lewis, of Nevada.

In the citation, Dean Shires said that Bishop Kennedy has spent all of his ministry in the West, "his early years being given to missionary work in Kansas and Colorado, and the later years up to the outbreak of the war devoted to parish work in Denver and Colorado Springs. . . . His outstanding service as a chaplain in the United States Army has been but recently terminated by his election to the Episcopate. . . . His ministry has been distinguished by qualities of great personal charm and an engaging friendliness born of a sincere love of people."

Bishop Kennedy is in San Francisco, awaiting transportation to his new missionary district of Hawaii.

## *Brotherhood of St. Andrew Breakfast*

#### Mr. Justice Roberts Is Speaker After Corporate Communion on Washington's Birthday

Washington, D. C.—"How many labor unionists and their families are communicants in churches in Washington? How many of the business men and their families are closely knit in the church family in Washington today?" were two of the questions asked by Mr. Justice Roberts, speaker at the Brotherhood of St. Andrew breakfast at Epiphany Church, following the regular February 22nd Corporate Communion. Speaking to a capacity crowd, Mr. Justice Roberts pointed out that the Church—if it is to be strong and powerful and meet the new problems which we will be facing—must have represented in it every element in our community. He made a plea that the members of the Brotherhood of St. Andrew seize the great opportunity confronting them to help in solving the problems facing our country and the world today, and which will arise in the future by bringing the spirit of Christ into men's lives, men in every class from the "economic royalist" to the meanest laborer.

In introducing Mr. Justice Roberts, the chairman of the meeting, Harrison Fiddesof, who served with the Justice on the Bishop's Nominating Committee in Washington, said that the speaker's work, both in his parish and in the diocese, was an inspiration to all laymen. Mr. Fiddesof said that it is well known that the position of Associate Justice of the United States Supreme Court is an exacting one, requiring much both in time and effort, yet Mr. Justice Roberts is always willing to assume his share and more of laymen's work.

Celebrant at the eight o'clock service of Holy Communion was the Rt. Rev. George W. Davenport, retired bishop of Easton, and Bishop in residence in the Diocese of Washington since the death of Bishop Freeman. A telegram received from Bishop-Elect Dun to Mr. Fiddesof brought forth great applause. It read, "Am looking forward eagerly to meeting and working with you all after my arrival in Washington."

Justice Roberts began his talk by giving his estimation of Dean Dun, who will be consecrated Bishop of Washington on April 19. Speaking of the Diocese of Washington as having been without a leader, he spoke of Dean Dun "as a great spiritual leader, a great theologian . . . who is coming here to lead us, and I think the Diocese of Washington really looks forward to a tremendous spiritual resurgence. I think Dean Dun seriously appreciates the integration of the Diocese with the Cathedral that neither of them shall be neglected . . . and that he will be a great pastor to the Diocese . . . a great leader to our rectors and one who also understands the laymen's viewpoint."

The Corporate Communion and Breakfast was one of the most successful ever held in the diocese and was hailed as a beginning of greatly increased laymen's work.

### LENTEN BROADCASTS ON MANY STATIONS

New York, N. Y.—Lenten broadcasts featuring the Forward in Service topic, The Doctrine of Man, will be made from many radio stations in all parts of the country, the Rev. Dr. C. Avery Mason, Forward in Service executive, reports. Dr. Mason says that he does not have complete information about broadcasting, but he knows definitely of broadcasting arrangements in thirty dioceses and missionary districts, with forty bishops and clergy taking part.

* * *

### NEW MEMORIAL WINDOWS BEAUTIFY CHURCH OF GOOD SHEPHERD

Wichita Falls, Texas—The Church of the Good Shepherd has been recently beautified by the gifts of several new stained glass windows. A unique and pleasing tribute has been paid to the bishop of the diocese, the Rt. Rev. Harry T. Moore and to the rector the Rev. Claude A. Beesley, D. D., in the installation of one in their honor. The scene is the "Raising of Jairus' Daughter". The window is the gift of Mrs. W. H. Taylor, of Archer City. Among others are a "Mothers" window in the Baptistry given by the "Mothers" of the congregation and picturing Christ blessing little children. A "Nativity" window in the west wall of the Nave is in memory of John and Hannie Sammons. In memory of a former rector, the Rev. F. T. Datson, is another representing the Baptism of Jesus by John the Baptist. The dedication of these windows will take place on the visit of the Bishop the Sunday after Easter.

* * *

### HIGHEST AWARD IN SCOUTING GOES TO RECTOR

Lubbock, Texas—The featured Boy Scout award for the year, the Silver Beaver, has been given to the Rev. John A. Winslow, rector of St. Paul's Church, Lubbock. The award was made at an annual meeting of the Boy Scout Council, by K. N. Clapp, who pointed out that Mr. Winslow's record includes 20 years of distinguished service in scouting, as a scout, scoutmaster, committeeman, and camp director. Mr. Winslow was praised for "his outstanding record of service to youth, and his fine civic record as Chairman of the Lubbock Youth Recreation Council".

The Silver Beaver is said to be the highest award in Scouting.

* * *

## Personal Notes Of Interest

**The Rev. O. H. G. Lloyd**, of All Saints' Church, West Plains, in the Diocese of West Missouri, will become assistant minister of St. Paul's Church, Jackson, Mich. Mr. Lloyd will assist the Rev. Howard V. Harper in the work in Jackson County, consisting of St. Paul's Parish and a number of smaller stations.

### DEATHS

#### Rev. Robert E. Randall

The Rev. Robert Edward Randall, retired priest of the Diocese of Michigan,

died on February 15 at the home of a daughter, Mrs. Ernest Parrish, in Vancouver, British Columbia.

Mr. Randall was born in London, England, on December 15, 1870. He studied at Wycliffe College, Toronto, Ontario, and was ordained to the priesthood in 1913 by Bishop E. F. Robins, of Canada.

From 1912 to 1923 Mr. Randall served as Missionary-in-Charge of St. Luke's Church, Fort Vermilion, Peace River, Alberta, and in 1924 he was rector of Trinity Church, Marlin. He came to the Diocese of Michigan in 1925 as rector of St. Mark's Church, Marine City, and subsequently served as priest-in-charge of Emmanuel Church, Detroit. In 1930 he became Hospital Chaplain for the Detroit Episcopal City Mission, where he remained until his retirement in 1939.

Burial was at Vancouver, but it is planned, following the war, to remove the body to Marine City, Michigan, where Mrs. Randall and a son are buried.

### Rev Antonio Machada de Fraga

Delayed word has just come from Brazil reporting the death of one of the earliest leaders of the Brazilian Episcopal Church. The Rev. Antonio Machada de Fraga was ordained September 1, 1893, in Brazil, by Bishop George W. Peterkin, of West Virginia, during the official visit made by the Bishop to Brazil six years before the Church there had its own first bishop, Lucien Lee Kinsolving. Mr. de Fraga, born in 867, was only five years younger than Bishop Kinsolving. As a young man he heard Christianity interpreted by the Episcopal Church's first missionaries, determined then to prepare for that ministry, and lived to see the fiftieth anniversary of his ordination. He worked in Montenegro, Rio de Sinos and Santa Rita, continuing to be active even after his retirement a few years ago. He presented more than six hundred persons for confirmation, an average of one a month the year round for fifty years.

* * *

### REBUILDING OF COVENTRY

(Continued from page 2)

"In a Christian social attack Anglican and Free Churches in Coventry are already fully co-operative in will. Give that co-operation an instrument. Who is going to say it is wrong? The mass of the community will say it is entirely right.

### Loyalty to the Anglican Church

"I write personally within the High Church tradition, of Hooker, Andrewes, Laud and the Catholic faith of the Prayer Book and of the Anglican Divines. The Cathedral is the central place of Anglican worship of the Diocese. Its worship centers on the Eucharist and it maintains the Anglican Liturgical traditions. At no point in this scheme do we go beyond our Anglican orders.

"Final forms of church unity are beyond our decisions. We want with the rest of the community for God's guidance and the authoritative action which does not lie with us as a diocese. Strong in our own position and recognizing our heritage, we can and should at the same time co-operate with fellow-Christians. This scheme provides for co-operation. Within that co-operation the Anglican Church keeps its integrity.

### Appeal to Come Later

"The energies of our people are focussed now upon the single end of victory, but when the time is right we shall appeal to you to help us in our great task of rebuilding."


**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

**Christchurch**
VIRGINIA
SCHOOL for BOYS

The Ideal Place for Your Boy

Intermediate School; sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools. Upper School; College Entrance Requirements for a limited number of older boys.

Stimulating Instruction, Individual Attention, Sound Churchmanship, Moderate Rates.

Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.

THE REV. S. JANNEY HUTTON
Headmaster
Christchurch School, Christchurch, Va.

**STAR CLEANING CO., Inc.**

QUALITY CLEANING AND DYEING

Draperies—Curtains—Slip Covers

Expert Tailoring. Alterations

Prompt Delivery Service

Plant—524 South Harrison Street, Richmond, Va.

Dial 5-1785

**Virginia Dairy**

"The Home of Better Milk"

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

**THE CHURCH PENSION FUND**

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE NEW YORK 5

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**HELP WANTED**

WANTED — COMPANION FOR SEMI-invalid lady. Comfortable home. All modern conveniences. No house work. Situated in town about five thousand. References exchanged. Mrs. O. J. Henderson, 317 Sixth Avenue, Montgomery, West Virginia.

**SITUATION WANTED**

LADY WISHES POSITION AS NURSERY Governess for girl 4-6 years old. Answer "B." care Southern Churchman.

**The Response of the Free Churches**

The following statement is issued by the President of the Coventry Free Church Federal Council:—

"The initiative taken by the Bishop of Coventry and the Provost towards closer co-operation is heartily appreciated by the Free Churches of the city.

"For years we have experienced here a definite unity in Christ, and we know that the present gracious move is actuated by a pure and fervent desire for the extension of the Kingdom of God. The offer made is most gladly accepted by us. The Chapel of Unity will help to richer fellowship in Christ, while the Community Center for Christian Service will do much to widen and deepen the contribution of the Churches to the life of the people. The Coventry Free Church Federal Council, being informed by the Bishop and the Provost of the scheme, joyfully expressed general approval and appointed representatives to co-operate in working out details.

"We are confident that the publication of this great venture will thrill the hearts not only of Free Churchmen, so that they will confirm the approval of their representatives, but also of the people generally. Together we press on to make our city more nearly a city of God.

EARDLEY B. STRINGER,
President of the Coventry Free Church Federal Council."
2nd February, 1944.

**Provost's Description of the New Cathedral**

The Provost of Coventry, the Very Rev. R. T. Howard, has written a description of the new Cathedral for the people of Coventry. He explains that the old tower and spire remain, and that the western part of the old nave (burnt out, but with walls still standing) will enclose a cloister garden. The altar of the rebuilt Cathedral will stand near the chancel steps of the old, the old apse will remain, and the seating accommodation will be "right and left" from the altar, over which there will be a majestic lantern tower.

The Provost continues:

"The new Cathedral will seat 2,000 people comfortably. Wherever you sit you will feel at home and near to the center of worship. In this House of God the Church of England can again establish at the heart of the diocese and at the heart of the city its own special form of worship and make its own special contribution to the religion of the English people. But people of all denominations will feel, as ever, that it is their building, too, and will be completely welcome, as heretofore, at its services, small or great.

"What is the Cathedral for? Let the Prophet Ezekiel answer: 'Son of man, this is the place of my throne, where I will dwell in the midst for ever.' 'Blessed be the glory of the Lord from His house.'

**The Cathedral Christian Center**

"'From His house.' Go out from the Cathedral by one of the doors in the east wall, and you come into another enclosed green space, the Greater Cloister. On the left is the new Lady Chapel of the Church of England Cathedral. In front of you is an entirely new block of buildings—the Christian Center—comprising an assembly hall, smaller halls and rooms for meetings and conferences and discussions, all so greatly needed. The purpose of this Center is


**VESTMENTS**

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 *Church Vestment Makers Over One Hundred Years* 1944

COX SONS & VINING, Inc.

**TEN-HOUR RECAPPING SERVICE**

BY APPOINTMENT
FEATURING
"THE FAMOUS HAWKINSON METHOD"
WITH THE
KRAFT SYSTEM OF FACTORY CONTROL

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

No Certificate Required for Passenger or Truck Tires
Write or Phone Us for Appointment

**MARLOWE TIRE CO., INC.**

Formerly Rutenberg Tire Co., Inc.
2701 West Broad Street
"Serving Virginia Since 1914"

TELEPHONE 5-9171 RICHMOND, VA.

to be a kind of Headquarters of combined operations of the Church of England and Free Churches, where their people can meet one another and with all the various groups of the city, for fellowship and study and for planning to go out and serve the whole community of the city and diocese in every conceivable way. An endowed staff of expert workers, Church of England and Free Church, will take the lead in this campaign of Christian service.

"Linking the Christian Center to the Cathedral is the Chapel of Unity, belonging jointly to the Church of England and the Free Churches. In this Chapel each denomination may hold services of its own ordering, or meet together for common prayer and praise under conditions agreed upon by the Free Church leaders and the Bishop. It will be the worshipping heart of the Christian Center, and seed plot of deeper unity between all Christians."

* * *

### NEW CHURCH AUTHORIZED

Austin, Tex.—A new church, to be known as The Church of the Good Shepherd, will be built in Austin, under the leadership of the Rev. Richard S. Martin, who resigned as rector of St. Paul's Church, Fayetteville, and student pastor at the University of Arkansas, to undertake the work.

Church services and Church School have been commenced in a chapel fitted out in a store building largely through the cooperation of St. David's and All Saints' Churches, and the Realty Company from which the space was obtained, diagonally across from the corner on Exposition Boulevard and Windsor Road, where land for the Church and Parish House has been purchased. This is in a new residential section where there is no other church of any kind.

A petition (signed at a meeting held despite a record seven inch snow) was presented to the Council of the Diocese of Texas in January, and organization as a Diocesan Mission was authorized. Bishop Quin has appointed Starr Kealhofer, warden; Edgar E. Wrege, secretary, and Frank W. Moore, treasurer. Women's and Men's groups have already met, and an active Church is in prospect.

* * *

### "CHURCH'S YOUTH" THEME OF CONFERENCE

Atlanta, Ga.—The Association of Leaders in Christian Education in the Province of Sewanee and diocesan chairmen of Youth Work held a conference on "The Church's Youth in a Changing World" at All Saints' Church, Atlanta, February 1-3. The chairman of the Association, the Very Rev. Elwood L. Haines, presided.

The Rev. Frederick H. Arterton, executive secretary of the Division of Youth of the National Council, gave a splendid address on "The Challenge of the Times; A Frank Facing of the Situation That Confronts Us". Helpful workshops were held on "How Can Effective Youth Work Be Done in the Smaller Parishes and Missions", "How to Make Young People Sensitive to the Needs of the World Today and Especially in Communities in Which They Live" and "How to Make the Young People Feel They Are Really Important in the Life and Work of the Whole Church".

Miss Frances Young, editorial and leadership training secretary of the Department of Christian Education of the National Council gave an interesting talk on "Youth in Study and Action."

One of the important points brought out as a result of a symposium was "The Rule of Life Is the Heart of the Church's Youth Program". An inspiring panel on "Youth Developing a Prayer Life" was conducted by the Rev. James Stirling, of Florida. Mrs. E. L. Haines, the Rev. Lincoln A. Taylor, Miss Rosalie Wilson and the Very Rev. Harold Hoag served on the Panel.

At the business meeting of the Association the following persons were elected: The Very Rev. Elwood L. Haines, chairman; the Rev. C. R. Haden, vice-chairman; Miss Mary Pressley Walsh, secretary, and Mr. W. W. Davidson, treasurer, and the Rev. Van Garrett and Miss Ellen Correll, members of the Executive Committee.

The theme chosen for the 1945 meeting was "The Use of the Bible in Christian Education".

* * *

### GIRLS' FRIENDLY OBSERVES 50TH ANN.

Detroit, Mich.—When the officers of the Girls' Friendly Society branch in Christ Church, Detroit, planned a special service to observe the fiftieth anniversary of the founding of their branch, they had no idea that it would turn into a gala occasion. However, nearly 300 attended the anniversary service on Sunday evening, February 20, and Miss Margaret Wilson, director of the branch for the past 20 years, is sure that at least 200 were present at the reception in the Neighborhood House, next to the Church, following the service.

The Rev. Francis B. Creamer, rector of Christ Church Parish, was the preacher at the anniversary service. The Rev. Robert S. Whitehead, vicar of the Parish Church, was in charge of the service, and the Rev. David S. Agnew, vicar of Trinity Chapel, St. Clair Shores (also a part of Christ Church Parish), assisted. A choir of 34 girls from the different groups, directed by Arthur H. J. Searle, provided the music. At the service a Chancel Prayer Book and two accompanying books were presented to the church by the Girls' Friendly Society.

The Christ Church Parish branch of the Girls' Friendly Society was organized on February 22, 1894, with Mrs. John Rumney as first president. At the present time there is a membership of 128, representing five different nationalities, and there are five associates.

A splendid offering, which will probably reach $300 by the time all checks are in, is to be given to the fund for the enlargement of the lovely small chapel at Holiday House, Pine Lake, the summer holiday spot owned by the Girls' Friendly Society of the Diocese of Michigan.


**Capri**

Richmond's Famous

ITALIAN AMERICAN RESTAURANT

Prop. Robert Federico

The Place for a Real Good Italian Dinner

DIAL 3-5589

1 E. Grace St.

**OXFORD PRAYER BOOKS**

Available in many styles, all beautifully bound, printed on fine white paper or Oxford Ultrathin paper. Altar Services and Chancel Books; also books for pew use.

*At all booksellers*

OXFORD UNIVERSITY PRESS

114 FIFTH AVENUE NEW YORK, 11, N. Y.

ASK FOR

**CLIMAX BEVERAGES**

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R.), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**
Samples and Measurement Charts sent on Request.
**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146 Plainfield, N. J.**


## THOUGHTS FOR THE THOUGHTFUL

"Not one unusual sin was involved in the crucifixion of Jesus."

Morality not backed and upheld by religious faith has never won for long the support of any considerable group of men.—H. H. Leavitt.

When power is not the servant of justice it is a curse to mankind. But when justice does not avail itself of the service of power it degenerates into anarchy. Our hope of an ordered peace lies in an organized power which knows itself to be the instrument of justice.—Reinhold Niebuhr.

Behind the technicalities of economic reconstruction and political device lies the truth that God is the creator of the world and the Father of all men; that He created men and nations for fellowship in His family, that His purpose is the supreme reality of human history and that policies which depart from that purpose must eventually lead to failure and disaster.—Dr. William Paton.

The Church is the only organism within a nation which by its very nature must be loyal to a God beyond the state, to humanity beyond the nation, to the Kingdom of God beyond any social order.—J. C. Bennett.

Life is a mysterious, baffling, often tragic enigma; and the Cross, which is an egima too, talks to our true estate—a huge, historic tragedy that yet takes in you and me, a revelation of man at his worst that yet awakens faith in man at his best, a crushing defeat of righteousness that is yet one of the greatest victories righteousness ever won, a supreme denial of God that yet has supremely revealed Him.—Dr. H. E. Fosdick.

William James, the philosopher, said once that his belief in personal immortality grew stronger as he grew older; and when asked why, he answered, "Because I am just getting fit to live."

The Church's task is to help men to believe in God, to whom men are dear—really to believe in God, and not simply in the idea of God. So to believe means that as we face suffering, cruelties, and injustice, our complacency is shattered, and we are moved, at whatever cost to ourselves, to mitigate and abolish all that prevents men from finding the abundant life it is God's will that they should enjoy.—Forward.

Let any class in society claim for itself privileges that are denied to others, and sooner or later it will wreck the social order, lose its leadership in some great crisis, and become subject to those it has oppressed until the next revolution causes another redistribution of privileges. History is full of great reversals; and . . . we cannot contemplate them without feeling that they embody an element of moral judgment.—W. M. Horton.


## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

**OUR TWO SPECIALS**

**The most complete Bible Oxford, Red Letter Edition Ills., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.**

**Bible Teachers' Edition, Concordance, References, Aids, Colored Maps. Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.**

**Episcopal Church Book Store**

**LYCETT, INC., Church Section,**
**317 N. Charles Street**
**Baltimore, Md.**

**Headquarters for Bibles, Prayerbooks and Hymnals**
**Church and School Supplies.**
**Write us for information and prices.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## St. Christopher's

**Country School for Boys**

**Under auspices of the Episcopal Church. Founded 1911. Accredited College preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.**

EVEL
ONE

# The Southern Churchman

Vol. 110—No. 11 18 MARCH 1944

## RED CROSS

Mr. Norman H. Davis, one of our Churchmen, who is Chairman of the American Red Cross, writes from Washington: "When so many of their loved ones are called on to give 'the last full measure of devotion,' the leadership, as well as the rank-and-file of the Churches, will wish to help the Red Cross accomplish its unprecedented task. We rely on you to set the tone of our whole enterprise in line with those ideals of freedom, justice, and mercy for which the Churches have always stood."

The Red Cross is the agency through which the Church can be the Good Samaritan.

This is not a Roll Call. This is a War Campaign.

---

### THE AMERICAN RED CROSS GOES TO WAR

(March 1, 1943-February 29, 1944)

6,300,000 service men or their families aided.
5,000,000 pints of blood collected for plasma.
350 overseas clubs for service men and women.
85 clubmobiles in operation overseas.
50,000 nurses recruited for the Army and Navy.
65,000 volunteer nurses' aides trained.
119,000 persons aided in disasters.
15,000 survivors of torpedoed ships aided.
925,000,000 surgical dressings produced.
12,000,000 garments made for the armed forces.
1,000,000 relief garments made.
1,500,000 first aid certificates awarded.
300,000 home nursing certificates issued.
5,300,000 prisoner of war packages packed.
$77,000,000 foreign war relief distributed.

---

### 1944 RED CROSS WAR FUND—MARCH 7-20

The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine Associate Editor Secretary-Treasurer

Mrs. Rawles Morel Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## SMALL PARISHES HAVE EDUCATIONAL ADVANTAGES

Omaha, Nebraska—Instead of complaining about the handicaps under which the mission and small parish labors in its Christian education program, a group of religious leaders in the Sixth Province emerged from a recent two-day conference with the conclusion that the small parish and mission have distinct advantages in their educational opportunities. This finding is rooted in the increasingly accepted premise that since the Church is a family, the family of God, the ideal educational emphasis should be on the family pattern. When the Church school program is set apart as the primary religious education emphasis, as is the norm in the average large highly organized parish, the children are in part removed from "the family circle" of the Church.

Other conclusions reached by this provincial conference on Christian Education in Small Parishes and Missions, held in Trinity Cathedral, Omaha, emphasize that in our Christian education program, we should stop aping the public school, but should rebuild our work around the family ideal and pattern. Family life involves not only learning but working and having fellowship with one another. Christian education is a nurturing process, not simply a matter of teaching lessons. The instructional part is secondary; worship and fellowship are primary. It is in the intimacy and informality of the small congregation that we have a natural family pattern of relationships which provide the best opportunity for participating in the work, worship and fellowship of God's family, the Church.

Participating in the two-day study and discussion were bishops, priests, laymen and women workers from the nine jurisdictions of Colorado, Wyoming, Montana, Iowa, South Dakota, North Dakota and Minnesota. Among the conference leaders were Rev. D. A. McGregor, Ph. D., and Miss Charlotte Tompkins, of the Division of Christian Education of the National Council.

Reports made on procedures now being followed in the educational program of the various dioceses and districts showed continual emphasis not only on correspondence work with isolated families, but a trend toward establishing Church schools in homes. During the past two months eight centers of this type have been organized in South Dakota. An outgrowth of this feature has been that books have been added to the traveling library which will be of special interest and guidance to parents in their leadership in these home Church schools. In Cody, Wyoming, the ministerial association has a chartered bus which each Sunday brings the children to church from the surrounding area.

Among the recommendations was the suggestion that Prayer Books, Bibles and Hymnals for children be in large type and that the diocesan departments of Christian education utilize more fully the rich resources available from the National Council Division of Christian Education, and pass these on to parish and mission groups.

* * *

## USO POPULAR WITH NEGRO SERVICE MEN

Baltimore, Md.—More than 100,000 Negro service men have made use of the USO clubhouse here in the past year, according to Fred Johnson, club director. This number does not include the many family members and friends who also have been guests of the club.

Mr. Johnson attributes much of the popularity of the club to the fine cooperation it has received from the community which freely extends home hospitality to the men, and makes special plans for them on holidays. The churches, too, have been of invaluable assistance through the Religious Emphasis Committee. One of the most successful features of the committee's program is the Church Talent Group. Service men list their specialties at the club and these talents are then used at community rallies, church suppers and other forms of entertainment.

* * *

## REV. A. C. MacINNES APPOINTED ARCHDEACON OF PALESTINE

New York, N. Y.—From Canon Charles T. Bridgeman, Episcopal representative in the Jerusalem and the East Mission and recently appointed Archdeacon of Syria and Lebanon, comes word that the new Bishop in Jeruaselm, the Rt. Rev. W. H. Stewart, has appointed the Rev. A. C. MacInnes, to be Archdeacon of Palestine and Transjordan. Archdeacon MacInnes has been secretary in Palestine of the Church Missionary Society and headmaster of Bishop Gobat School, Jerusalem. He is the eldest son of the late Bishop MacInnes, is married to the great-granddaughter of Bishop Gobat, the second Bishop, and is, Canon Bridgeman says, "well versed in Arabic and thoroughly qualified to carry on and intensify with more authority the work he has been doing as secretary of the CMS. Naturally he will relinquish as soon as possible his headmastership of Gobat School."

* * *

## BISHOP TSU AND MEMBER OF SHANGHAI'S OLDEST MISSION MEET

Richmond, Va.—When the Rt. Rev. Y. Y. Tsu, assistant bishop for work in southwestern free China, was preaching recently in Richmond, Va., he went to call on Miss Mary Nelson, now 87 years old. Her father was the Rev. Robert Nelson, who went to China in 1851 and was in charge of Shanghai's oldest mission, the Church of Our Saviour. Miss Mary was born in Shanghai, in 1856. She returned to the United States more than sixty years ago but when Bishop Tsu greeted her in Chinese, she promptly replied in that language, using the Shanghai dialect of her day. Bishop Tsu's father succeeded Mr. Nelson as priest in charge of the mission, which has since become one of the strongest churches in the diocese.

Miss Nelson took Bishop Tsu to see a little country church built by her father on his return and named by him the Church of Our Saviour, after his Chinese mission. In 1929 this Virginia church had burned, and the Shanghai parish contributed $250 toward rebuilding its American namesake.

In 1937 the Shanghai church was badly damaged by bombs. The vestry sold the land and prepared to build a new church in a better location. When the new building was nearly finished, they lacked $2,000 to complete it, and this amount was sent by the National Council from funds given by the Diocese of Virginia for China Church relief.

* * *

## MARY ALLEN VOLUNTEERS FOR SERVICE IN LIBERIA

New York, N. Y.—Mary DeHaven Allen, for the last 4½ years librarian at Virginia Theological Seminary, volunteered for missionary service, upon hearing of the emergency at the House of Bethany, Cape Mount, Liberia, and has been appointed by the National Council. She will leave for the field during next summer.

Miss Allen was born in Des Moines, Iowa, confirmed at Meridian, Conn., and her parish at present is Christ Church, Georgetown, Washington, D. C. She has a degree in music from the University of Pennsylvania, and a degree in science and a Master's degree from the Catholic University of America. Before coming to the Virginia Seminary, she tutored in high school and college.

# HAVEN . . .

By J. W. KENNEDY

IN THESE DAYS of whirlwind and fire, the question, "But is there anything to this life beyond life?" is often asked, and yet more often it remains torment of thought; unasked, unanswered. Whenever the question comes my way, these words of John's Gospel upsurge unbidden and spill from my lips to act as guide to what can and must be said: "Jesus said, 'let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto Myself; that where I am, there ye may be also.'" (John 14:1f.) Is this an adequate answer to the question, "where do men go when earth life ends?" Or its inevitable twin question, "can those beyond and those left behind hold converse, keep in contact, bridge the darkness in between?" We can answer and know in part, sufficient to stay the wild fear of our hearts, enough to feed the aching void of loneliness.

Jesus helped men to understand the great mystery of death and beyond. That is why there is so much comfort—literally strength and courage—in the Christian religion; that is how we are able to live and die as men with hope, because we understand as far as we can and trust Him with the rest. Jesus said also, "He that hath seen Me hath seen the Father." That is why Paul could cry out of the full depths of his heart, "Who shall separate us from the love of Christ?" Surely no earthly distress or calamity, no matter how dreadful or severe, if we really love Him so much, self is forgotten in our desire to be one with Him. All pure love is identified with His love. That is why nothing can ever separate us from those we love unselfishly. I said separate, sever, destroy, end forever. "Nay," continues the inspired Paul, "in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (thing), shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

JESUS SPOKE the opening words of the 14th chapter of John to His disciples and intimate friends at one of their last meetings. There were many things "He was most eager to impress upon His followers. He knew the paralyzing thought that was in their minds—that they would soon be left alone. He wanted them to know such an idea was a mistake. They would not be left friendless and helpless." He told them that even though they could not see Him or hold conversation with Him in the usual meaning of the word, that they would feel His presence and could hold to the promise of eventual reunion; and in the interim, to allow the Holy Spirit to strengthen and direct them through remembrance and daily contact in prayer—which is like a long white cord to Heaven (where God is), that we tug when we would speak across the rood lines and feel His near presence—the presence of His love and all whom we love.

# *This Week . . .*


THE BASIC PRINCIPLES OF THE ORDER OF THE THOUSANDFOLD ..... 4
By Archdeacon Frederick W. Neve

THE TIMES AND THE PROPHETS.....5-6
By Prof. Edward D. Myers and Prof. W. C. Helmbold of the faculty of Trinity College, Hartford, Conn.

ANALOGIES FROM THE FOURTH GOSPEL..... 8
By the Rev. Hewitt B. Vinnedge, Ph. D., Department of New Testament, Nashotah House, Nashotah, Wis.


**FEATURES**


Haven ..... 3
J. W. Kennedy.

Editorials . . . ..... 7

Children's Page ..... 9
Mrs. Conrad H. Goodwin

News . . .....10


**MARCH**

1. (Wednesday.)
1, 3, 4, Ember Days.
5. Second Sunday in Lent.
12. Third Sunday in Lent.
19. Fourth Sunday in Lent.
25. Annunciation B. V. M. (Saturday).
26. Fifth (Passion) Sunday in Lent.
31. (Friday.)

* * *

**THE FOURTH SUNDAY IN LENT**

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

---

We can say, because of Jesus, "Blessed are the dead who die in the Lord," for they have begun the great adventure that leads to the very throne of God. Yes, and we can, if we only would, say "Blessed are the living who trust in the Lord," and hold to Him through difficulties, danger, and distress; for we can be sure that He is doing greater things than we can even desire or pray for with those in His loving care,

(Continued on page 8)

# *The Basic Principles of Order of the Thousandfold*

By FREDERICK W. NEVE

I SHOULD LIKE to make clear the possibilities of The Order of the Thousandfold, as I have come to understand them.

1. First, the Order emphasizes the limitless extent of the divine resources made accessible and available to us as members of His Body by our Lord Himself.

2. That it was evidently His intention that we should use these resources for the furtherance of His cause and the building up of His Kingdom; for in conjunction with His command to His disciples to win the world for Him, He promised that His Presence and Power should be with them, which was the only guarantee of their success.

3. That His Presence and Power are as much present with us today as they were with them; and they, in like measure, serve as the only assured guarantee of the success of our work for Him.

4. That the all-important question in this connection is, not what we can do for Him, but what He can do through us. The first is extremely limited in its scope, whereas there is no limit to what He can accomplish through us; thus St. Paul, while admitting, "I can of mine own self do nothing," could also assert with assurance, "I can do all things through Christ which strengtheneth me."

5. To aim to be a thousandfold more useful, if it is our own undertaking, is a piece of exaggeration, but as applied to God's Power working through us "exceeding abundantly, above all that we ask or think," it is not an exaggeration but serves as a guidepost indicating the direction in which we should proceed. It would be too great a risk for God to entrust any measure of His Divine Power into our hands, but He can use us as the instruments by which He can bring His divine creative Power to bear upon the needs of the world.

6. Man, working through nature, has wrought mighty wonders and has outwardly transformed the world. God, working through man, can work greater wonders still, and can bring about a moral and spiritual transformation beside which the physical will be insignificant.

7. The prayer of the Order expresses the earnest desire that God would use us as channels through which His Power and Blessing may flow forth and become a creative and transforming influence in the world around us. The earnest and diligent use of this prayer can hardly fail to create the temper and disposition most favorable for the reception of the Spirit, resulting in a life of constantly increasing capacity for receiving and transmitting Spiritual Power, which is the highest form of power known to man; and the only power that can overcome the forces which are holding back the coming of the Kingdom, because it is not our power, but His.

THE ORDER emphasizes the fact that no matter what our material resources may be, as Christians, our spiritual resources are incalculable. St. Paul says of himself, "As poor, yet making many rich; as having nothing, and yet possessing all things." Again, "All things are yours." And yet again, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

We might have all the wealth of all the financial magnates of America laid at our feet and it would be but as the dust of the balance compared to the unsearchable riches which we share with Christ, unto whom all power is given in heaven and earth.

It is perfectly clear that Christ intended us to use these resources for the good of the world, even as He Himself had done, because He gave His disciples a commission which could not possibly be fulfilled except by drawing upon these spiritual resources. To send a handful of men and women out in the world to win it for Himself, men and women, who had no special qualifications for such a stupendous task, would have been entirely futile and hopeless. But he expressly bade them wait at Jerusalem until they were "endued with the Power from on High." The task was too great to be accomplished without drawing upon the Divine Power, but this Power was to be furnished them as their necessary equipment. They were to be filled, that is, to their utmost capacity, with the supernatural power which was to come from heaven itself.

WE STAND exactly where the disciples stood in the first days—the commission still holds good—the world still awaits our winning it for Him; His Kingdom has not yet come in its fulness. And on the other hand, the promises stand just as firmly as ever; the divine power is not exhausted, Christ Himself is still with us, and He looks to us to use His resources just as freely and just as successfully as did His first followers. Our work is to bring across from the spiritual world the power and blessing which this world so urgently needs and longs for.

It is like bringing the precious life-giving water from the mountains to the barren desert, transforming it from a barren waste into a garden of the Lord. The desert of this world may be made to blossom as the rose, if we Christians will allow ourselves to be made the channels through which the Living Waters of His Spirit can freely flow forth according to His promise, and bless and enrich humanity.

What has gone before may be summed up in a few words. The greatest need of the world is the true riches which are to be found only in the spiritual world and which can only be brought from that world to this by true Christians who are ready and willing to be used for that purpose by our Lord Himself, who has all the treasures of the spiritual world at His disposal and knows how best to apply them to the needs of the world, and how best to use us for that purpose.

The prayer of the Order expresses in the plainest and simplest manner our desire to be used by Christ in such a way as to manifest His Power in the world around us and bring about changes which we could not possibly bring about ourselves by our own power.

O Bride of Christ! beloved by Him,
Why are thine eyes of faith so dim?
Dost thou not know His mighty power
Is thine to use this very hour?

O Church of God! why dost thou deem
His promises an empty dream?
Shake off thine unbelief and be
His Angel to humanity.

F. W. Neve.

# *The Times and the Prophets*

By EDWARD D. MYERS and W. C. HELMBOLD

IT WAS THE HEBREW PROPHETS of the eighth century before Christ who, with their profound spiritual insight, were the founders of that great world religion which we call Judaism and which became later the parent of two other world religions, Christianity and Mohammedanism. The teachings of the prophets may have considerable interest for us, not only because they founded the religion which was the parent of our own, but also because their teachings were a response to a social and historical situation which is very similar to that in which we now find ourselves. The prophets may thus be regarded, not as shadowy figures of a remote past, but as our own contemporaries in the very real sense that the circumstances under which they lived and taught are roughly the same as the conditions under which we are now living. If, then, we turn to the prophets as to contemporaries, their teaching may serve as a guide to us in our perplexities and their example as a beacon to a deeper religious faith.

Of the twenty-one civilizations, in Toynbee's brilliant analysis,* which have come into being since the dawn of history, all but one of them went through successive stages of growth and development until they were confronted by a social challenge which they were unable to meet. All but one, failing to devise a satisfactory response to this challenge, entered upon what may be called a "Time of Troubles". The sign of the Time of Troubles, and the fundamental cause of breakdown, is a loss of harmony between the component parts of the civilization and the consequent outbreak of internal discord. This discord reveals itself in a sharp two-fold division: between nations, on the one hand; and, on the other, between social classes within nations. Further, the division between nations gives rise to international wars on a crescendo scale which continue until the whole civilization has exhausted itself in suicidal warfare.

The one exception is our own Western Civilization. And it is an exception only in that it has not yet run the course of disintegration to its final dissolution. Like the twenty others, it has come into its Time of Troubles; it has responded to the challenge of nationalism by entering upon a career of militarism, on a scale and to a degree which has hitherto proved to be suicidal to all the twenty civilizations which have preceded it.

Furthermore, there is an extraordinary parallelism between the civilization in which the great prophets found themselves and this latter-day era in which we live and move and have our precarious being.

1.

Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which are named chief of the nations!

WHEN the Babylonic Civilization entered upon its Time of Troubles in the tenth century before Christ, it was divided into four important nations: Babylonia and Assyria and two less well-known nations called Elam and Urartu. There were also a number of small, unimportant states like Israel and Judah and Samaria and Damascus. The final victor in the internecine warfare which destroyed the Babylonic Civilization was the nation of Babylonia, but only after Assyria had exhausted itself through the malady of militarism. Assyria, during its extraordinary career, succeeded in subjugating not only a host of primitive societies to the east, but also the smaller states of its own society and, temporarily at least, two foreign civilizations, the Syriac and the Egyptian. During the whole period from about 750 to 597 B. C. Palestine had been constantly overrun by warring armies—Assyrian, Egyptian, Babylonian—and the small Palestinian states had all struggled to maintain a transient independence. In this effort they had sought, and sometimes successfully concluded, alliances with each of the great powers in turn against the others, they had submitted to whichever power was dominant at the moment and sought its favor by sending military and financial aid, and they had occasionally rebelled when they thought their chances of success were good.

At the same time, all the small nations, including Israel and Judah, were rent by divisions between social classes, the rich and the poor, employers and employees, capital and labor.

It was during this time and under these circumstances that the great prophets—Amos and Hosea, Micah and Isaiah—produced their teachings which were the beginning of Judaism. The writings of the prophets are full of the echoes of the two-fold division in the society in which they lived, and their teachings are manifestly responses to the challenge offered to them by the Time of Troubles in which they were living.

We may see how the times in which the prophets lived were similar to the times in which we are living by drawing a comparison, or a series of comparisons, between their age and our own. In the Babylonic Civilization of the eighth century B. C. the two-fold division of nation against nation and class divisions within and among the several nations was clear to all observers; in our own Western Civilization the same two-fold division is equally apparent. The Babylonic Civilization was engaged in international warfare on a crescendo scale throughout its whole geographical range; so is the Western. The Babylonic Civilization was articulated into four Great Powers and into a number of lesser States; the Western Civilization has been articulated into the Great Powers of Germany, England, France and the U. S. A., and a number of lesser states. In the earlier Civilization Assyria soon disposed of Elam and Urartu; in the present Civilization, Germany has disposed of France and Italy as effective independent Powers, the one by conquest, the other by absorption. In the earlier Civilization, Assyria formed an alliance with the alien Civilization of Egypt; in the latter, England and the U. S. A. have formed an alliance with the alien Civilization which is Russia, and Germany with the alien Power which is Japan. In the earlier Civilization the lesser States were trampled and overrun by Assyria, as Belgium and Holland and others have been by Germany; and some small states made alliances with Great Powers in the hope that they would be spared, as Finland with Germany. All the States of the Babylonic Civilization, both great and small, put their trust in foreign alliances, military equipment, and fortified towns, and in all of them there was an upsurging of the spirit of nationalism.

Even from this brief comparison it should be clear

*Toynbee, A. J., "A Study of History," London, 1935, 1939, Milford.

that the times of the prophets are, in a very real sense, philosophically contemporary with our own,—contemporary, or perhaps later than our own. For neither is it yet possible to determine the exact date of the beginning of our Western Time of Troubles, nor can we doubt that we are at this moment living in it.

2.

For the day of the Lord is at hand upon all nations: as thou hast done, so shall it be done to thee: thy reward shall return upon thine own head.

WE ARE NOW in a position to see that the prophets may, rightly and reasonably, be viewed not as shadowy figures of a remote past, but as men who were facing the same political and spiritual difficulties which beset our own times. And therefore the teachings of the prophets have for us a timeliness and vitality that we may not have hitherto suspected.

The social divisions and the evils resulting therefrom were the offences that most deeply impressed the prophet Amos and were the sins of which he took most account. As examples of this division between classes, Amos inveighs against the bribing of judges to render decisions in favor of the rich against the poor, against the unequal distribution of wealth, against the unscrupulousness of merchants who use their wealth and power to get still more wealth and more power from the oppressed poor. The divisions between nations also are reflected in the writings of Amos: the growth of the nationalistic spirit appeared to him as only a prelude to the downfall of the nation. He was convinced that merely to follow the forms of the traditional religion of his people was not enough. There must be a spiritual regeneration within the hearts of the people. He taught that God is the God Thus the essence of the teaching of Amos is that unless a nation be born again in spirit, it is doomed to inevitable destruction. Regeneration can not be found either in a cult or in a merely nationalistic religion, but only in obedience to the demands of the God of all of all men, not of one group or of one nation only. men. That is the only salvation: a moral and spiritual rebirth.

Hosea took up and carried on the teaching of Amos and insisted that international alliances, military equipment, fortified towns and the rest cannot be the means of salvation. That is to be found only in the practice of righteousness. True worship and true religion consist in mercy and love towards all men alike.

The prophet Micah was as uncompromising in his denunciation of social injustice as Amos had been and it is the chief, almost the only, sin that he denounces, so that he may be regarded as the protagonist of the democratic tendencies of the prophets. Isaiah taught chiefly that true religion and true worship consist in faith in one God and in the righteous life. True religion for all four of these prophets was to believe in God as universal and spiritual, and to have faith in love and mercy and righteousness as the essence of the worship of Him.

(To be continued.)

## THE WORD RECORDED

From the first word of Genesis to the last word of Revelation, the 774,000-word Bible (King James version) can now be heard as well as read. Manhattan's American Foundation for the Blind, Inc., last week completed Talking Book records of the entire Bible.

The 169 recordings (129 of the Old Testament, 40 of the New), are played on a special slow-rotating phonograph. It takes half an hour to play one side of one record. Total time: 84½ hours.

Each of the 27 U. S. libraries which have departments for the blind will get complete sets of these records. Packed in stout cartons the records will be lent free (no postage required) to the blind, who can play them in their homes.

Chief recording problem was to find readers with a pleasing voice quality, an ability to hold an even reading pace. A few clergymen filled the bill, but most recordings were made by diction-expert stage and radio people.

Said the New York Sun's Columnist Dave Boone: "It would be fine if everybody, not only the blind, could benefit by the talking Bible, with the records made by painstaking speakers. The way the Gospel is rushed through and mumbled in too many churches, with no more expression than if the most moving passages were something on the back of a railroad ticket, is inexcusable."—Time, January 31, 1944.

* * *

## "BREATHE ON ME, BREATH OF GOD!"

How often have we sung that beautiful hymn! How rarely have we experienced it!

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do or to endure.

Breathe on me, Breath of God,
Till I am wholly Thine,
Till all this earthly part of me
Glows with Thy fire Divine.

* * *

**THE CLUE TO PASCAL, by Emile Cailliet. Westminster Press, Philadelphia, Pa. 187 pages. $2.**

Blaise Pascal is a man little known to most of us today, in whom there has recently been a real revival of interest. He was a seventeenth century Roman Catholic scientist, philosopher and Christian mystic. This volume is a popular biography which provides an excellent introduction to Pascal and leads one to desire to know more. "The clue" to the understanding of Paschal, says Dr. Cailliet, is the great part which the Bible played in influencing his life and thought. "Never was a Roman Catholic nearer evangelical Protestantism nor farther away. In this supreme antinomy is summed up for us the secret of Pascal and of his anguish." Pascal was a living symbol of the evangelical note which goes back to St. Augustine and to St. Paul, and which Protestants sometimes overlook in the Roman Church. Dr. Cailliet teaches French Literature at the University of Pennsylvania. His biography of Pascal is movingly told. A fine introduction by Dr. John A. Mackay adds to the luster of this small volume.

# EDITORIALS

*Religion in the Armed Services*

No one denies the valuable work being done by the Chaplains in all branches of our armed forces. We all know that the Army and Navy officially recognize the services and work of the Church. If this were not true, there would be no Chaplains. We believe it also to be true that the major denominations are supporting their chaplains in a more realistic way than ever before. We know this to be true of our own Church through the work of the Army and Navy Commission. This is all on the credit side.

There is another side to the picture. This side is very forcibly presented in an article in the March 6th issue of Christianity and Crisis. The article is too long to quote in full. There are some things in it that we believe have deep significance. The title of the article is "Foxhole Religion." The opening paragraph is as follows. (The author's name is withheld for obvious reasons.)

"High powered publicity departments of both the Army and Navy Chaplains Corps plus the well meaning reports of some zealous chaplains have given the people the impression there is a religious upsurge or 'revival' among the men in the armed services. There are numerous publications of statistics to verify this impression. However, carefully analyzed and broken down, these figures are not so impressive and certainly do not justify the term 'revival'."

The author then goes on to prove his statement. He shows there is a high interest at induction centers, in early stages of training, and at the front, particularly for new troops going into combat for the first time. Then he shows that though the army officially recognizes religion, the officers are notably absent from most divine services. In addition, it is after the excitement and the strain of battle that there is generally a reaction, and as one Roman Catholic Chaplain expressed it, "all the fervor induced by proximity to sudden and violent death is all too soon dissipated and God, whose benign Providence brought them back safely, is seemingly forgotten while men seek this and that indulgence."

Pity not the Chaplain who works under fire—he is as happy as can be—let your sympathy seek out the Chaplains who must contend with the religious apathy so prevalent where men have been removed from the dangers of the combat zone. The author of this article sums up by saying, "It is probably too much to expect the Army and Navy to be character building institutions. They do not exist for that purpose. But on the other hand they should not be character destroying institutions. This latter statement is made in view of the fact that very often the services condone excess of indulgence just back of combat areas. The excuse being men must give way to their pent up feelings and work off their excess energy." This is a serious charge.

Finally the writer says: "The answer to the prblem in the armed services is not clear. What is clear is that the complacent bubble inflated by talk of a religious 'revival' among the men must be punctured. The problem must be dealth with both within and without. There must be a new attitude on the part of those in authority. As the war enters its third year, with the end still not in view, the ties that bind men to home and church, to God and high endeavors, will grow weaker and weaker in face of the attitude expressed above. We cannot be satisfied with fox-hole religion. The obstacles are here. They have yet to be overcome."

We have not quoted at length from this very realistic article about religion in the armed services, for the purpose of alarming any one. Our purpose is to break our complacency; to inspire us to back our Chaplains to the last ditch, and to be more diligent on the home front in keeping in contact with the men from our parishes now in the armed services.

As "fox-hole" religion is not enough for soldiers, sailors and marines, so, too, it is not enough for us. Vital religion on the home front must be joined with vital religion on the battle front, if we are to meet the high purpose of our calling as convinced Christians.

*Midway in Lent*

This next Sunday marks the halfway post in the Lenten season. It would be an interesting thing to compile the attendance figures at all the Lenten services which have been held, not that mere church attendance is proof of aroused consciences; but at least they are indicative of interest in things religious.

In our own city, we have had reports from most rectors that there has been an increased attendance at the Lenten services. We would be very glad to hear from Rectors in cities in other sections of the country.

This third War Lent should make people think very earnestly upon the root causes of the evil that apparently is triumphant in our world today. They are not apt to think deeply unless the leaders inspire them to do it. Preaching sweet platitudes today is taboo. We do not need clever preaching. We need prophetic preaching.

Midway of Lent gives us the opportunity to check up, and to prepare ourselves to surge ahead with a burning conviction that we, weak as we are have the answer to the world's need. That answer is the Crucifixion and the Resurrection!

# *Analogies From the Fourth Gospel*

*The Vine and Its Branches*

**By HEWITT B. VINNEDGE**

"I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it that it may bring forth more fruit. . . . . Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. . . . . This is My commandment, That ye love one another, as I have loved you." (John 15:1-12, **passim**).

CHRIST IS THE VINE, which is preeminently the fruit-bearing plant. Unlike many others which produce valuable fruit, it has nothing of value except its fruit. It would seem, then, that we as branches of the vine which is Christ have no value except in the capacity we may have to bear fruit. Only as fruitful branches of our Lord do we have any spiritual value, any true worth in the eyes of God. The branch must abide in the vine, that is to say, remain in vital dependence upon it, if it is to meet the requirement of fruitfulness. So, apart from Christ we can do nothing. If the branch fails so to abide, then it loses the life-principle which is in the vine. But if we, as branches, meet the responsibility of abiding in Him, then His abiding in us is the assured result. We must keep firm this connection, by faith continually laying hold on Him and partaking of the preciousness of Christ, Who is our life.

"My Father is the Husbandman", or the Cultivator, or the Keeper of the vineyard. He tends all the branches in order to render them ever more fruitful. The fruit of the Spirit, says St. Paul, "is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance" (Galatians 5:22, 23). These must show in the life of a branch, in its activities and in its character. These constitute the harmonious development in which every quality of the branch is blended with every other. And pervading all must be the greatest element in true fruitfulness—love, that seeks not its own well being, unselfish love of one another. So thought our Lord, when He commanded our love in order that we might remain fruitful.

"Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit". Doubtless that is why persons that lead godly and holy lives are sometimes called upon to suffer. A good keeper of a vineyard will pay but scant attention to branches that seem to have no possibility of fruitfulness. He may cut them off; he may just neglect them, if they do not hamper the fruitfulness of others. But suppose a branch be fruitful; suppose it have potentiality of even greater fruitfulness. A good husbandman will give it great attention. He may prune it; he may treat it with searing fluids; he may spray it with noxious chemicals. But all this he will do in order that this good branch may be yet more fruitful. So is it often in the lives of godly Christian folk, who are fruitful branches of the Everlasting Vine. We have all seen such persons go through searing and bitter experiences, only to become richer spiritually and more fruitful in good works and faith and in the service of God.

THERE HAS NEVER been a time when this condition could not be observed; but perhaps the sadness and bereavement attendant upon war are making it still more apparent now. Friends and clergy of sufferers, in ways that may seem stumbling and inadequate, have sought to accompany the descent into the shadows and the rising again from those shadows. Let no one think that because of his sufferings God was punishing him. Sometimes, no doubt, a particular suffering can be traced directly to a particular wrong committed—sometimes but not often. Rather, let one have faith in the Eternal Keeper of the vineyard, in the wisdom of the Eternal Husbandman, Who is the Father. Let one have faith that as a good branch is made more fruitful by pruning, so is the human spirit.

Perhaps by self-denial, by greater love for one another, with such sacrifice as that might entail, we can do a small amount of pruning in our own lives, and so the better prepare our souls for the divine pruning. Perhaps we can thus make our lives more fruitful for others. And then, as we, the branches, submit in faith and hope to the pruning and purging of the Keeper of the Vineyard, we may lean the more heavily on the Everlasting Vine, and draw fresh strength from the Vine which is Christ. Abiding in Him, we shall feel His life-principle flowing steadily within us, to give us power and fruitfulness.

* * *

**HAVEN**

(Continued from page 3)

and will, if we let Him, keep near unto us and keep us near unto Him, until dark shadow has turned into the quest fulfilled: "They shall walk in the light."

At times "we see through a glass darkly; but then face to face"—when the perspective of time has given us sight again: "Now I know in part, but then I shall know even as also I am known." We must never lose Paul's trilogy of the eternal which summarizes why our hearts must not be troubled if we believe in the Father God revealed by Christ. "And now abideth faith, hope, love, these three; but the greatest of these is love."

We can be sure that beyond the dark mystery of any now, love will endure and that the transition of love from Life Beyond can only strengthen and beautify it. We never lose what we love, and whatever of life or death that comes but transforms it and redeems it and makes it radiant of light like the sun.

If Jesus is the way, the truth, and the life, then the light for the way, the revelation of the truth and the answers to life and eternity are to be found in Him. In every moment of seemingly irreparable loss or sorrow's bitter sting we are driven to Him and He turns not away. "Come unto Me," He said; come stand with Him straight and tall against the strong wild wind and wait with Him for the dawn which will surely come.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### SAMMY SQUIRREL SEES THE WORLD

Sammy Squirrel looked out at The World through The Hole in the hedge. It was wonderful, sunny, green, and inviting. Of course, part of its beauty was due to Mama Squirrel telling him never to go out there alone—just as if he couldn't find The Hole in the hedge that led back home!

Sammy looked back at The Maple Tree where Mama was busily digging around. Maybe she wouldn't mind if he crawled through the hedge and just looked at The World from the other side. He wouldn't go far, just through The Hole, and then, after he'd taken a long look at The World, he'd come right back. Mama Squirrel wouldn't even know the difference!

Sammy slid closer to the hedge and, almost before he knew it, was through The Hole and outside. Why, The World was even bigger than he thought! It was an ocean of green grass, with trees bigger than The Maple, and some wonderful, tall, yellow flowers that looked like marching soldiers.

Just a few jumps away, too, were some acorns like Mama buried for the winter, and he thought how proud and pleased she'd be if he brought them back to her. She'd know, then, that he wasn't a baby squirrel any more, but really old enough to go out into The World by himself.

Sammy ventured a step away. His little heart pounded in his breast, and he turned around again, but The Hole was still there. So he felt very brave, and leaped over the grass to where the acorns lay scattered on the ground. Why, there were hundreds of them—maybe millions, he bragged to himself! He picked one up and was about to carry it away in his mouth as he'd seen Mama Squirrel do, when he looked up suddenly and saw The Monster crouching ahead of him.

It was just a few steps away and making loud noises in its throat, while it moved its head from side to side. Sammy knew right away it was one of The Monsters Mama Squirrel had told him were the pets of the big animals called People who lived in the big house on the other side of the hedge. He wanted to turn and run, but couldn't move. The Monster took a leap toward him and crouched low again, big ears flapping, and a growl in its throat sounding louder and louder.

Sammy dropped the acorn and scampered across the grass toward The Hole, but when he got there, The Hole was gone! Yes, really gone, because he hadn't paid attention to the way he ran and had jumped in the wrong direction. With more time he could have dug under the hedge or squeezed through it, but The Monster was coming after him, and Sammy had no time to dig his way back to The Maple Tree!

He pawed the earth, ran everywhere, but no matter where he went, The Monster came after him. Sometimes he was so close, Sammy was afraid of being gobbled up, but he always managed to get away. Sammy's little heart was almost bursting, and he knew that pretty soon The Monster would catch up with him. And after that he'd never see the friendly old Maple Tree, or Mama and Papa Squirrel again! They'd wonder what had become of him and Mama Squirrel would tell all the other little squirrels Sammy had been carried away by The Monster because he had been disobedient and gone out into The World against her orders.

The Monster reached out for him with a big, furry paw, and then, suddenly, Sammy heard Mama Squirrel's voice calling him.

"Sammy Squirrel! Sammy Squirrel!" she cried. "Here I am by The Hole, run quickly!"

Sammy followed the sound of Mama's voice, but The Monster was still running after him. There was The Hole in the hedge, just as if it had always been there right in front of him! Mama Squirrel was there, too, jumping up and down as she called to him, and Sammy dragged himself through The Hole just as The Monster reached it behind him.

There on the other side was the friendly old Maple Tree and Mama Squirrel running toward it.

"Climb the tree, Sammy," she called back to him.

Sammy could hardly drag himself over there, but he managed to reach The Maple Tree, and once he touched the welcome bark, he wasn't afraid any more—at least not very much afraid, for this was Home, and he knew how to climb the tree behind Mama Squirrel.

High up on the branches, he looked down at The Monster trying to get to him. But the hedge was too high for The Monster to climb, and The Hole too small for it to crawl through, so Sammy was safe. Mama Squirrel was chattering at him, scolding him, now that the danger was past, but somehow Sammy didn't mind. It was nice and cozy up in The Maple Tree, and he didn't even care to go out into The World again. At least not until he knew more about it, and how to find his way back Home again!—Helen Williams in S. S. Times.

* * *

### WHEN A SHEEP'S NOT A SHEEP

When is a sheep not a sheep? When it's dead; then it's mutton. So a pig is pork, a calf is veal, a steer is beef, a deer becomes venison, when they are on the table to eat.

Have you ever wondered why these names are changed when the animal is killed and used for food?

The reason is found in a great historical event which occurred nearly nine hundred years ago. In the year 1066 the Normans, led by William the Conqueror, conquered what is now England and became the rulers of the land. As they were French, the French language became the official language of the court and the ruling classes.

However, the common people, the Anglo-Saxons who were the original inhabitants, kept on using their own tongue. Many of them were servants of the conquerors. They had the care of the live animals which they called by the Saxon names such as ox, cow, pig, calf, sheep, deer and so on.

But when the animals were killed for food they were killed to be eaten by the French masters. Naturally the conquerors gave the meat the French names instead of the Saxon. So, while the Saxon servant who cared for his masters called a sheep a sheep, the Frenchman called it mouton. An ox was boeuf, and so on. The names have remained and that is why many of these animals are called by different names when they come to the table.—Our Dumb Animals.

* * *

### BEAUTY

God must love beauty,
For behold the flowers, the trees,
The color of the bluebird's wing,
The rose of dawn,
The rainbow tints of sunset,
The swelling buds of spring.

God must love music,
For if we but listen, throughout
The realms of nature can be found,
In song of bird, in brooks,
In hum of insects,
Sweet harmony of sound

God showers upon the world
So much of beauty,
That we may from His gifts a lesson learn,
Not only that we should with joy accept it,
But give it in return.

—Ida Thomas.

# A WEEKLY REVIEW OF THE NEWS

## *New Commission Holds Meeting*

**Joint Commission on Approaches to Unity Meets—Elects Bishop Strider Chairman**

New York—The Joint Commission on Approaches to Unity held its first meeting in New York February 10-11, with all members present except Dean Sprouse. After it organized by electing Bishop Strider as chairman, Bishop Fenner as vice-chairman, Dean Zabriskie as secretary and Mr. Spaulding as assistant secretary, the Presiding Bishop and the President of the House of Deputies explained their understanding of the action of General Convention in continuing the Commission.

The Commission formally recorded its realization that only General Convention can commit the Protestant Episcopal Church and also its conviction that it was authorized to ask on behalf of General Convention the counsel of Lambeth Conference if the latter body should meet before next General Convention.

A letter was drawn up to be sent to the Commission of the Presbyterian Church in the U. S. A., explaining the present status of negotiations. The Chairman was directed to keep in touch with them, associating with himself two other members of our Commission for such informal conversations as might seem advisable before a joint meeting of both Commissions.

Some time was devoted to considering both the Majority and Minority Reports submitted to General Convention by the former Commission. Sub-committees were appointed to study intensively some of the subjects at issue in these two reports and in all pending negotiations for unity.

Several members urged that unless there was developed throughout the membership of the Church an understanding of the importance of unity and a genuine will to achieve it, no plans or platforms would be of much significance. Professor Greene of Princeton was asked to study and report on how this may best be accomplished.

Before adjournment the Commission directed the Chairman to write to the former Chairman, Bishop Parsons, its affectionate greetings and its gratitude of his great contributions to the cause of Christian understanding and unity; and also to express its appreciation to Dr. Sargent for putting the parish house of St. Bartholomew's Church at its disposal for the meeting. The next sessions are to be held at the College of Preachers in Washington, September 11 to 13.

The membership of the Commission is as follows: Bishops Strider, Fenner, Gardner, Keeler, Oldham, Washburn, Drs. Barnes, Dun, Lewis, Sprouse, Wedel, Zabriskie, Messrs. Balthis, Foulkes, Greene, Guerry, Mitchell, Spaulding.

**SEMINAR FOR SOCIAL WORKERS LENTEN FEATURE**

Denver, Colo.—A seminar, "Just for Social Workers" is a feature of the Lenten program at St. John's Cathedral, Denver. The seminar runs four Wednesday evenings, and is sponsored by the Department of Christian Social Relations of the diocese of Colorado. The program is a meditation, followed by supper; then small groups are organized, with speakers to take up various problems of professional social workers. The seminar is directed by members of the Episcopal Church, but all interested social workers are invited.

Questions discussed include "Do we need religion?" "How to get inspiration in work vs. too much technique"; "The Gospels a textbook in casework technique"; "Relation of religious experience to emotional maturity"; "Where does the Church help or fail the social worker?"

* * *

**THREE PARISHES WILL OBSERVE CENTENNIAL**

New Orleans, La.—Centennial ceremonies are to be held this spring in three important Parishes in Louisiana: Annunciation, New Orleans, St. James', Baton Rouge, and St. James', Alexandria. All three were founded during the early days of the Episcopate of the Rt. Rev. Leonidas Polk, first bishop of the diocese, later General of the Confederacy. Each Parish has played an important part in the growth of the prosperous communities in which each exists, and each has always been active and loyal to the work of the diocese and of the national Church's program. All three Churches regularly meet their Convention Fund assessment in full, and also the full amount of their annual expectancy to the program. All three intend to observe appropriately the important part played in their early history by the great Bishop Polk, to whom all intend to pay pertinent recognition during their anniversary ceremonies.

* * *

**CHAPLAIN E. R. CARTER LECTURES IN ENGLAND**

From Headquarters, European Theater of Operations United States Army, comes the information that a considerable group of United States Army Chaplains have arrived in the United Kingdom, and have completed an orientation course given at an American headquarters in England.

The announcement states that "one of the highlights of the course was a lecture by Chaplain Edwin R. Carter, of Richmond, Va., "who has been in England for some time in liaison duty. Chaplain Carter spoke on American-British Relationships. He pointed out that the British can aid American soldiers greatly by taking them to English churches, thus giving the men in uniform something more than an Army chapel.

Only Episcopal Church Chaplain reported to have completed the course is Captain Walter Plumley, who before he entered military service, was rector of St. Mary's, Haddon Heights, N. J.

## *Young Churchmen Movement Launched*

**Diocese of Kentucky Holds Meeting—165 Young People Present—Elect Officers**

Louisville, Ky.—The Young Churchmen Movement is launched in the Diocese of Kentucky under the leadership of the Rev. Canon S. Hughes Garvin, chairman of the Youth Division of the diocesan department of Christian Education. Early in January a meeting was held, at which over 165 young people were present and voted to adopt the new constitution, and the new Youth Commission elected officers for the ensuing year.

The Youth of the Louisville area held their first united Corporate Communion in the Cathedral on February 22, at which time over 175 were present; immediately following, breakfast was served in the Cathedral House, at which a short business session was held and greetings extended from the Bishop. At the breakfast was a large white cloth on which was written up and down the center in red these words, "To Know the Christ and to Make Him Known", and everyone who made his communion wrote on this cloth his name, and these names have been embroidered. The names of those men in the diocese who have given their lives in the service of their country will also be embroidered thereon with small crosses beside them.

As the Young Churchmen entered the Cathedral for the central Corporate Communion, they were handed a small card on which to write the name of a boy in the Service for whom they would like prayers to be said. These were collected during the service and dedicated at the altar.

At the same time throughout the diocese, at Henderson, Bowling Green, Owensboro, Hopkinsville, Hickman, and Paducah, Corporate Communions were being held for these Young Churchmen.

Bishop Clingman in his greeting said, "I am happy to know that the young people of the Diocese of Kentucky have agreed to be a part of the United Movement of the Church's Youth. The work of the Church will be stronger, and the voice of the Church will be clearer, if we concentrate our efforts in a spirit of unity. I trust that this effort towards unity on the part of our youth will point the way to similar united organization and action on the part of the women of the Church, and then on the part of the laymen."

* * *

**140 CONFIRMED AT ST. MARTIN'S**

New York, N. Y.—On Sunday evening, February 20, a class of 140 persons was presented to Bishop Gilbert by the rector of St. Martin's Church, the Rev. John H. Johnson, D. D. The Service marked the 16th anniversary of the organization of St. Martin's and during this period two thousand people have been confirmed in this parish.

# Government Made No Selections

**In Exchange of Prisoners from Japan—Swiss Representatives Were in Charge**

Washington, D. C.—The Department of State is anxious to correct reports "that American passengers from the Philippine Islands who returned on the Gripsholm in the recent exchange of nationals with Japan were selected for repatriation by the Department of State. These reports are not true."

A State Department bulletin on this subject emphasizes that the recent exchange included for the most part civilians who were in Japan, Manchuria, China, Hong Kong and Indo-China. The Japanese Government contended that the provisions of the exchange arrangements were not applicable to Americans who were in the Philippines, Wake or Guam when those territories were occupied by the Japanese. Only after months of negotiations did the Japanese Government finally indicate that it would return to the United States in the second exchange a small number of civilians from the Philippines. "The Japanese Government exercised complete control over the departure of those desiring repatriation and actually refused to permit the repatriation of a number of Americans whose inclusion in the exchange Swiss representatives in charge of American interests endeavored to arrange on humanitarian grounds."

The Bulletin says further: "The Government of the United States recognizing that all American citizens have an equal right to consideration, did not select individual Americans for inclusion in the exchange or discriminate in any other way between individual Americans desiring repatriation."

In dealing with the Japanese, the Swiss representatives in charge of American interests desired that preference be given to those under close arrest; interned women and children; the seriously ill, and interned men with preference being given, other things being equal to married men long separated from their families in the United States. The Japanese Government did not permit these principles to be applied in the Philippine Islands and even in other areas it prevented their full application in respect to certain individuals.

The State Department reports that negotiations for a further repatriation continue, but there is little indication that this will be possible in the early future. "Relations and friends in the United States of American nationals still in Japanese custody," says the State Department, "may be assured that their Government will not relax its efforts to induce the Japanese Government to agree to the release for repatriation of all such Americans and to insure that all be given equal consideration in such arrangements as may be made for their repatriation. Meanwhile, the Government is persevering in its efforts to relieve the situation of American nationals still detained in Japan."

### CAPTAIN LITTELL RECEIVES OFFICIAL COMMENDATION

New York, N. Y.—A commendation for "outstanding service and conduct in the battle zone of the South Pacific area" has been awarded Captain Edward M. Littell, Chaplain Corps, United States Army, according to an official dispatch from Lieutenant-General Millard F. Marmon's headquarters in the South Pacific.

Captain Littell, son of the Rt. Rev. S. Harrington Littell, former Bishop of Honolulu, returned to the United States to recuperate from malaria. The official commendation reads:

"For outstanding conduct in the South Pacific area during the period of November 9, 1942, to February 1, 1943. Attached to a medical battalion throughout combat operations, Chaplain Littell performed the functions of his office with devoted efficiency. At a forward clearing station he met all ambulances, was present at the continuous flow of surgical operations, volunteered for blood transfusions, and circulated through the wards day and night administering to the religious needs of his men.

"When temporarily relieved, he could be found making his way up the lines of evacuation, accompanying little squads, rendering first aid and bolstering morale among the first line troops while exposed to heavy hostile fire. Thus, through his courageous altruistic actions, Chaplain Littell contributed inestimably to the morale of the soldiers during the combat period."

Chaplain Littell was born in Hankow, China, and received his education at Kent School, Harvard, and General Theological Seminary. He has been in the service about a year and a half.

* * *

### ARCHBISHOPS' VISITS ARE "FEW AND FAR BETWEEN"

"Archbishops are very busy people, and visits such as that which the Archbishop of York (Dr. Garbett) hopes to pay to the United States are necessarily few and far between." Thus comments the Press Bureau of the Church of England, adding the perhaps-not-recalled fact that Archbishop Garbett will not be the first English Archbishop to cross the Atlantic. That distinction, it appears, belongs to the late Archbishop Davidson, who went to America in 1904, at the invitation of the Presiding Bishop, to attend the General Convention at Boston. "During that visit, the Archbishop who was accompanied by his wife, was brought into contact not only with many of the leading men in American Church circles," the Bureau's statement continues, "but also with other leaders of public opinion in many walks of life, and to quote the words of Bishop Lawrence, of Machusetts, 'His coming did much to knit the Churches and the Nations'."

* * *

### LENTEN SERVICES

Lenten noon-day services in Mobile are at Christ Church. Because of the crowded condition of the city, luncheon is served in the parish house in order that people may have time to attend. Speakers include: the Rev. William H. Marmion, Birmingham; the Rev. Hamilton West, Rugusta, Ga.; the Rev. John L. Jenkins, Selma, Ala., and the Rev. Edgar Neff, Montgomery, Ala.

# Detroit Chooses Episcopalian

**As Executive Director of Inter-Racial Planning Committee**

Detroit, Mich.—Religious circles in Detroit have been buzzing happily lately over the appointment of Mr. Harold Thompson, a member of the Executive Council and of the Trustees of the Diocese of Michigan, as executive director for Mayor Edward Jeffries' interracial planning committee. The appointment, made with the full approval and hearty endorsement of the Rt. Rev. Frank W. Creighton, D. D., Bishop of Michigan, came as the result of a unanimous vote by the members of the committee in favor of Mr. Thompson as director.

Mr. Thompson has served for the past 15 years as public relations executive for the Detroit Trust Company, and has long been active in the work of the Diocese of Michigan. He is also president of the Pathfinders of America, an educational organization serving children of all races and creeds. He became well-known throughout all the churches of Detroit last fall as general chairman of the United Church Canvass, first of its kind held in the city.

One of the most important matters to be considered by the interracial planning committee will be adequate housing for Detroit's Negro population. Housing Commissioner Charles F. Edgecomb stated at a recent meeting of the committee, "Either we must adopt a policy of adequate expansion for Negro housing, or we must frankly admit there is no room for our Negro population in Detroit. The City Council has designated us to advise them on interracial relations. The Housing Commission is too small and not sufficiently representative to decide such a matter of policy. Between 40,000 and 50,000 Negroes are inadequately housed at present," he said. This situation has arisen as a result of the many thousands of Negroes who have migrated to Detroit in recent months to find work in the war plants and other industries.

Dr. Bruce H. Douglas, commissioner of health, pointed out that the inadequately housed Negroes constitute about a quarter of Detroit's Negro population.

In commenting on Mr. Thompson's appointment as executive director of the interracial planning committee, "The Detroit News" remarked editorially, "Harold Thompson, the Interracial Committee's choice, is a man of considerable ability, being public relations executive of the Detroit Trust Company, and his other activities speak of him as a man of good conscience and broad human sympathies. He is active in the affairs of the Episcopal Diocese and president of the Pathfinders. Mr. Thompson deserves appreciation of his willingness to devote himself to this hard and possibly thankless job. He also deserves, in the American tradition, the opportunity to tackle it with assurance, at least to begin with, of the good will of all concerned."

* * *

### A HALF CENTURY IN THE PRIESTHOOD

Phoenix, Ariz.—The 50th anniversary of the ordination to the priesthood of

the Rev. Edward Wilson Averill, D. D., retired dean of St. Paul's Cathedral, Fond du Lac, Wis., was marked at Trinity Cathedral, Phoenix, on Sunday, March 12. Dr. Averill was the preacher at the eleven o'clock service. He has established a home in Phoenix since his retirement, and is one of the Canons of Trinity Cathedral, continuing to exercise his ministry here, and especially at St. Paul's, a Mission of the Cathedral.

Born March 13, 1870, he was graduated from Northwestern College, Naperville, Ill., and from the Western Theological Seminary. Following his ordination to the priesthood, March 13, 1894, his ministry was spent in the same three dioceses which his father, the Rev. Martin Van Buren Averill, had served.

During this half century of consecrated service, Dr. Averill has ministered to churches in Indiana, Illinois, and Wisconsin,—a period distinguished by a rectorate of 19 years at Trinity Church, Ft. Wayne, Indiana, and an equal length of time at St. Paul's Cathedral, Fond du Lac, where he went as dean in 1923.

For many years Dr. Averill was a trustee of Howe School in the Diocese of Northern Indiana, and of Nashotah House in the Diocese of Fond du Lac. He also served on the Standing Committee and Board of Examining Chaplains in each of these dioceses. Many readers of church literature are familiar with his "Talks"—a series of small books on Church History, Confirmation, the Episcopal Church, the Old Testament, and the Prayer Book. Quiet in demeanor, he thinks deeply, writing and speaking with conviction.

Of special interest is the fact that Dr. Averill was present as a deputy—twice as an alternate—at every General Convention, except one, from 1901 to 1941.

* * *

### THIRD YOUTH SERVICE BUREAU IN TENNESSEE

Nashville, Tenn.—Nashville is to have a Youth Service Bureau as a branch of the Church Mission of Help. Miss Edith F. Balmford, National Secretary of CMH has been in Nashville conferring with an organizing committee on plans for the Bureau. She spoke of the possibilities of this work to a meeting of the Woman's Auxiliary Branches of all the Nashville parishes. Miss Balmford says that the Nashville Youth Service Bureau will be the third in the State of Tennessee, as there are already offices in Memphis and Knoxville. CMH was established in Tennessee in 1924.

Mrs. R. Brinkley Snowden, diocesan president of CMH and Miss Agnes Grabau, supervisor of the Memphis branch, also attended the conference. Social agencies concerned with the welfare of children and young people report a need for this Bureau, Miss Balmford said.

* * *

### CONTEST FOR CHURCH ATTENDANCE

Birmingham, Ala.—Three organizations in St. John's Church, Ensley, are in a contest for Sunday church attendance. Each Sunday one of the three, the Woman's Auxiliary, the Business Woman's Auxiliary or the Laymen's League, sponsors and gets credit for attendance. First Sundays are rotated. Next summer the organization getting out the smallest number will entertain the other two groups.

## *Seminary News From Nashotah*

### Missionaries Returned from Far East Address Society

Nashotah, Wis.—During the weekend of February 26-27 the Missionary Society of Nashotah House had the privilege of being addressed by two distinguished missionaries from the Far East. The seminary was first visited by the Rev. Henri B. Pickens, who was for many years in the Diocese of Hankow, and who recently returned to this country on the Swedish rescue ship **Gripsholm,** after spending some months in a Japanese concentration camp. He spoke movingly of the great migrations of the Chinese people that have been necessitated by the war with Japan; of the way in which the Church has faithfully gone with them into exile; and of the tremendous opportunities for a Christian resurgence in the new China that shall be after the war. He also spoke of the occasional fine contacts which have been had, even in war conditions, between missionaries in China and individual Christians in the Japanese army.

The following day the seminary was visited by the Hon. and Rev. John F. Bolger, of the Diocese of Papua, in New Guinea. Mr. Bolger has been for fifteen years in charge of one of the large missionary stations in the diocese, and more recently sub-dean of the Cathedral and a member of the legislative council of the colony of British New Guinea. He spoke in high praise of the valuable service that has been rendered to the allied cause by the Christian natives of the island. His talk was not only a discussion of war conditions, however; it contained an eloquent plea for an awakened conscience of Christian peoples on behalf of the unevangelized, as well as for better inter-racial understanding.

Neither man would say a word about atrocities or utter a syllable which might be calculated to fan any fires of hatred against any group of God's children, including our public enemies. They intimated that no race or people or country has a corner either on acts of mercy and humanity or on expressions of hatred and atrocity. Each appealed for understanding—and for the prayers of their listeners on behalf of all.

* * *

### ANNUAL CONVOCATION

#### Missionary District of New Mexico and Southwest Texas

Albuquerque, N. M.—The Fiftieth Annual Convocation of the Missionary District of New Mexico and Southwest Texas met February 8-10 in St. Clement's Church, El Paso, Texas. Convocation opened with an Evensong service conducted by the district clergy and the bishop's annual address, in which Bishop Stoney reported substantial progress during the past year, and urged that the Church be brought to people of all social classes. The business sessions were devoted largely to adoption of revised district canons and discussion of a ten-year plan for increasing assessments and quotas looking toward the attainment of diocesan status. Provision was made for local share in the Bishop's salary by means of solicitation of a "Bishop's Dollar" from each communicant in the district. Officers elected for 1944 included the Rev. W. G. Wright as a member of the Executive Council and the Council of Advice, the Rev. Malcolm N. Twiss as president of the Council of Advice, the Rev. Robert S. Snyder as Church Program treasurer and chairman of Forward in Service, and the Rev. C. J. Kinsolving, III, as member of the Cathedral Chapter. Delegates to the Provincial Synod are the Rev. Ross R. Calvin, Ph. D., and Mr. John Benson, both of Clovis, N. M. The Rev. W. G. Wright, rector of St. Clement's, was host to Convocation at a reception held at the rectory, and the Rev. M. N. Twiss, of St. Alban's, El Paso, was toastmaster at the annual banquet. The 1945 Convocation will be held at Gallup, New Mexico.

#### Change of Name Being Considered to Rio Grande

The Missionary District of New Mexico and Southwest Texas is hoping to have a new name, "The Missionary District of the Rio Grande". On the suggestion of the Rev. R. H. Channon of the San Juan Indian Mission, Bishop Stoney has asked for a vote from members of the 1944 Convocation as an adjourned action of that body, and has received favorable replies from three-fourths of the members of Convocation. A memorial asking for the change of name will be presented to the House of Bishops at their next meeting. The present title is cumbersome, and the Texas part of the missionary district is often slighted by the use of "New Mexico" only in referring to the district. Bishop Stoney reports that even his certificate of consecration makes him "Missionary Bishop of New Mexico" and omits Southwest Texas altogether. Inasmuch as the Rio Grande flows through the entire district, the proposed title is properly descriptive of the whole jurisdiction and avoids omission or comparison of the two states included in it.

* * *

### DIOCESE OF RHODE ISLAND

#### Many Union Services

Many Union Services are being held this Lent throughout Rhode Island. While participation in Union Communion Services must be omitted on the part of Episcopal Church clergy, there still remain many other ways in which friendliness may be shown toward the strictly Protestant bodies. And even the Roman Catholic churches participated in the United Campaign of the churches last fall in the Narragansett Convocation. Both the Rhode Island bishops participate in Union Services of preaching and worship, in fellowship with Christians of other names.

#### "Doctrine of Man" Subject of Discussion At Convocation

The Narragansett Convocation and some other parts of the diocese are taking up seriously the discussion of "The Christian Doctrine of Man," as outlined by the Forward in Service Movement. Most of the churches in the Narragansett Convocation will have sermons on that subject all through Lent. The same subject will be discussed at the next meeting of the Narragansett Convocation in May. It is surprising how wide can be the thoughts on this apparently dry subject. It

broadens out until almost all of Christianity is being considered from the point of view of the Christian attitude toward God and man.

The bishop of Rhode Island, the Rt. Rev. Dr. Perry, held a Quiet Day for the Clergy of the Diocese on February 21, at St. Martin's Church, Providence.

A Quiet Day for the women of the Blackstone Valley of Rhode Island was held in Trinity Church, Pawtucket, on February 24, conducted by Sister Patricia.

Providence—The Quiet Day for the Woman's Auxiliary and the Diocesan Altar Guild will be held in the Church of the Redeemer on March 23. The Suffragan Bishop of Rhode Island, the Rt. Rev. Dr. Bennett, will be the Conductor.

A Retreat for Women will be held in St. Stephen's Church on March 26, conducted by the Rev. Dr. Robert Casey.

A Quiet Day for members of St. Martin's Church was held on March 2, conducted by the Rev. Canon Edward N. West, of the Cathedral of St. John the Divine in New York City.

A Retreat for men will be conducted by the Rev. John H. Wright in St. Stephen's Church on April 2.

The day for the offering in Rhode Island for the Army and Navy Chaplains' Fund is Passion Sunday, March 26.

The Birthday Thank Offering for the Children of the Church Schools will be established under the direction of Mrs. Parker E. Monroe.

The Rhode Island Clericus met on March 6 at Grace Church in Providence. The speaker was Dr. Alexander Dormer on the subject, "The Philosophy of Christian Art."

* * *

### D. A. R'S. MAINTAIN BRITISH NURSERY

New York, N. Y.—The Daughters of the American Revolution completes the first year's payment for maintenance of British nursery, and emphasized its appreciation of British- American comradeship on the anniversary of Washington's birth. An appropriation of $600 voted by the national organization supplements, according to Mrs. William H. Pouch, President General, contributions received from chapters and individual Daughters in all parts of the United States.

The nursery, Sacombe Park, is located in Ware, Hertfordshire. It is one of twenty-nine nurseries being supported by American funds through the Save the Children Foundation. It cares for evacuees, and children of mothers employed in the war industries, as well as orphans.

* * *

## DIOCESE OF ALABAMA

### The Journal Sent to Every Church Home

Mobile, Ala.—The Journal of the annual Convention of the Diocese of Alabama was published as the March issue of the diocesan magazine, "The Alabama Churchman", and sent to every Church home in Alabama. Historical notes were appended to various reports in order to make the material more readily understood.

### Army Officers Sympathetic

The mother of a crew member of a bomber which failed to return from a mission over Europe has learned how considerate Army officers are. She had received word that her son, a Sergeant, was missing. Listening to the Army Hour on the radio she heard described the raid in which her son was lost. So she wrote to the squadron in England to which her son had been assigned, and in reply received letters from two men, a Lieutenant-Colonel and a First Sergeant. They wrote sympathetic letters, and told of seeing the ship fall, but expressing the opinion that the crew was not killed. Appreciation for such kindness was expressed in the Christ Church Messenger, Mobile, Alabama—the mother is a member of Christ Church, and so is the missing son.

### Legacy

A legacy of $5,000.00 left to Christ Church, Mobile, by Miss Willey Creagh, will be used to provide a stained glass window in the church, in memory of her family as was requested before her death.

* * *

### NEW GUINEA MISSIONARY TELLS OF SERVICES RENDERED BY NATIVES

New York, N. Y.—The Rev. John D. Bodger, New Guinea missionary of the Church of England, now in this country, tells of a recent confirmation of 20 Australians at Mrore recently. "Some Gona natives came to the service," he said, "after which they handed the Bishop several bags of money, some Church collections, and a collection they had taken up among themselves for a Church rebuilding fund."

Illustrating the service rendered constantly by natives to the Allied Nations, Mr. Bodger quotes a letter just received telling that a report came to a village of a crashed Liberator in the mountains. They spent three days in getting to it, found that it had been lying in the mountains for months. Some of the bombs had exploded and the entire crew was killed. "The natives picked up and buried a lot of the bones and a missionary read the burial service over them. They found the identity of two of the crew."

* * *

### CONSIDER HE OWED MONEY DID SOMETHING ABOUT IT

New York, N. Y.—A retired priest of an eastern diocese decided that he owed money to the National Council, and he called on the Presiding Bishop to do something about it.

For forty years, he explained, he has been receiving without cost, first **The Spirit of Missions**, and later, **Forth**. He valued the magazines and decided that he wanted to pay for them, insisting upon Presiding Bishop Tucker's acceptance of two $20 bills, payment in full for 40 years' subscription, past tense.

The money will be given to some missionary project in which the clergyman was especially interested during his term of active service.

* * *

### CHRISTIAN MINISTERS PARTICIPATE IN SERVICE IN SYNAGOGUE

Dothan, Ala.—Temple Emanu-El, synagogue of Dothan, dedicated its pulpit and a plaque in memory of "those of all faiths who gave their lives for freedom of worship", February 25. The observance of Brotherhood Week was further stressed in the participation in the service by various Christian ministers. Three addresses were scheduled. The Roman Catholic chaplain of a nearby air field sent his regrets at the last minute. The president of the Ministers' Union, the Rev. G. R. Madson, vicar of the Church of the Nativity, and the local rabbi, made addresses.

* * *

# Personal Notes Of Interest

**The Rev. Walter E. Bentley,** of Staten Island, N. Y., is in charge during Lent of St. Paul's Church, College Point, L. I., during the absence, on sick leave, of the rector, the Rev. Benjamin Mottram. On Sunday, March 19, at 1 P. M., the Rev. Mr. Bentley will broadcast over WQXR 1560 on "The Spiritual Potentialities of the Theater" for the National Conference of Christians and Jews."

**The Rev. Bancroft P. Smith,** formerly assistant of Grace Church, New Bedford, Mass., to be vicar of St. Paul's Church, Yuma, Arizona.

**The Rev. W. J. Barrett,** formerly retired priest of Diocese of Ohio, is to be locum tenens of Christ Church, Lied. S. D.. New address Lied, S. D.

**The Rev. J. Philip Brereton,** rector of St. Andrew's Church, Dayton, Ohio, has accepted a call to the rectorship of Christ Church, Hudson, Ohio, effective April 20, 1944.

**Change of Address**

**The Rt. Rev. Alexander Mann, D. D.,** retired bishop of the Diocese of Pittsburgh, has moved from 5565 Aylesboro Avenue, Pittsburgh, Pa., to 451 Pultney Street, Geneva, New York.

**Recent Changes in Diocese of Massachusetts:**

**The Rev. Dr. Norman H. Gochring,** Canon of the Cathedral Church of St. Paul, Boston, for the past two years, will become rector of St. Michael's Church, Milton, on March 12. Dr. Goehring will continue to direct the Service Men's Center located in the Cathedral Rooms and sponsored by the Council of Churches of the Greater Boston Area and the USO.

**The Rev. Harry E. Goll,** in charge of Trinity Church, Bridgewater, for the

**Headquarters for**

**GARDEN and FIELD SEEDS**

**FLOWER SEEDS, BULBS, Etc.**

**Write for free copy of**

**1944 CATALOG**

**T. W. WOOD & SONS**

**Richmond, Va.**

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

PRNEST—AVAILABLE FOR PAROCHIAL supply until September 1st. Write Box 186, care of Southern Churchman.

**SITUATION WANTED**

LADY WISHES POSITION AS NURSERY Governess for girl 4-6 years old. Answer "B." care Southern Churchman.

WANTED, BY LADY HOUSEKEEPER; refined; references given and asked.

past year and also a chaplain at the Bridgewater State Farm, joined the staff of the Cathedral Church of St. Paul, Boston, on February 1, and will be the chaplain at Deer Island.

**The Rev. Richard A. Cartmell,** rector of the Church of the Ascension, Ipswich, since 1938, became rector of St. Paul's Church, Newton Highlands, on February 23.

**The Rev. Dr. Egisto F. Chauncey, Rev. Stephen Webster.**
acting rector of St. Peter's Church, Weston, has become the rector of that parish, following the resignation of the

**The Rev. Alfred F. Ferguson,** acting rector of Trinity Church, Canton, has been elected rector of the parish.

**The Rev. Shirely B. Goodwin,** priest-in-charge of St. James Church, New Bedford, was unanimously elected rector when the parish paid off its indebtedness and became independent. He was instituted on January 9.

**The Rev. John M. Balcom,** rector of the Church of the Ephiphany, Walpole, having been accepted for the Alaskan Mission Field, left Walpole in the middle of February for his new post at Fort Yukon.

Boston, Miss.—Three more Episcopal clergymen have been appointed Chaplains in the United States Naval Reserve, according to announcement by the Army and Navy Commission.

**Chaplian Andrew C. Long** is rector of Christ Church, New Brighton, Staten Island, N. Y. **Chaplain Wood B. Carper** is chaplain to Episcopal students at Princeton University. **Chaplain John A. Wright** is rector of Christ Church, Raleigh, N. C.

* * *

**ORDINATIONS**

**Priests**

**The Rev. Theodore Roosevelt Gibson** and the **Rev. Vernon Earl Artis** were advanced to the priesthood by Rt. Rev. Thomas C. Darst, D. D., bishop of East Carolina, in St. Augustine's Church, Kinston, N. C., on Friday morning, March 3, 1944.

The sermon was preached by the Rev. H. A. Parris, D. D., a retired clergyman of the diocese.

The candidates were presented by the Rev. E. W. Halleck, a member of the Board of Examining Chaplains, the Ven. R. I. Johnson and the Rev. R. E. Bunn. Other clergy present and taking part in the service were: the Revs. Robert J. Johnson, D. D., Wilson, N. C.; Q. E. Primo, Jr., Rutherfordton, N. C.; S. N. Griffith, Edenton, N. C.; Turner W. Morris, Halifax, Va.; Granville V. Peaks, Jr., Bracey, Va.; Edward D. Ashton, Emporia, Va.; E. F. Moseley, Kinston, N. C.; Mortimer Glover, Wilmington, N. C.; S. E. Matthews, Washington, N. C.; Walter R. Noe, Wilmington, N. C.; Harvey W. Glazier, Wilmington, N. C.; J. B. Brown, Washington, N. C.; Lemuel C. Dade, Washington, N. C.

The Rev. Mr. Gibson will continue to serve St Paul's, Washington; St. Mary's, Belhaven; St. Jude's, Aurora, and St. Thomas', Sladesville, and the Rev. Mr. Artis will serve St. Andrew's, Greenville, St. Timothy's, Farmville, and St. Stephen's, Haddock's Cross Roads.

* * *

**Deacons**

**Mr. William Howard Graham** was ordered a deacon on February 25, 1944, in Grace Church, Sandusky, O., by the Rt. Rev. Beverley D. Tucker, D. D., bishop of the Diocese of Ohio. The Rev. Dr. Donald Wonders, rector of


VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944
COX SONS & VINING, Inc.

SURPLICES, STOLES, CASSOCKS,
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

Virginia Dairy
"The Home of Better Milk"



ROYAL FURNITURE CO., Inc.
FURNITURE BOUGHT AND SOLD
1323 West Main Street Richmond, Va.
Dial 6-2164



RICHMOND DAIRY CO.
MILK - - - ICE CREAM
SERVING RICHMOND FOR OVER 50 YEARS

Grace Church, presented Mr. Graham and the Rev. Dr. William C. Seitz preached the sermon. The Rev. Mr. Graham is now rector of St. Paul's Parish, Toledo, Ohio.

**Mr. Walter Edward Hoskin** was ordered a deacon on February 25, 1944, in St. Thomas' Church, Berea, by the Rt. Rev. Beverley D. Tucker, D. D., bishop of the Diocese of Ohio. The Rev. Dr. Walter F. Tunks, rector of St. Paul's Church, Akron, Ohio, presented Mr. Hoskin and the Rev. Thomas van B. Barrett, rector of the Church of Our Saviour, Akron, preached the sermon. The Rev. Mr. Hoskin is now rector of St. Thomas' Church, Berea, Ohio.

* * *

## DEATHS

**REV. H. H. H. WELSH**

**The Rev. Herbert H. H. Welsh**, a retired Indian priest, died suddenly on February 10 at the age of 77 at Cioux Falls, S. D. The Rev. Mr. Welsh was ordained deacon by Bishop Hare in 1898 and priest in 1914. He spent the greater part of his ministry on the Standing Rock Reservation, until he was forced to retire in 1935 because of ill health. He was buried in St. Elizabeth's Cemetery on the Standing Rock Reservation.


**MAKE YOUR OWN LAW**

Your will is your own law. With few restrictions it supersedes the state law of descent and distribution. If you do not make your will, you can have nothing to say as to how your property will be distributed after you are gone. Let us help you plan your will. Have your lawyer draw it.

**FIRST AND MERCHANTS**
**National Bank of Richmond**

John M. Miller, Jr., Chairman of the Board — H. Hiter Harris, President

Capital and Surplus, Six Million Dollars

Member Federal Deposit Insurance Corporation.



***Notable New Books***

**Bringing Up Ourselves**

By HELEN G. HOGUE

*Executive Secretary of The Girls' Friendly Society*

"Written with a welcome simplicity, the book is a good manual for parents particularly . . . well worth reading during these times of stress and general nervous tension."

—*Cleveland Press.* $1.50

★

**The Short Story of Jesus**

By WALTER LOWRIE

Dr. Lowrie gives a warm and enthusiastic interpretation of the story of Jesus, as it is recorded in the Gospels, with interesting analyses and vivid descriptions which allow the reader to see the greatest drama in the world with a sense of continuity and with proper background. $2.50

★

**Daily Life in Bible Times**

By ALBERT E. BAILEY

"A book for every church school library. The teacher will find this one of the best books of its kind and an inexhaustible aid to Bible teaching."

—*Otto Mayer, International Journal of Religious Education.* With 112 illustrations and 4 maps. $3.00

★

**The Continuing Easter**

By WINIFRED KIRKLAND

"Splendid Lenten literature. It is a 'different' sort of book with a new and very interesting outlook."

—*Lutheran Herald.* $1.00

***at bookstores***

**Charles Scribner's Sons**



## The Seminaries of the Church Need Your Support

St. Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach, except they be sent?

The task of the seminaries of the Church is to help the right men to respond to this challenge.

The Presiding Bishop has appointed January twenty-third as Theological Education Sunday, asking the clergy to put before their people the needs of the seminaries of the Church where men are prepared for the ministry.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

**Berkeley Divinity School, New Haven.**

**Episcopal Theological Seminary, Cambridge.**

**General Theological Seminary, Now York.**

**Philadelphia Divinity School.**

**Virginia Theological Seminary, Alexandria.**

**ASK FOR**

**CLIMAX BEVERAGES**

**Sparkling Spring Water**

**and**

**TRU-ADE**

**Climax Beverage Co.,**

**Richmond, Va.**

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## ST. ANNE'S SCHOOL

**Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.**

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146** **Plainfield, N. J.**


## THOUGHTS FOR THE THOUGHTFUL

Man always has God or an idol.—Luther.

A well-known bank president says, "If I had twenty tongues I would preach politeness with them all, for a long experience has taught me that the results are tangible and inevitable."

Selfishness is the great unknown sin, for no selfish person ever thought himself selfish.

We must recognize now in war that when we talk of great peace aims we acquire great obligations to maintain them.—Arthur Hays Sulzberger.

Perhaps we receive few answers to prayer, because we do not intercede enough for others.—Wesley.

When Dr. Moon, of Brighton, England, was stricken with blindness, he said: "Lord, I accept this talent of blindness from Thee. Help me to use it for Thy glory that at Thy coming Thou mayest receive Thine own with usury." Then God enabled him to invent the Moon Alphabet for the blind, by which thousands of blind people were enabled to read the Word.—Selected.

Happy the heart that keeps its twilight hour,
And, in the depths of heavenly peace reclined,
Loves to commune with thoughts of tender power—
Thoughts that ascend, like angels beautiful,
A shining Jacob's ladder of the mind!
—Paul H. Hayne.

When a child looks at the stars, the sea, the mountains, he says, "Who made them?" When a scientist beholds the unimaginable vastness and the unimaginable minuteness of this universe he too asks "Who made it?" Some have tried to make answer in terms of "First Cause", "Law", "Force". Some have equated the creator with creation saying, "The whole of things is God". Christian doctrine speaking a far surer and far more inspiring word answers: "In the beginning God created the heavens and the earth".—Canadian Churchman.

The task of the church is to preach Christ and to train people in Christian living. Every organization in the church and every meeting of every organization should seek to accomplish that aim, for it has no other reason for existing.—Selected.


## Capri

**Richmond's Famous**

**ITALIAN AMERICAN RESTAURANT**

Prop. Robert Federico
The Place for a Real Good Italian Dinner
**DIAL 3-5589**
**1 E. Grace St.**

**OUR TWO SPECIALS**

**The most complete Bible Oxford, Red Letter Edition Ills., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.**

**Bible Teachers' Edition, Concordance, References, Aids, Colored Maps. Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.**

**Episcopal Church Book Store**

**LYCETT, INC., Church Section,**
**317 N. Charles Street**
**Baltimore, Md.**

**Headquarters for Bibles, Prayerbooks and Hymnals**

**Church and School Supplies.**

**Write us for information and prices.**

**EXCELLENT FOOD**
**Reasonable Prices.**

**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C.** **Philadelphia, Pa.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## St. Christopher's

**Country School for Boys**
**Under auspices of the Episcopal Church. Founded 1911. Accredited College preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.**

# The Southern Churchman

Vol. 10—No. 12 25 MARCH 1944

**The Most Rev. and Right Honorable Cyril Forster Garbett, D. D., Archbishop of York, Primate of England and Metropolitan, coming to the United States in April, will discuss with Episcopal Church leaders plans for Anglican Church cooperation and post-war rehabilitation. The Archbishop likes to walk, and picture shows him, with his dog, ready for a long hike for Episcopal visitations in England.**

# The Southern Churchman

Rev. Beverely M. Boyd, Editor — Mrs. R. Tate Irvine, Associate Editor — Secretary-Treasurer

Mrs. Conrad H. Goodwin, Associate Editor — Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## LETTERS

**Bombings Upheld**

March 15, 1944.

Mr. Editor:

There has been wide discussion of the protest published by twenty-eight ministers of religion and others against the present bombing of cities in Germany.

As a minister of the Christian Church, may I express through your columns my profound disagreement with the position taken in that protest, a disagreement which I believe is shared by the vast majority of the ministers of all Churches in our land. I have great respect for the signers of that protest individually, but the protest which they have issued is spiritually and morally a gravely harmful one. It is morally confusing and weakening to our people at a moment when they need every support that Religion can give them; it depreciates and casts a doubt upon the heroic service of the men in our Armed Forces who are giving their lives for us and for others; it gives aid and comfort to the aggressors and evildoers in this world conflict; and it tends to discredit religion by giving the impression that the Pacifist position is the true Christian position.

The Pacifist principle, the principle of "Peace at any price" is not the Christian principle. The Christian Religion teaches that there are evils worse than bodily suffering and death, and that there are things which we must uphold and defend even at the cost of life itself, and it is on this principle that our airmen, and all the men in our armed forces are giving their lives.

All of us abhor war quite as deeply as do the signers of this protest. All of us are grieved and horrified at the destruction and suffering which war brings. Our airmen have no desire to bomb cities or to kill civilians, but this is brought upon us by the forces of aggression, cruelty, and terror which we are fighting, and those evil forces have it in their power to end the bombing of their cities at any moment by giving up their evil aims and oppressions and laying down their arms.

But as matters stand the bombing of cities which are military objectives, fearful as this is, is only a necessary and inescapable part of our whole effort to end the war, to stop the bloodshed, cruelty and suffering, to liberate the enslaved and tortured peoples, and to open the way for a Just and Righteous Peace and for such cooperation and fellowship of the peace-loving nations as shall safeguard the world against another such outbreak of barbarism.

If the war is to be shortened and the world freed from this assault of brutality and terror, what substitute can the signers of this protest suggest for the bombing of cities which are military objectives, terrible and grievous as we all feel this to be?

William T. Manning,
Bishop of New York.

* * *

## Personal Notes Of Interest

**The Rev. Allen J. Miller, D. D.**, rector of Trinity Church, Utica, N. Y., has accepted a call to the Church of the Messiah, Hamilton, Baltimore, Md. He succeeds **the Rev. Lewis O. Heck**, who is now a Lieutenant Colonel in the Army.

Dr. Miller was born in Jersey City and attended schools in New Jersey and Tennessee. In 1930 he received the B. D. degree, cum laude, from Yale and upon graduation was elected by the University as a Yale Fellow, which enabled him to study and lecture abroad at Oxford University and the University of Edinburgh. He received the degree of Doctor of Philosophy from the latter institution. He also attended the General Theological Seminary, New York. He was rector of St. Anne's, Bridgehampton, Long Island, and after three years left and became assistant at St. Thomas' Church, Washington. From there, he went to Utica.

Dr. Miller will assume the rectorship of the Church of the Messiah on April 16.

**The Rev. William R. F. Thomas**, formerly pastor of St. John's Church, Decatur, Ill., is to be rector of St. Paul's Church, Albany, Ga., effective April 1, 1944.

**The Rev. Charles M. Wyatt-Brown, Jr.**, formerly assistant rector of the Church of the Good Shepherd, Jacksonville, Fla., is rector of Grace Church, Waycross, Ga., effective March 1, 1944.

**The Rev. Thaddeus P. Martin**, formerly rector of St. Timothy's Church, Wilson, N. C., is rector of St. Athanasius' Church (Colored), Brunswick, Ga., effective March 15, 1944.

**Marriage**

**The Rev. Frank Doremus** and Miss Jean Elizabeth Fishburne were married in St. John's Church, in Savannah, Ga., Tuesday afternoon, January 25, 1944, by Bishop Barnwell. The Rev. Mr. Doremus is vicar of St. Paul's Church, Jesup, and St. Andrew's Church, Darien, Ga. Mrs. Doremus is the daughter of Mrs. Fishburne and the late Dr. C. C. Fishburne, of Darien. They will reside in Jesup, Ga.

### ORDINATIONS

**Priests**

**The Rev. Richard Stanley Knight** and **the Rev. Anders Godfrey Lund** were advanced to the priesthood by the Rt. Rev. Henry Knox Sherrill on March 15, in the Cathedral Church of St. Paul, Boston. The Very Rev. Edwin J. van Etten presented Mr. Knight, who has been attached to the Cathedral Church of St. Paul, Boston, and will continue on its staff. The Rev. Harold Bend Sedgwick, rector of All Saints' Church, Brookline, presented Mr. Lund, who will continue as curate in that parish. The Rev. Dr. Sherman E. Johnson of the Episcopal Theological School, Cambridge, of which both candidates are graduates, preached the sermon; Mr. Sedgwick read the Epistle; Mr. Lund, the Gospel, and the Litany was read by the Rev. Dr. Norman D. Goehring.

**The Rev. Walter H. Young**, of the staff of Trinity Church, Boston, was ordained to the priesthood on March 17 by the Rt. Rev. Henry Knox Sherrill. The Rev. George L. Cadigan presented the candidate and the Rev. Dr. Theodore P. Ferris preached. The Epistle was read by the Rev. Murray Dewart, curate of St. John's Church, Waterbury, Connecticut; the Gospel by the Rev. Gardner Shattuck, of the staff of Trinity Church; and the Litany by James Doubleday, a student at the Episcopal Theological School, Cambridge.

**Deacons**

**Albert E. Jenkins** was ordained to the diaconate by the Rt. Rev. Henry Knox Sherrill on March 11 in St. John's Church, Winthrop, whose rector, the Rev. Ralph M. Harper, presented the candidate. The Rev. Dr. Charles L. Taylor, Jr., dean-elect of the Episcopal Theological School, Cambridge, preached the sermon. The Gospel was read by Mr. Jenkins; the Epistle by the Rev. Richard P. McClintock, and the Litany by the Rev. Rollin J. Fairbanks. The Rev. Albert E. Jenkins graduates from

(Continued on page 13)

# HAVEN . . .

By J. W. KENNEDY

ONE OF OUR MAJOR difficulties is the wall we erect that shuts off our view of what we ought to see, which circumscribes our thinking and limits it, and muffles the sounds of many things we ought to hear. Spiritual walls or barriers, such as pride, intolerance, superiority or inferiority, fear, and the like, are often the causes of our acting like bigots and fools. The world is wide and the horizon has unlimited bounds, and when we fail to catch visions and think great thoughts and hear not the voice of God, we are limiting the world to a little thing just about big enough for me and my opinions. Take those who listen to public speakers and others. They listen but they hear only what they want to hear and make the speaker's words conform to some preconceived pattern or seize upon some section or phrase or theme which has become anathema to them. Take the subject of racial minorities. Some people cannot listen intelligently to an unbiased discussion of it but must inject their own warped and narrow beliefs into it without reference to truth or justice or plain common courtesy. Even when we disagree we must give the other person the right to speak as he sees the right and not to shut off his way as wholly wrong and build ours up as wholly right. Some people grow restless and annoyed, and at times are roused to the fever heat of maliciousness and hate, because another dares to differ in point of view or article of belief. Back to those who cannot listen unemotionally to racial discussions. It is rather pitiful to know that they have built a wall so high and thick that for them there is only one race (or one religion or one party or one nation). There will be no solution to our world problems during or after the war unless these walls come down.

THE ANCIENT STORY of Joshua and the children of Israel conquering Jericho on their way to the promised land is a good story to illustrate what we have been talking about. Joshua could not force the wall down. There was no obvious means at hand to break down the wall and yet it must be broken down for it blocked the way to the promised land. Joshua did the only thing possible. He lifted up his eyes and looked for a way from God. He was not disappointed, for a definite plan unfolded for conquering the walled city of Jericho. It was unorthodox, but Joshua obeyed. You remember the story of 6 days 'round the city once, then seven times 'round on the 7th day and the climactic blasts from the rams horn trumpets and the great shouts of the people. And the wall of Jericho came tumbling down, flat, every stone of it and the word came to the people, "Pass on." Their very first act was to give God thanks and praise for helping them to break down the wall.

Our walls will stand until we lay siege to them under the wise guidance of God and obediently encompass them 'til they fall and our way is unblocked to the promised land and dawn.

# This Week . . .


THE RED CROSS AND THE PIPE LINE OF LIFE . . . . . 4

By the Rev. William C. Kernan, Director Christian Institute of American Democracy

SO THEY MAY WALK IN THE LIGHT . . . . . 5-6

By the Rev. James W. Kennedy, rector of All Saints' Church, Richmond, Virginia

THE TIMES AND THE PROPHETS—Part II . . . . 8-9

By Prof. Edward D. Myers and Prof. W. C. Helmbold of the faculty of Trinity College, Hartford, Conn.


**FEATURES**


Haven . . . . . 3
J. W. Kennedy.

Editorials . . . . . 7

Children's Page . . . . . 9
Mrs. Conrad H. Goodwin

News . . . . . 10


**MARCH**

1. (Wednesday.)
1, 3, 4, Ember Days.
5. Second Sunday in Lent.
12. Third Sunday in Lent.
19. Fourth Sunday in Lent.
25. Annunciation B. V. M. (Saturday).
26. Fifth (Passion) Sunday in Lent.
31. (Friday.)

* * *

**COLLECT FOR THE FIFTH SUNDAY IN LENT, COMMONLY CALLED PASSION SUNDAY**

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

# *The Red Cross and the Pipe Line of Life*

By WILLIAM C. KERNAN

OF ALL THE ORGANIZATIONS in the world today which have done an outstanding job in every phase of the alleviation of human suffering, doubtless the Red Cross deserves the most praise. Among their other activities, within the past two years, we have become better acquainted, through their appeal for assistance, with the importance and necessity of making blood plasma available to war casualties.

In every community of the country, this Red Cross appeal for blood has had enthusiastic response. From every community of the country, men and women are contributing to the huge pipe line of life that begins in every town in America and stretches out to every one of our battle stations throughout the world. And from this pipe line comes a powerful flood—it is the blood of our nation—the anonymous blood of America saving the lives of her sons.

Many of us have never stopped to think that the fundamental unity of our country is so aptly illustrated in the simple act of giving blood for those in a critical or dangerous condition. We do not realize perhaps—but it is about time that we did that the names, big or little, on this pipe line illustrate best of all, why our country and our way of living must triumph over the aggressor.

DOES IT MAKE any difference whether the name be O'Brien, Jones, Goldberg, Svoboda? Does it matter whether this blood comes from Protestant, Catholic or Jew? Does it matter whether the donors are Democrats or Republicans—rich or poor—clergymen or laymen? Irrespective of political beliefs, irrespective of their country of origin, or the church which they attend—all who give blood—give it willingly to the cause of Humanity for which our Saviour suffered and for which we are fighting again today.

If we realize this—if we appreciate the fact that saving the lives of our men at battle stations throughout the world is blood which comes from all of us—we begin to realize and appreciate the fundamental meaning embodied in our Constitution which tersely set forth the principles of our Government—the Equality of mankind.

So at this time of the year, let us contribute generously to the Red Cross—appreciating not only its importance in the world in which we are now living—but more especially the fact that through its blood donor service—it is not only saving lives, but knitting together more closely that democratic brotherhood which we call America!

---

## BOOK NOTES

**By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.**

**CONTEMPORARY THINKING ABOUT JESUS: AN ANTHOLOGY. Compiled by Thomas S. Kepler. Abingdon-Cokesbury. $3.50.**

"I accept Jesus Christ as Lord and Saviour" is the heart of the Christian faith, but often the most devoted Christians are unfamiliar with the best thinking about Jesus. This compilation of the best Christian scholarship (and one Jew) is sure to be of the greatest help to those who wish to know more about Jesus. For clergy, lay people, and college students, this is a miniature library of contemporary scholarship. Here are the best statements by Harnack, Major, Goodspeed, Grant Streeter, Niebuhr, McCown, Scott, Otto, and many others. It is also an introduction to the study of the Gospels, for the first section is entitled "The Nature of the Synoptic Gospels," and the second "The Portrait of Jesus in the Fourth Gospel." Then comes "Jesus' Relationship to History," "Eschatology and Ethics," and finally "Modern Evaluations of Jesus."

There are not many serious omissions, except that there are no excerpts from Pittenger's **Christ and Christian Faith**, Horton's **Our Eternal Contemporary**, Bowman's **The Intention of Jesus**, or Knox's **The Man Christ Jesus**. There is not enough theological reconstruction in the "Modern Evaluations" and perhaps the section on the Fourth Gospel is longer than necessary. But this is THE book for those who want a quick, reliable, and helpful guide to the best thought about Jesus which this generation can offer.

R. C. M.

---

**A PORTRAIT OF JESUS: A TWENTIETH CENTURY INTERPRETATION OF CHRIST, by Sherwood Eddy. New York, Harper. 1943. xvi + 231 pp. $2.00.**

One who has sat under the magic of Sherwood Eddy's oratory can almost imagine that he hears him again, in reading the chapters of this book. Indeed, the book's marked homiletical quality underlies both its strength and its weakness.

Nine of the twelve chapters are homilies on various phases of Jesus' ministry and passion. They are replete with telling illustration, and with a deep piety. Again and again one finds arresting thoughts like these: "Jesus reveals God's love for the unlovable and His will to love the loveless into loveliness" (p. 79). "The only impregnable doctrine is history" (p. 132). "Our modern doubt is not whether God is better than Jesus, but whether He is as good as Jesus" (p. 62). Chapters 10 and 11, on Paul and the Fourth Gospel, state clearly the best critical positions. As to John, Mr. Eddy is unusually successful in combining critical skepticism with a deep understanding of the gospel's allegorical meaning and spiritual import. Chapter 12 summarizes the first eleven, and makes a closing appeal for faith in Christ. Three appendices, on the gospels as historical sources, the backgrounds of Jesus' life, and New Testament chronology, are competent. There is an excellent bibliography.

But the book is weak from the scholarly standpoint. An acknowledged layman in the New Testament field, Mr. Eddy has read most of the best books. He does not seem, however, to have digested his material. In chapter 11 he avows an extreme critical estimate of the Fourth Gospel, yet elsewhere he quotes it on an equal footing with the others (e. g., pp. 22, 51). He twice suggests that the Sermon on the Mount was delivered in its present form (pp. 52, 60). Modernization abounds, as in the discussion of the Kingdom (see pp. 19, 25, 82) or in including "the rich, fundamentalists, racial bigots, nationalists, patriots" among the opponents of Jesus (p. 48). The lack of historical precision is evident in the astonishing statement that "As to which miracles really happened and how they occurred, the individual must give the answer" (p. 40). The reviewer has noted many lapses, of which the most glaring appears on page 161. In a footnote John the Apostle is martyred in 44 A. D., presumably in Palestine, whereas in the text above he lives to a good old age in Ephesus.

There are banalities, as when it is said of the Crucifixion that "All four Evangelists seem to feel that there is deep, pregnant meaning in this unfathomable, superhuman tragedy," and "There was something broadly human in this universal event" (pp. 99, 112). Yet the book is devotionally inspiring and homiletically suggestive. The chapter on the Resurrection is worth the price of the entire volume.

( Continued on page 9)

# *So They May Walk in the Light*

By JAMES W. KENNEDY

"There was a light; there was a voice. The voice was the voice of Jesus and it said, 'arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister . . . to open their eyes, that they may turn from darkness to light. Paul hastened to reply, 'I was not disobedient to the heaven vision.'"

AFTER THE LAST WAR, among the thousands of veterans to return, there were two young men I later knew who had been through the thick of it. They were bewildered and stunned, trying to readjust to a different world and a different life. They would often go off alone in a boat up the bayou for hours, pausing in some lonely cove, trying to figure things out. The war did not make sense nor did the results of the war, and God seemed to be far away from them. It was twenty years after when I knew one of them intimately and he told me the story of his search for light and peace. He had come to me with the raging burden of hate that had never ceased. There was no one who ministered unto him at the time when his soul was sore and raw. We did help to heal the wound of hate, but twenty years after.

Among the veterans of all wars there are those who have never recovered from the shock of it, nor have they ceased their questioning, for their questions are still unanswered. The aftermath of the last war, with its terrible maladjustments and substitutes for happiness, its bitter disillusionments in those who fought for an ideal that exploded in their faces, should make us determined that this thing shall not happen again, that the roaring, reckless, greedy, "all for me" 20's shall not be repeated as the giddy, senseless, futile "what's the use" 50's the "testament of youth."

I AM SPEAKING of the men and women who have walked through the places of Gethsemane from one end of the earth to the other, and have returned (or will return) home after witnessing the crucifixion of a world, to stand in suspended loneliness between earth's death and earth man's resurrection.

And in Christ alone is the Resurrection and the new life. But the kind of religion most of us have (the lack of vision of Christ and the disobedience to the little we have seen of him and heard from him) will not appeal to them nor feed the deep hunger of their souls. The sights they have seen of cruelty, suffering, waste, and senseless destruction will be hard to blank out. The thoughts they have mulled over long and hard concerning a God who allows wars to exist, their fellowmen who are grasping and greedy during their absence, the futility of post-war planning, the reasons for breaking up their homes and business and education will be difficult to forget and even more difficult to straighten out. The deeds they have been forced to do will stifle and block until we chisel them loose from the past.

No, the nice, quiet, sweet little Church they left behind with its goody, goody gospel will no longer be big enough to hold these men who have smelled the scent of death, unless the vision of Christ, and our response and obedience are there. Christ is the only way of complete redemption from the very real hell on earth they have known. And no man can redeem his own soul. But Christ can. We can catch a vision of Christ and hear his voice. We must not refuse to respond to the voice and the vision when it comes. **We** are all of us who care; **they** are all those who come back, who do not care or who care desperately for something real and vital; **the Church** (Christ) is the spiritual link between.

Now then is the time to begin preparing in the very spiritual blood stream of us, the manual for the reconstruction of men's souls. Memories must be purged of their horror; viewpoints and attitudes must be dewarped; bewilderment must be banished; God must be fitted into the picture adequately; and the dangerous conditions which lead to false gods, false evaluation of standards and values, and loose ends of existence must be cured or prevented; before we can hope to guide men's feet into the way of peace, the light way of Christ.

THEY NEED THE CHURCH, the Christian religion; and the Church needs them, if there is to be a new kind of world more full of love than hate.

Men never quite lose the atmosphere of their prewar religious life, although the experience of war often buries it out of sight. We have many evidences of this fact from chaplains and others who have talked with the boys about it. And they will talk about it privately, even if they do scoff at it in groups. This means we have a point of contact for a great many of these boys. Of course, we must be realistic and admit that every slit trench does not contain a saint on his knees with Bible in hand—although the praying and the Bible reading are on the increase.

Of course, there has been a real spiritual growth in the lives of many service men. I have seen it again and again, especially the awakening of boys from the home churches to an appreciation of their dormant faith and to a new sense of the reality of God and prayer. To these we can make appeal. But for the large masses of men who have never had any satisfactory or even normal contacts with the Christian Religion, we need something a lot more stirring and convincing than the usual. These men are not going to care much about words, least of all about the usual abstract words of religion void of tangible, evidential proof of their meaning in our lives. They must see in us the kind of acting, thinking, and feeling that is proof of a life that is more than bitterness, cynicism, selfishness and hopelessness—that is worth living.

We must have a better answer and philosophy than they have, if we would redeem and reconstruct these lost souls. And this is the job of the Christian religion in the coming years. Just as Paul was won from a life of violence and rebellion and disobedience by Christ; and just as his past was cleansed of its hate and blindness, and life became new and different and creative; so may we in similar fashion approach the lost and lead them to the lighted street called straight.

Already the boys are saying:

"There will be no lasting peace. The Bible says there will always be wars and rumors of wars. The Bible is right. There is too much selfishness." Without the vision of Christ they are right. We must do our best to give them the vision—reason is not sufficient nor pious phrases. God created man in His own

image, every man, and therefore every last man can become God's Son—can do His will.

"Will evil ever be overthrown?"

We do not know how long sin will continue to corrupt and destroy men's lives but the resurrection and exaltation of Jesus Christ gives assurance that the long struggle between sin and grace shall have an end, all His enemies put under His feet, God's holy, wise and good purpose will be accomplished.

"What good will all this suffering and sacrifice do? Will the world ever be different with men as they are? How can those who have been maimed in body and mind be made to see it was not cruel wastefulness? How can we reconcile God's love and light with the sights and sounds of hospital ships, and the absence of those who won't come back?" God has not gone fishing and we can prove it! This great universe was made for peace and love and life and light. It works under these conditions of obedience to its laws. It goes "haywire" under an other set of rules. The laws of the universe and of human behaviour are good, and are known to a great extent. When man disobeys, retribution and punishment come; history has written this lesson anew for every age and man simply refuses to learn. The innocent always suffer from our wrong choices, and all of us are in on the guilt. Even my friend's wound or death is partially on my hands, "For I have been disobedient to the heavenly vision." I have turned my face away from Christ's way. I have made loud noises to drown out His voice. My every demonstration of self-will, self-sufficiency or self-determination is the root cause of world suffering. War cannot be reconciled to God's way. He has nothing to do with war which men themselves bring on themselves. God does redeem as much of war's loss as He can and seeks to use men's sense of insecurity and loss to make them turn to Him as the only hitching post in the universe. God is good. Man can be like God. Man can also be the devil incarnate. The choice is with man.

NOT ONLY DO WE NEED to be concerned as a Christian Church for the boys who come back with bewildering questions and brooding melancholy, but we need to make the Christian religion real in the homes our boys and girls return to; the kind of homes they dream about and willingly sacrifice for. They will return strangely grown, with a world-wide perspective and in some cases a real sense of world responsibility. We must keep pace and forge ahead spiritually to share their dreams and make up for their lacks and help them to keep the whole picture of life balanced and in focus. They will have forgotten the old ways of friction and misunderstanding in the home. (What have we done about them?) They will remember the good and happy times. Even now, we must begin preparing the script for the drama of homecoming and learn our parts well.

For every disillusionment, a new slant and outlook, through the eyes and mind of Christ, must be given.

Some steps we can begin to take now before they come back and swamp us—catch us off guard, unprepared and inadequate.

Write letters but guard the content. Let them reflect your faith and your belief that those who follow His way to the end will overcome the world. Make them always aware of our love and prayers (but never be pious about it). Letters can lay the groundwork for the readjustment to come. Try to pass along the answers gained to questions asked and discoveries made along spiritual lines—from Bible reading, prayer and obedience. In subtle ways let God's way with you be revealed. If they can know all is well with us, they can take it to the end. Their weakness will become strength if we can show that we are standing strong and fearless and are not disillusioned or despairing, but are maintaining a place of return intact. Do this also in conversations, with service men whenever opportunity comes.

The home again. Check the fabric to see that it is in good repair. Will it stand the strain of the maladjusted one's presence? Are we still easily irritated or upset? Do we still trudge along in the same old ruts and bad habits? Now is the time to change, to cleanse. Wives and parents, ask: is my home worth the sacrifice? Is it ready for their return? As Christ becomes more nearly the core and center, so the answers become more nearly affirmative.

We must no longer put off facing or remain adamant concerning those kinks in our own lives that will block our usefulness in helping to restore our loved ones to normal lives. No matter what the trouble may be, whether resentment, stubbornness, uncontrol, lack of faith, fear or anxiety, our true salvation and release come along the lines of daily (many times daily if needed) communion with God in prayer, seeking His will in the treatment of our condition and laboring with Him to overcome and correct our anemic or sickly condition of spirit. What we are will help in large measure to change that one who comes back to us; and straighten out his attitudes and motives and give point again to life.

Since the prospect is frightening, and the task is difficult, and our own capacities limited, we may be tempted to shirk our responsibilities, to abdicate in favor of confusion, silence, and the evil one. Alone we might well be unable to face it, but with God's Christ at our side we cannot only face anything and everything, but be enabled by the "might of His spirit" to lift them up to see the vision of a new life devoid of the old way of man's inhumanity to man, and filled with the real prospect of peace on earth. It won't be easy, but if all our hearts beat to the rhythm of Christ's nearness, and our single voiced melody joins the chorus of a world-wide song, men may hesitate in the flight toward unreality and join in to sing a remembered part of our song, the hymn of praise for God's creation which He wrote in the very fibre of our beings from before we were, to last into eternity.

In those words of our text, taken from the story of Paul's conversion, is a personal challenge and the pattern of reorientation for the lost of the earth; for the disillusioned and embittered; for the physically torn and emaciated and the mentally shattered; for the souls that have forgotten God.

"Prodigals" all, we, like Paul, must beseech God to hear us and help us.

The long road back, which will demand of us all we have of stalwart faith and valiant heart, must be started with the vision of the possible through Christ, recognizing that the causes of these disastrous wars and convulsions in which we find ourselves are spiritual—little sins of mine and yours, disobedience to God's laws, blown into a giant of evil to haunt us in our guilt and to force us (by an inner compulsion) back to the law of love, which leads to justice and the recognition of human rights.

(Continued on page 9)

# EDITORIALS

## *War and Theology*

G. A. Studdert Kennedy, the famous English chaplain of the war, was fond of saying, that he went to France with a fine pocket size theology. It was a neat trim theology. It fitted nicely into the blouse pocket of his uniform. All the answers were contained in this convenient theology. The first shell that exploded near him, blasted his pocket size theology into a million pieces. The sequel is that Kennedy picked up the pieces of his blasted theology and through the reality of his war experience came out with a living, vital theology that made him a true prophet of God in the after the war years of his ministry.

We have proof that many chaplains now serving in our armed forces are going through a similar experience.

Just the other day, we heard a chaplain speak, who had served for the twenty-nine months in the South and Southwest Pacific. A good bit of this service had been with submarine crews. He told the story of a submarine setting off on a mission. The Roman Catholic members of the crew had gone to mass conducted by their chaplain. This chaplain held service for the Protestant members of the crew. There was one Jewish sailor. He came up to the Protestant chaplain just before they left the dock, and said, "Padre, you gave something to your members of the crew, haven't you something you can give me?" Without hesitating the chaplain put his hand in his pocket and gave to the Jewish boy a war cross. When the submarine returned after his cruise, the chaplain was on the dock. As the Jewish boy come off, he waved to the chaplain and shouted, "See, Padre, the Cross is still with me." Theology is shattered.

Listen to another chaplain, who writes in reply to the query what have war experiences done to your theology?

"The first effect has been to throw all theology into the background, as the most important thing here is the question of Christianity itself rather than any variety or special interpretation of it. In the cross-section of America that comprises the fighting forces one meets with complete ignorance of the Bible, lack of familiarity with doctrine, and lack of the habit of worship, that you have to deal with the barest fundamentals. The place to begin is with the teachings of the Bible and not theology. It is appalling how the families of the nation have neglected to educate their children in the most elementary aspects of the faith we profess to believe. The tragedy is stark here, for, in the face of peril, these boys avidly yearn for that faith, and yet have not the background to grasp it. The chaplain feels that alone in the midst of such ignorance, he can only provide a stop-gap ministry. One man cannot make up for the negligence of a generation!

"My second observation is that denominations and 'churchmanship' are of very slight significance. The battle is Christianity vs. paganism or Stoicism or superstition. The fulcrum of this missionary struggle is the Bible, and the doctrine of Christ as the Incarnate Son of God. All talk of different churches, and the things that divide them, is merely confusing, and frequently the excuse cited by the pagan for his remaining pagan. On the ship here, and everywhere, men of all churches worship together, earnestly and honestly, and many may not even know to what church their chaplain belongs and care less. In this place the fight for Christ is terribly real, and on such a contest the secterian prides and prejudices of the Episcopal Church and all others are ridiculously absurd." (Chaplain Francis B Sayre, U. S. N., as quoted in the Christ Church, Cambridge, Mass., bulletin.)

Both of these chaplains have had their theological approach changed by the realities of the battlefield. We believe that they would say the change was for the better. Their conviction of Christ as the Incarnate Son of God, has been burned deeper into their lives. We know they have passed that conviction on to the men to whom they are ministering.

War changes our theological approach. It changed it twenty-five years ago; and it will change it and is changing it now. This we believe to be all for the good. Men must have a faith. The faith men have is expressed by a theology. The theology that is being born in the turmoil of the present, we believe, is going to be one that will give us a firmer grip on life's stern realities; a surer hope in the sustaining power of God's love; and a greater confidence in our ability to solve our problems of human relationships through the redeeming power of God's love.

## *Congratulations to Both*

We feel that the Diocese of Iowa and the Very Reverend Dean of Christ Church Cathedral, Louisville, Kentucky, are to be congratulated. The Diocese on having elected a man, who has proved the worth of the talents with which God endowed him; and the man because he has been called to a place of honor and responsibility.

"Cy," as his intimate friends call him, is a lovable person. In a quiet and unassuming way he is a real leader of men. We feel that he will draw the clergy of his diocese about him and be to them a real "father in God." The diocese of Iowa should progress steadily under his leadership. Congratulations to both diocese and dean.

# *The Times and the Prophets*

By EDWARD D. MYERS AND W. C. HELMBOLD

PART II.

God is a spirit and they that worship Him must worship Him in spirit and in truth.

THE DISCOVERY OF GOD was the response of these great creative geniuses to the challenge offered to them by the Babylonic Time of Troubles: the double challenge of class divisions and of national divisions. The whole of the rank-and-file of that Civilization, including the political leaders of the two Hebrew nations, was responding to the challenge of nationalism by adopting the violent way of war and political and military alliances, just as we at the present time are making the same response. All four of the prophets repudiated this way of violence as of no avail because it was sinful, sinful not only in that it showed a lack of trust in the God of all mankind, but also in that it was itself not compatible with that spiritual regeneration which alone could save the people. And all four of the prophets responded to the challenge of class divisions by uncompromisingly denouncing the social injustices they saw about them as destructive of that mercy and love and piety which together constitute the attitude of the spiritually regenerated soul.

Now when the prophets are viewed as contemporaries the radical nature of their teachings becomes apparent. To presume to transpose some of their prophecies into the language of our times would give us the declaration that no military alliances between England and Russia and America—no all-out war effort—will avail to save us unless we undergo a spiritual regeneration; that the issue confronting Western Civilization is not one of a choice between fascism and democracy, but between Violence and Gentleness; that violence begets violence and is self-destructive; that the double challenge of social and national divisions can be successfully answered only by the development of the spirit of love between men of all nations and by the realization that they are all equally children of God. And it is to be remembered that the great prophets were proved right in their predications by subsequent events.

We must and will win the war: that is clear. But military victory, according to Amos and Hosea, will be no benefit and may even be a great evil unless it is accompanied by a renewal of genuine spirituality and a belief in the brotherhood of all men based on the fatherhood of God. Thus far Amos and Hosea.

Oh that I knew where I might find Him that I might even come into His Presence!

THERE CAN BE little doubt that Germany will ultimately be defeated by those very weapons which the malady of Militarism has placed in her ailing hands. But how are we to escape a defeat of the same or of a greater magnitude: a spiritual overthrow on the day when the sun is darkened and the mourners go about the streets, those of us who are left to mourn?

We do well to detest the forces which engineer organised inhumanity: transplanting whole nations, annihilating others, everywhere polluting and denying what our measure of civilization had supposed to be the inalienable rights of man. For there is this difference between the Assyrian malady and the modern, between the Prophets' day of reckoning and our own: their enemies did what they did with a simple and unreasoning, a naive cruelty, arising from untutored instinct, while our opponents are inspired to accomplishment by the perverted rationale of a monstrous and artfully corrupted intelligence; it was not to defile, but only to destroy, that the Assyrian came down on the fold. It is further to be observed and deplored that Germany has already won a triumph of greater magnitude than our subsequent victory by mere force of arms can possibly be: she has forced the democratic nations to adopt her own method, the method of Violence, and to use her own weapons which are the military

We have heard a great deal about the evils of Totalitarianism, and much that we have heard is desperately, frightfully true. And it is true in one actual sense in which our opponents approximate to a whole and undivided creature, while we still represent a half, a stunted, Man. That sense is the one of religion. Out of a tissue of pagan myths and ethnological fabrications, the totalitarian propagandist has woven an Ersatz-religion, a diabolical and soul-destroying substitute for the supernatural. This now seems to have been sufficiently indoctrinated in the youth of the country to serve as an instrument for total war. But how could such an inhuman superstition come to have been successfully imposed upon an entire nation? And, if it has, is not all of that nation to be held as criminally responsible?

AS FOR THE criminal responsibility, let us look first at ourselves. "The bulk of mankind," said Swift, "is as well qualified for flying as for thinking"; and now that we have reached the enlightened era of total war—on land, on sea, in the air—we may conclude that flying is an accomplishment for which the human animal is admirably qualified. But not as yet for thinking.

And so fortunately we have neither the responsibility nor the right to determine the degree of our opponents' culpability. What we must do is to discover where our own gross folly lies. From the preceding century we have inherited a preposterous belief in material prosperity and the Progress of Mankind, onward and upward with the physical sciences. Year after year for more than a century, our material assets have continued to increase—only to be scrapped in a universal holocaust. Our opponents, we say, are either dupes or devils to be taken in by a crude and tawdry myth as a substitute for religion; but if they really do believe (and it is to be feared that a good many of them do), they are at least, within their self-imposed limitations, whole and undivided creatures, even though we judge them to be fools. And we—what substitute have we devised for religion? What substitute can there be for Half Men? For where a man's treasure is, there is his heart also—or half his

heart, smothered in material possessions, drowsing the dream of the senses. "If with all your hearts ye truly seek Me, ye shall ever surely find Me." Thus saith our God.

As long as our nature is divided, it will remain incomplete and stunted. The will to violence is the will to destruction; and in the end it becomes a maniac will to self-destruction. "All they that take the sword shall perish by the sword" is an inexorable law of life; and any belief in a conclusive military victory is an illusion. It is demonstrated not only in the religious teachings of the prophets but also by the fact that, throughout the whole of human history, no attempt to win salvation with the sword has ever been ultimately successful.* We cannot be saved, either spiritually or even materially, until our hearts are purified by the love of God and the love of all His creatures. We cannot continue to give lip-service to the supernatural Reality while our actual bent is for violence and revenge and material prosperity.

This may not be interpreted as a plea for pacifism, for whatever high merits such a philosophic or Christian position may be shown to possess, it is quite unseasonable to begin its application now and not to have done so much sooner. Our opponents' propaganda has already appropriated and defiled such noble gentleness, together with whatever else is best in human idealism. Therefore to our armory we must add the weapons of the spirit, laid up secure where moth and rust do not corrupt, and where the thieves of conscience cannot break in and steal. If we fight with the arms of violence only, we are surely undone.

If with all your hearts ye truly seek Me, ye shall ever surely find Me.

WE MUST RENEW the religion of the spirit, religion of that sort taught by the greatest of all moral authorities when He said:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind This is the first and greatest commandment. And the second is like unto it: thou shalt love thy neighbour as thyself.

We must and will win the war: that is clear. But to win will be meaningless, valueless, unless we are then able to win the peace. And in order to do so we must be whole and undivided men, with out wills made perfect to the will of God. There can be no means of winning the peace merely by economic reconstruction or by political reorganization or by military disarmament or by leagues of nations or by anything else—save only through a change of spiritual clime or dimension. And that change of spirit involves nothing less than the renewal of our faith in the Fatherhood of God, a passionate and effective belief in the brotherhood of all men as the sons of God, and the focussing of all our interests and all our attention upon the spiritual values, as it has been commanded us:

> Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.

---

*For confirmation see Toynbee, op. cit., vol. 1i, pp. 178 ff.

## PASSION SUNDAY

THREE CROSSES stood upon a skull-shaped hill.
The Holy One amid poor sinners two.
One cursed and raved with hardened evil will,
The other, mild, He heard for pardon sue.

Still stands The Cross in view of all mankind,
And still men jest, or rave, or pass it by;
But others, pardon by it only find.
Among these humble ones, dear Lord, am I.

I did not choose Thee, Lord, Thou didst choose me
No merit mine, Tis all Thine affluent grace.
Oh! may I share Thy sufferings selflessly,
And by Thy Cross attain to see Thy Face.

P. F. Hall.

* * *

## SO THEY MAY WALK IN THE LIGHT

(Continued from page 6)

WE, THE CHURCH, for them would prepare a manual for the reconstruction of men's souls.

When do we begin? Now.

Where shall we begin? "Begin Here."

Think in terms of the one you love best. Keep thinking—what will he expect of me? What will he need from me?

God wants us to work with Him in this world-wide, age-long task of man's redemption from the hurts and handicaps and horrible evil of war.

We must answer first for ourselves. Then ask Christ for the words and the way to claim the souls of others.

"There is a light; there is a voice. The voice is the voice of Jesus and it is saying, 'arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister . . . to open their eyes, that they may turn from darkness to light.' We must hasten to reply, 'I shall not be disobedient to the heavenly vision.'"

Strong we must stand in the face of the wild wind; strong and ready and able through Christ they must find us

---

## BOOK NOTES

(Continued from page 8)

**CHOOSE YE THIS DAY, by Elmer G. Homrighausen. Westminster Press, Philadelphia. $1.50.**

This is an interesting and stimulating examination of the whole subject of evangelism and conversion from a point of view that could be called "neo-orthodox." The author analyzes the present disinterest in religion, even among nominal church members, and discovers that its roots lie in the failure of modern Christians to make a definite, conscious decision for or against Christ. While there is beyond dispute much truth and many a sound insight in Mr. Homrighausen's thesis, the general position which he outlines is open to the usual objections against "revivalism" and the "sudden-conversion point of view." He does not bring to light any really new methods of personal evangelism, but the contemporary church will do well not to ignore altogether his plea for a heightened consciousness of the difference between Christ's way of life and the other way of life. The clergy in particular will find much in this book which they can and ought to use.

GEORGE W. MORREL.

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

### GOD'S GIFTS

For life and health and strength
I thank the Father kind;
I cannot count His mercies o'er,
So many gifts I find.

The wee bird has its nest,
Safe in the trees so tall,
For birdlings' nests, for children's homes,
I thank the Lord for all!

—Anonymous.

* * *

### LITTLE BROWN BIRD'S CORN-BREAD

Little Brown Bird watched her mother mixing the cornbread. She was such a pretty little Navajo girl in her long green skirt and her purple tunic—a dress just like her mother's.

"I wish I knew how to make the cornbread," she sighed.

White Cloud began to smile. "Well, why don't you learn?"

"Could I? Oh, I would love to!" Her black eyes were shining. "When could I?"

"Today," her mother laughed. "Now you watch just how it is done, and then tomorrow you will know how to do it yourself."

So Little Brown Bird watched carefully every single thing her mother did, to learn how.

The next morning White Cloud decided to go shopping. "I feel just as free as a bird," she laughed, "now that I have a grown-up daughter who knows how to clean the hogan and cook the dinner."

That made Little Brown Bird feel very happy. "Are you going to trade in your new blanket?" she asked.

"Yes," replied White Cloud. "I am going to the Trading Post and turn in that Navajo blanket I have just finished. I will bring home something nice," she promised as she jumped onto her pony and rode off.

Little Brown Bird decided to have a very special dinner for her mother that night. So, after she had cleaned the hogan she made a good fire in the firehole. This was right in the middle of the hogan and the smoke blew out a smoke hole in the roof. Then she took a piece of mutton and started a fine stew to cook.

Next the little Navajo girl mixed up the cornmeal and water, just as she had seen White Cloud do, until she had a good big lump of corn dough.

"Now I need the baking hole," she decided.

This was the oven and just a hole in the ground outside the hogan. She put some hot, red coals from the fire into the bottom of this pit and laid the corn dough, which she had wrapped in ever so many clean corn husks, on top of them. Then she filled the hole with clean soft dirt.

Now she had only to wait—and no peeping at it—until the heat from the red coals baked the bread.

"My stew smells so good," she sniffed happily. Then she ran to the little garden, which Black Eagle had made, to get some beans and onions to put in with the meat.

"How lucky we are to have a garden," she said, because there is so little water on the desert that not many Indians can have a garden. So she stopped and sang a little song of thanks to the Great Spirit for the sacred magic that had made the seeds grow.

"Oh, a new yellow squash flower," she cried, touching the flower with her brown fingers. What a fine squash you will be some day. And I remember when I planted your seed—a flat little one. And to think that the Great Spirit made it grow until now we have a big squash vine!"

The yellow flower nodded in the breeze as though it knew all this, and Little Brown Bird laughed out loud.

So the hours flew by so fast that before she knew it the day was done. She went to the door of the hogan and looked out. Surely enough she could see White Cloud on her swift little pony. And Black Eagle was with her.

"I will get the cornbread," said Little Brown Bird, running to the bake-hole.

She dug up the cornbread. My, it smelled good! Then she ran and stirred the pot of stew. It would be good, too, she was sure.

The minute they stepped inside the hogan, Black Eagle began to smile. "Smells like something good to eat," he said.

"Everything is ready," Little Brown Bird told him proudly. "I have stew and cornbread," She held up the golden yellow loaf.

"Just what I wanted," said her father.

White Cloud was looking happy, too. "I have a surprise for you," she told her little daughter.

"For me?" Little Brown Bird had not been expecting anything just for her.

"Something very good," put in Black Eagle.

"To eat?" the little girl asked.

White Cloud nodded. Then she held it up. A can of tomatoes!

Little Brown Bird's eyes were shining. "Oh, I just love canned tomatoes!" she cried. Among the Navajos that is a very fine treat, indeed.

"What a happy day I had!" the little Indian girl said.

—Junior Life.

* * *

### MRS. CARDINAL HAD HER WAY

When a cardinal decided to build its nest in a cedar tree at the side of our front porch, it conflicted with certain plans which we had made. It was time for the usual spring arrangement of our porch furniture, and also we wanted to clean and wax the floor.

I watched that cardinal with keen interest as it pulled tiny brown twigs from around the bottom of the cedar and placed them skillfully in forks of the tree. A very neat nest, partly lined with small scraps of paper, was soon constructed.

So the question to be decided was whether to proceed with our work on the porch, and endeavor to disturb the cardinal as little as possible, or wait until the creature had finished with its nest. Then I remembered a previous spring when a cardinal had built its nest at one end of the porch in a rose-bush. Apparently discovering that its location was not private enough, the nest was never used. Perhaps the same thing would happen in this case; thus, we decided to wait.

Dust accumulated on the porch floor, but it remained unswept. In due time three tiny bundles of baby cardinals nestled in their cradle of twigs and leaves. Indeed, the close-up glimpses of the family routine of those cardinals was compensation in abundance for our delay.

Frequently I placed sunflower seed near the edge of the porch floor only several feet from the nest. At such times it was quite interesting to watch the mother bird crack the seed and make numerous trips to and from the nest.

I observed that the male cardinal was quite helpful too. Once he flew to a branch of an elm, holding a green worm in his bill. As though pre-arranged, the female flew to the branch and took that little worm in her bill and returned to her nest.

There is a vacant nest now in that useful cedar, and we are a bit sorry that our enjoyment was so brief. But, according to nature, those little cardinals are now flying about with the guidance and protection of their parents. Yes, we are glad that we had some little part in making that fact possible.—A. L. Butts, in Our Dumb Animals.

# A WEEKLY REVIEW OF THE NEWS

## *Arrangements Completed*

**For the Archbishop of York's Visit to New York After Few Days in Washington**

New York, N. Y.—Arrangements have now been completed for the visit to this city of the Most Reverend and Right Honorable Cyril Forster Garbett, Archbishop of York, Primate of England, and Metropolitan.

Before coming to New York the Archbishop will spend a few days in Washington, where he will be the guest of Lord Halifax, the British Ambassador.

During his visit in New York the Archbishop will be the guest of Bishop Manning. He is to be here from Saturday evening, April 22, until Friday, April 28, when he goes to Chicago for two or three days and from thence to Canada, where he will make a brief visit before returning to England.

The Archbishop will preach at the Cathedral of St. John the Divine at eleven o'clock on Sunday morning, April 23. On Sunday night, April 23, at eight o'clock, there will be in the Cathedral a "United Service of Prayer for the Establishment of a Just and Righteous Peace" and the Archbishop will preach on "The True Foundations of a Just and Durable Peace". The Archbishop's recent visit to the Church in Russia will lend special interest to his sermon on the above mentioned subject.

At the United Service of Prayer on Sunday night, ministers of all Churches are invited to take their places in the procession and to bring their congregations with them.

During the week that he is to be in New York, the Archbishop's schedule includes the two services at the Cathedral, as stated above, a visit to the General Theological Seminary, a meeting at Columbia University, where he will receive an Honorary Degree, on Wednesday a dinner given in his honer by the Church Club of New York at the Waldorf Astoria, and many other meetings and engagements which will make his schedule each day a very crowded one.

It is, historically, an interesting fact that the Archbishop of York holds the title, "Primate of England", and the title of the Archbishop of Canterbury is "Primate of All England".

A copy of the letter of invitation to the Service in the Cathedral on Sunday night, which is being mailed to ministers of all Churches.

* * *

**CANON HODGSON NOW REGIUS PROFESSOR OF DIVINITY**

Washington, Conn.—The Rev. Dr. Leonard Hodgson, of Oxford, who lectured and preached at many places in this country last June and July, including the Cathedral of St. John the Divine, New York, and the International Round Table Conference at Princeton, has been appointed Regius Professor of Divinity in Oxford University. He has been Regius Professor of Moral and Pastoral Theology since 1938, and Canon of Christ Church. In his new position, which is the most distinguished honor in the field of theology, he succeeds Dr. Oliver Chase Quick who retired last Christmas on account of ill health.

Canon Hodgson is well known to Church leaders all over the world for his notable achievement in arranging for and carrying through the Second World Conference on Faith and Order at Edinburgh in 1937. He has been Theological Secretary of Faith and Order since 1932, and took over the responsibilities of General Secretary as well in 1933. In this dual capacity he had full charge of the theological preparations and of all the practical arrangements at Edinburgh, and proved himself equally competent in both. He is a member of the Provisional Committee of the World Council of Churches, and Secretary of the Faith and Order Department of the British Council of Churches. He is chairman of the committee on American Affairs of the Church of England's Council on Foreign Relations, having come to know this country well during his years as professor in the General Theological Seminary, New York.

He is the author of a number of books: "And Was Made Man", "The Lord's Prayer", "Essays in Christian Philosophy", "The Grace of God in Faith and Philosophy". In the London "blitz" of 1940 the stock of the two books last named was destroyed in the warehouse of the publisher, and portions of them have been re-published under the title "Towards a Christian Philosophy" (1942).

Two important volumes edited by him are "Convictions", the replies of the Churches to the report of the Lausanne Conference, and "The Second World Conference on Faith and Order" containing the complete record of the Edinburgh Conference, in which his condensation of the speeches made during the discussions is a masterpiece of reporting.

His Croall Lectures, delivered in Edinburgh last year, will shortly be published under the title "The Doctrine of the Trinity".

* * *

**FLORIDA APPOINTS ARCHDEACON OF NEGRO WORK**

Miami, Florida—Bishop John D. Wing has appointed the Rev. John E. Culmer, rector of St. Anges' Church, as Archdeacon of Negro Work in the Diocese of South Florida. The Archdeacon under the Bishop, will have the supervision of all the colored clergy and congregations of the diocese. He will continue as rector of St. Anges' parish, one of the largest Negro congregations in the country, with more than 1,500 communicants.

South Florida has 20 congregations of colored people, served by eight clergymen, with a total membership of 4,721, of whom 3,678 have been confirmed. Archdeacon Culmer is known widely as an outstanding leader of his race, and he was the only Negro deputy to the last General Convention.

## *Conference Reorganized*

**Now to Be Known as "Council of Southern Mountain Workers."**

Asheville, Tenn.—The General Conference of Southern Mountain Workers which has been meeting annually for a number of years, was completely reorganized at its session this year. Instead of an informally organized "Conference," it is now to be known as the "Council of Southern Mountain Workers," with new Constitution and By-laws, officers elected were: President, Mr. Arthur Bannerman, director of the Asheville Farm School; vice-president, the Rev. E. Dargan Butt; executive secretary, Dr. Alva W. Taylor, present incumbent. The Rev. Clifford L. Samuelson, associate secretary in the National Council's Division of Domestic Missions, is a member of the Executive Committee.

Following the custom of previous years, the Episcopal Church group participated in meetings of the entire Council, and in addition had a program of their own. The Rev. A. Rufus Morgan, Franklin, N. C., was general chairman of the conference which is held in cooperation with the Division of Domestic Missions.

**Bishop Mason Presiding**

Presiding at a panel of Church school administrators, the Rt. Rev. W. Roy Mason, suffragan bishop of Virginia, described the work of the twelve schools in his diocese. He stated that one of the main problems of Church schools is to keep them operating on the basis and purpose for which they were originally established. Started as mission agencies to needy children, the schools tended to follow the trend of becoming boarding schools for people who could pay sufficient tuition to keep the schools operating. He pointed out that many Church families with children in our Church schools cannot afford to pay the tuition. He called attention also to the fact that with the development of the public schools, maintenance of some Church schools can no longer be justified unless the purpose of the schools is re-defined.

**Rev. George P. Mayo Speaks**

In describing the various emphases which had been made during the long history of the Blue Ridge School, the Rev. George P. Mayo, its founder, held that the provision of Church training in addition to standard academic work does not justify maintenance of a Church school. "If we appeal to the Church or the public for the support of schools," Dr. Mayo said, "we must fulfill the needs of young people. There is great need for Church-operated schools to serve children from broken homes, or otherwise in need of constructive influences. This need is becoming so increasingly apparent that the Church schools should demonstrate that

(Continued on page 14)

# America Builds A Cathedral

**Article in Coronet Magazine Tells Story of St. John the Divine**

New York, N. Y.—The Cathedral of St. John the Divine is the subject of an illustrated feature story in the April number of Coronet magazine. "America Builds a Cathedral" is the title of the article by Mona Gardner, who tells of the meticulous care given to every step in the construction of this great building which "should still give majestic testimony five thousand years from now." A school for stone masons trained men in hand work. Glass artists were sought in every part of the world. "Designing the great Rose Window of the central facade was a unique drawing-board adventure that occupied twelve months. But an even greater task was searching out and finding enough colored-glass artists to make and assemble the 10,000 pieces of luminous stained glass that go into this tremendous 40-foot window." Artists have been working continuously for 50 years making stained glass pictures for the more than 50 great windows—some of them 44 feet high.

The Cathedral, the Coronet article says, was first conceived by Bishop John Henry Hobart in 1828. The charter was granted and fund-raising began in 1873. The cornerstone was laid in 1892. Seven years later the crypt was opened for worship. "Since then, four successive bishops have carried on the slow work of building other architectural additions, including seven chapels, rotating like a coronet around the altar. The entire nave was completed for use only in November, 1941."

Work on the building was dropped the day Pearl Harbor was bombed, and will not be resumed until after the war. "Meanwhile, a steady stream of pilgrims drop their pennies and dollars into the big teak coffers by the main door, not just to achieve an architectural masterpiece, but as a part of man's constant and overwhelming urge to help create something universal and eternal."

Some sixteen million dollars have gone into the Cathedral thus far. It is second only to St. Peter's in Rome in size. "Reduced to terms in which we ordinarily think, St. John's is two blocks long, and equal in height to an 18-story building." Like the medieval cathedrals, the structure is built almost entirely of stone. "The only steel in its whole mighty frame is in the ridge roof-steel, where old-world cathedral builders regularly used wooden beams that crumbled and powdered away into nothingness in a matter of decades."

* * *

## SOUTH FLORIDA

**Youth's Center Opens**

The Men's Club of Christ Church Bradenton, started plans for an entertainment center for boys and girls of high school age, and got the Kiwanis Club to sponsor this project. At a meeting held in the parish house of Christ Church a Youth's Council was formed, with Rev. Frank B. Brunton as one member, together with representatives from the civic clubs, PTA and High School, and this council is completing arrangements for opening the Youth's Center. The Men's Club is carrying forward its work for the library of the rural school at Gillette, which this club started last year with the gift of 750 books. Now they are collecting books to add 750 more volumes to this library, which is gladly used by the entire community.

The Church School of Bethesda-by-the-Sea, Palm Beach, has set $1000 as its goal for the Lenten mite box offering, and is holding a weekly food sale to aid in making this goal.

**Bishop Thomson Confirms Class**

The Rt. Rev. Arthur C. Thomson, D. D., (retired bishop), of Southern Virginia, now living in Miami, confirmed a class of 32 persons in the Church of Bethesda-by-the-Sea -on February 27. A long-time friend of the recto, Rev Tage Teisen, D. D., Bishop Thomson consented to make this visit to Palm Beach, relieving Bishop Wing of a long trip amid travel difficulties. Dr. Teisen had previously asked that an offering of $1000 for missions be given when Bishop Thomson made his visit and this was done. In the afternoon service on that day, the Massing of the Colors was held, with a congregation which overflowed all seating capacity. Hon. Joseph E. Davies gave an excellent address and the offering for the Church Army and Navy Commission was $272.00.

* * *

## "GOD'S ACRE" PLAN SUPPORTS WORK OF RURAL CHURCHES

Alto, Tenn.—Following the example of the Rev. E. Dargan Butt, of Christ Episcopal Church, Alto, many other rural clergy are organizing their congregations to the dedication and care of "God's Acres." A plot of land is set apart, and used to earn money for the Church's work. In addition the Lord's Acre raises food in a time of food shortage. Cotton, grain, vegetables, poultry, pigs, and maple sugar are but a few of the products made and sold. On one farm the mother made $20 from a field of sweet peppers, two children raised a calf, $22, the youngest child raised chickens, $6—a total of $48 toward a new church furnace. The Farmers' Federation of North Carolina endorses the plan highly, stating "Use of the Lord's Acre plan will stimulate in the members of the Church and Church school a greater spiritual interest, and a deepened sense of responsibility to work cooperatively for a Christian world."

* * *

## ANNOUNCEMENT

Lawrenceville, Va.—The St. Paul's Summer School of Religious Education will be held July 17-21.

The Theme: "Life in the Christian Community." The following courses are to be offered: Leadership Training Courses for: Woman's Auxiliary Workers, Youth Workers, Church School Teachers. Attendance of the clergy is especially desirable.

Any contributions toward the expense of the Conference may be sent to the Chairman on Arrangements, J. Alvin Russell, and B. W. Harris, as Secretary Division on Negro Work Cooperating Agency.

# Resolution of Gratitude Recorded

**Missionary Council of Church of England Feels Deep Appreciation of Fellowship and Aid**

New York, N. Y.—At the last meeting of the Missionary Council of the Church of England, presided over by the Archbishop of York, the council adopted resolutions concerning the aid to British Missions given by the Church in the United States during the past three years.

The resolutions:

"That the Council desires to place on record its gratitude to the Protestant Episcopal Church in the U. S. A., for its generous benefactions to the Missionary Societies of the Church of England, amounting over a period of three years to $578,000.

"It also welcomes the forthcoming visit of the Chairman (The Archbishop of York, the Most Rev. Cyril F. Garbett) to the U. S. A. as an opportunity for assuring the donors of this fund of the far-reaching benefits conferred by it and of the Council's deep appreciation of the intimate partnership which it betokened and enhanced."

In transmitting the resolutions to the National Council, the Rev. Canon J. McLeod Campbell, secretary of the Assembly's Missionary Council, said, "While no formal resolution can do justice to the feelings of gratitude and fellowship of those who pass it, I am none the less glad that there should be this explicit record upon our Minutes. I should be grateful if you would pass it on to your friends in America."

* * *

## BISHOP KENNEDY HAS REACHED HONOLULU

New York, N. Y.—The recently consecrated bishop of Honolulu, the Rt. Rev. Harry S. Kennedy, has at last reached his field, according to a message received by the National Council.

Bishop Kennedy's consecration took place in Colorado Springs on January 11, and not until now has he been able to secure transportation. He is hopeful that before long it will be possible to secure transportation for his family also. They are at present in Colorado Springs.

The Bishop advises that the Convocation of the Missionary District of Honolulu will be held April 22.

* * *

## SUCCESSFUL EMERGENCY EQUIPMENT DRIVE

Lawrenceville, Va.—St. Paul Polytechnic Institute has closed successfully its Emergency Equipment Drive. The amount sought was $4,000. The amount received is $6,501.57.

Generous gifts were made by faculty members, and students helped with the drive. The work was in charge of Mr. John T. Thornton, vice-president of the school, and a steering committee composed of faculty members and key citizens of Brunswick County. The money is needed, it is explained "for sufficient expansion to meet the needs of a recently accredited four-year college.

St. Paul Polytechnic Institute is one

of the chain of schools sponsored by the American Church Institute for Negroes.

* * *

### NATIONAL FAMILY WEEK

Washington, D. C.—Dates of National Family Week this year are announced as May 7-14. While secular agencies, as well as the Federal Government, are promoting this observance, Churches should not lessen their interest, or regard it as a merely secular movement. They should lead in the future as in the past. They should support every community agency in stressing the importance of family life, while continuing to urge that the highest form of family life is Christian. National Family Week is an occasion when State, Community and Church forces can unite to recall the people of America to the importance of the family in all of life.

* * *

### COST OF LIVING

A new measure of the rise in living costs has come from Chengtu in Western Free China: "A kitten is now worth the amount of money which in 1937 would have bought five cows."

* * *

### PERSONAL NOTES

(Continued from page 2)

the Episcopal Theological School with the Class of June, 1944, and is a graduate of Bowdoin College, Class of 1931.

#### APPOINTMENTS

Gordon Hutchins, Jr., Williamstown, Massachusetts.

Angus Dun, Jr., Cambridge 38, Massachusetts.

Joseph Barnes Williams, Pelham, New York.

#### PROMOTIONS

**First Lieutenant to Captain**

Augustus Batten,
Hugh Savage Clark,
Hillis Latimer Duggins,
Karl Grattan Kumm,
Gregory James Lock,
Donald Cecil Means,
Kenneth Anthony Morford,
Paul Roger Savanack,
Barrett L. Tyler,
Kenneth Seaman Urguhart.

**Captain to Major**

Glen Arthur Blackburn,
David Carl Colony,
James Cope Crosson, (AUS),
Albert Julius Dubois,
Randolph M. J. Evjen.

**Major to Lt. Colonel**

Edward M. Pennell, Jr.

### DEATHS

**William Samuel Bishop, D. D.**

The Rev. William Samuel Bishop died on March 14, 1944.

Dr. Bishop was the son of the Rev. George Sayles Bishop, a clergyman of the Reformed Church, and Mrs. Hannah Moore Willotson. Born in Northampton, Mass., August 26, 1865, Dr. Bishop was seventy-nine years old when he died. He graduated from Rutgers College with a B. of A. degree in 1887, and received his Masters in 1891. Serving first in two parishes in Colorado, Dr. Bishop returned to New York City to become Curate at old St. John's Chapel of Trinity Church, where he remained eight years. His scholarly attainments were recognized in his appointment as Professor of Dogmatic Theology in the University of the South, Sewanee, Tennessee, holding the Chair for eleven years. Returning to parochial work he served as assistant to Grace Church, Orange, New Jersey, for five years, removing then to Washington to become chaplain of the National Cathedral School for Girls. Subsequently he became vicar of St. Thomas' Church, Washington, until he retired.

Study at Oxford and a year in charge of the English Church at Perugia, Italy, gave him an opportunity to enrich his background for subsequent study and authorship. His many contributions to church papers and dictionaries pointed to the production of more weighty and scholarly volumes among which "The Development of Trinitarian Doctrine in the Nicene and Athanasian Creeds", "Spirit and Personality", "Theology of Personality", "The Gospel of Divine Personality", "The Self Revelation of Christ in the Gospel of St. John", and "Christ and the Spirit". Dr. Bishop merits the distinction of being among the very few who have received the Doctorate in Divinity from the General Theological Seminary, New York City, by examination.

William Samuel Bishop, however, will be remembered among his many friends for the graces of a sweet and spiritual personality. Assiduous in his attendance upon all clerical and church gatherings his quiet and observing demeanor marked him as one fully aware of the responsibility resting upon "one who did the Lord's business". His character was one of pervasive goodness, wherein to gentle culture were added the reflection of a Christian gentleman.

Funeral services were held in St. Thomas' Church, Washington, D. C., on Thursday, March 16, conducted by the rector, the Rev. H. S. Wilkinson, D. D., the Rt. Rev. George W. Davenport, D. D., retired bishop of Easton, the diocesan clergy attending in robes.

**Dr. Gerard F. Patterson**

Dr. Gerard F. Patterson, who retired as Archdeacon of the Diocese of Ohio in 1938, after serving in that post for eighteen years, died of a heart ailment while on his way from Cleveland to Fremont, Ohio, by bus, to conduct services there. He had spent considerable time since his retirement preaching and conducting services wherever he was needed around the Diocese.

Dr. Patterson, whose death occurred on Saturday, March 4, came to Cleveland forty-five years ago to found a parish in the sparsely inhabited Glenville neighborhood, and remained to become one of the foremost leaders of religion in Cleveland. In his long career Dr. Patterson performed nearly every ecclesiastical activity short of the Episcopal Office. But it was as a pioneer missionary that he first made an outstanding reputation.

He was born and reared on a farm at Norwood, Ontario, and had to walk eight miles each day to and from the country school. Later he taught school for two years to help pay his expenses at the University of Toronto. From Toronto he went to the Theological Seminary at Nashotah, Wisconsin. Immediately after his graduation and ordination he left with a classmate for the mission field of Oklahoma.

Dr. Patterson established eleven missions in Oklahoma Territory. In 1893 the young cleric settled down to the quieter, although exacting, routine of the rectorship of St. John's Parish in Clinton, Iowa. From there he went in 1895 to Calvary Parish, in Sedalia, Missouri, where he remained four years.

In 1899 he accepted the appointment by Bishop William Andrew Leonard to the charge of the Mission of the Incarnation in Glenville and to St. Stephen's Mission in Collinwood. Under his care the Mission of the Incarnation became a thriving parish.


A CLOISTER VITAL BOOK

The moral solution for post-war planning

***"The Christian Way in a Modern World"***

By W. NORMAN PITTENGER

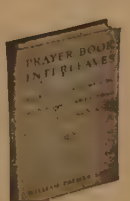
Dr. F. C. Grant says—
"I am especially impressed . ."

Price $2.50
THE CLOISTER PRESS
Louisville, Kentucky

A Religious Book Club Selection

New Edition Just Published!

**PRAYER BOOK INTERLEAVES**



By WILLIAM PALMER LADD
late Dean of Berkeley Divinity School

Some Reflections on how the Book of Common Prayer might be made more influential in our English-speaking world.

"Scholarly in substance, popular in form and filled with the spirit of sturdy, simple devotion."—Dr. F. C. Grant. "The most stimulating book on the Prayer Book that I have read in many years . . . the very thing needed to revitalize the worship of our Church."—Rev. Lane W. Barton. $1.25

OXFORD UNIVERSITY PRESS
114 Fifth Avenue New York 11, N. Y.

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

PRNEST—AVAILABLE FOR PAROCHIAL supply until September 1st. Write Box 186, care of Southern Churchman.

**SITUATION WANTED**

LADY WISHES POSITION TO CARE FOR Children. Girls 4 to 6 years preferred. Answer; "B", care Southern Churchman.

WANTED, BY LADY HOUSEKEEPER; references given and asked. Answer Box "J" care Southern Churchman.


In 1908 the present parish house was built as the first unit in the commodious new plant which now houses a large congregation.

In the fall of 1920 the Diocesan Council elected Dr. Patterson Executive Secretary and in October, 1921, Bishop Leonard appointed him Archdeacon. He carried the work of both offices until December, 1938.

Kenyon College gave recognition to his work in 1936 by conferring on him the honorary degree of Doctor of Divinity. He was an honorary member of the Alathian Club, a ministerial association.

Funeral services were held at Trinity Cathedral by Bishop Tucker assisted by many clergy of the diocese.

Dr. Patterson was a man universally beloved and one most faithful in the performance of his duties. He died revered by everyone who knew him.

### Miss Stepha L. Dodson

Funeral services for Miss Stepha L. Dodson, 86, retired Episcopal missionary who died in a local hospital in Kinston, N. C., March 16, after a week's illness, were held at St. Mary's Church Saturday afternoon, with interment in Maplewood Cemetery. The Rev. Thomas H. Hamilton and the Rev. George B. Hanrahan, Presbyterians, officiated at a brief eulogy at the home, and the Rector, Rev. Edwin F. Moseley, officiated at St. Mary's Church.

Miss Dodson, a native of Texas, spent 32 years as a missionary in China, where her sister, Dr. Elizabeth Dodson, was killed in the great earthquake of 1923. For a number of years she was head of St. Mary's Hall, Shanghai. Before entering the missionary service she lived in Wytheville, Va.

* * *

### CONFERENCE REORGANIZED

(Continued from page 11)

the public school system should provide boarding schools for such children."

### Principal George F. Wiese Reports

The Patterson School in Western North Carolina, principal George F. Wiese said, has a program aimed primarily at providing training in agriculture and forestry, combined with college preparatory course. The school also has industrial arts courses. Mr. Wiese says that his board and staff steadily adjusts the program of the school to efficiency in training Southern Mountain boys for leadership in their home communities.

### Rev. Peter Lambert and Others Heard From

The Rev. Peter Lambert, headmaster of Appalachian elementary school, emphasized that depleted staff requires a reduced enrollment, and practically all the school's income must come from tuition. For this reason, he said, the opportunity of the school to be a real missionary agency, aside from providing substantial Church teaching, is of necessity limited. Miss Annie Park told of the widening scope of work for children done at St. Anne's Preventorium, Mission Home, Va., and Miss Lucy Morgan, director of Penland Handcrafts, told of the educational, social, and economic value of this type of Church program. Miss Louise Pittman of the John C. Campbell School at Brasstown, N. C., described the work in cooperatives carried out in the community, through school leadership.


**VESTMENTS**

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

**Custom Tailoring for Clergymen**

1837 *Church Vestment Makers Over One Hundred Years* 1944

**COX SONS & VINING, Inc.**
131 East 23rd Street New York 10, N.Y.

**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**

**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

**Virginia Dairy**

**"The Home of Better Milk"**

**PEABODY**
**CONSERVATORY**
**REGINALD STEWART**
**Director**
**BALTIMORE, MD.**
**One of the Leading Endowed Musical Conservatories of the Country**

**SUMMER SESSION**
**June 26 to August 5**
**Tuition in All Grades and Branches**

Credits may be offered toward the Peabody Teacher's Certificate and the B. Mus. Degree.

By special arrangement with the Johns Hopkins University, credits in certain branches may be offered for the B. S. Degree.

Tuition, $20 to $35, according to study.

Circulars mailed.

Practice Pianos and Organs available.

**Frederick R. Huber, Mgr.**

# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

## THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

**Further information available by addressing any of the above at**

20 EXCHANGE PLACE NEW YORK 5

The conferences and discussions led to general agreement among the thirty Mountain Workers attending, that there is need for a correlation of the work of the numerous Church schools in the Southern Highlands.

A resolution was passed calling for consideration of the use of equipment of the closed Valle Crucis School for training future workers in the area by means of brief, intensive courses on methods of mountain mission work. The Conference felt strongly the need for special training for clergy, laymen and women who are to work in the Southern Mountains.

### Rev. Clifford L. Samuelson Opens Session

In his address at the opening session, Mr. Samuelson emphasizes that rural Church workers should not be overawed by the changes occurring in their communities, for most of these changes are simply an acceleration and intensification of problems to which rural Church workers are accustomed. Among such difficulties the speaker listed loss of young men and women from the community; constant movement of families; shortage of trained leadership and competent lay leadership; lack of adequate equipment; difficulty in holding group meetings because of travel difficulty. "All of these," Mr. Samuelson said, "are not new problems. They have ever been with the rural missionary. Thus this is no time for getting into an 'all is lost crisis state of mind.' We must simply knuckle down and do the old job quicker and better."

"The tensions of class and race prejudices and hatreds are not new with the war," Mr. Samuelson continued. "They have always been with us, but often we Church leaders have either glossed them over or failed to recognize them. In so doing we have sown the wind and we are reaping the whirlwind of bloody slaughter and riot.

"The intensification of these social factors require intensification of effort on the part of the Church. Our motives and methods must be sharpened to meet the new needs," said Mr. Samuelson, outlining various ways through which local and regional Church leaders are adapting their work to meet the new demands.


**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

ASK FOR

**CLIMAX BEVERAGES**

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

*Aid the*

## GOOD FRIDAY OFFERING

**Help support a missionary effort in the Holy Land furthered by the World Anglican Communion. Authorized by General Convention, directed by the National Council, commended by the Woman's Auxiliary, and earnestly stressed to the Church by the Presiding Bishop.**

The Presiding Bishop in a special message to the Bishops and clergy of the Church earnestly appeals for sustained loyalty to the Bishop in Jerusalem, to Canon Bridgeman and all who make possible a glorious effort in the land of our Lord's birth, ministry, sacrifice and triumph. Channels from America are open. All that we raise will reach the field. Both this work and the Russian Theological Seminary in Paris depend upon our aid. Racial and religious animosity are in abeyance. The opportunity now calls for swift and generous aid.

**Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for The Good Friday Offering and sent to him at Church Missions House, 281 Fourth Avenue, New York 10, N. Y. Gifts to this Offering are not credited on quotas.**

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## PATTERSON SCHOOL

LEGERWOOD, N. C.

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

Write GEORGE F. WIESE, Supt.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

Elizabeth S. Cochran, Charlottesville, Va.

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 120 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.

Box 146 Plainfield, N. J.


## THOUGHTS FOR THE THOUGHTFUL

"Every true Christian is an artist of the immortal."

Earth has not a spectacle more glorious or more fair than this—love tolerating intolerance; charity covering even the sin of lack of charity.—F. W. Robertson.

"Take courage, ye whose hungry hearts yearn for things ye cannot name to others! All these things are noted in the Book of Him who knew and felt them all."

When we think of the future of our world, may we see nothing brighter or better for it, as the outcome of all these laboring ages, than that the Cross of Jesus being lifted up, all men may be drawn to it.—Rev. Wade Robinson.

Calculate your utmost need, then multiply it into infinite love, and the result is the Heart of God.—Selected.

In the Lord's atoning grief
Be our rest and sweet relief;
Store we deep in heart's recess
All His shame and bitterness.
—St. Bonaventura.

The ever-recurring theme, the one crowning purpose of all our work is to make Jesus Christ known, loved and obeyed. The Church, the Body of Christ, is not an end in itself, but the means to an end, this end being that in Him men may have life and have it more abundantly.—Dr. W. S. Rycroft.

The eye of Christ alone has penetrated the mists that cloud the valley of death, and by His authority is written upon the pages of inspiration all we need to know of the life to come.—Selected.

When we feel those sweet drawings toward some infinite good which earth can never bestow. When we feel that something within us thirsts even for the living God, we are to know that we are not lured on by some deceitful mirage, building its bright walls and domes on the empty winds of the desert. We are to know that these walls we behold, however faintly, are really the walls of the New Jerusalem—that these are really her towers flashing far up in the indescribable light.—Selected.

Christ's method of doing miracles was different from that used by others. Miracles were done at the hands of prophets and apostles by God Himself in answer to prayer. Elijah cried, "O Lord, my God, I pray Thee, let this child's soul come into him again." Peter said, "In the Name of Jesus Christ of Nazareth rise up and walk." But the words of Jesus are, "Thou deaf and dumb spirit, I charge thee come out of him." "Receive thy sight," "Stretch forth thy hand," "Lazarus, come forth." He invokes no other power. He speaks with authority and might of His own, as indeed, very God.—Bishop Graves.


## St. Catherine's School

Richmond, Virginia

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

LOUISA deB BACOT BRACKETT, A. B.
(Mrs. Jeffrey R.), Headmistress.

OUR TWO SPECIALS

The most complete Bible Oxford, Red Letter Edition 11ls., with References, Concordance, Bible Helps, Maps and Family Record, bound in limp leather, Divinity Circuit, Gilt edge—only $5.00, with Thumb Index, $5.75.

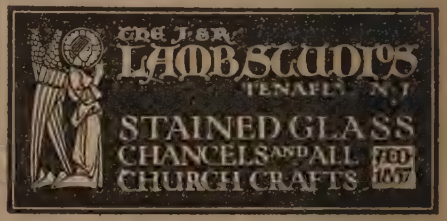
Bible Teachers' Edition, Concordance, References, Aids, Colored Maps. Illustrations. Bound in Black Fabkote, Red Edge, $1.50. Indexed $2.50. Leather Gilt Edge, $3.00.

Episcopal Church Book Store

LYCETT, INC., Church Section,

317 N. Charles Street
Baltimore, Md.

Headquarters for Bibles, Prayerbooks and Hymnals
Church and School Supplies.
Write us for information and prices.



EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

## Cauthorne Paper Company

The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

Headquarters for
GARDEN and FIELD SEEDS
FLOWER SEEDS, BULBS, Etc.
Write for free copy of
1944 CATALOG
T. W. WOOD & SONS
Richmond, Va.

# The Southern Churchman

Vol. 10—No. 13 1 APRIL 1944

## The Great Welcome

..''This Man receiveth sinners.''—Luke xv, 2.
''Christ Jesus came into the world to save sinners.''
—I. Tim., i, 15.

---

The words in scorn once spoken,
Have never pass'd away.
''The wrath of man shall praise Thee,''
As do these words today.

''This Man receiveth sinners,''
And still to Him they come
For pardon and for cleansing,
And for His welcome home.

And lo, the Great Apostle
Takes up the wondrous word,
Blazons it on the Banner
Of His beloved Lord.

Calls it the ''faithful saying''
Worthy of all belief,
''He came to save the sinners,
Of whom I am the chief.''

''This Man receiveth sinners,''
And even now He waits—
Jesus, the same as ever,
At Heaven's wide-open gates.

But—must we come as sinners?
And must we stoop so low
To find the wealth of blessing
He waiteth to bestow.

Oh, have our hearts forgotten
The awful cost of sin,
The agony He suffered
His victory to win?

Nay, bring us, Lord, still lower,
Where we may never miss
The fullness of Thy welcome,
And of the Father's ''kiss.''

*Constance Coote,*
*From The Record (English).*

# The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. R. Tate Irvine
Associate Editor
Secretary-Treasurer

Mrs. Conrad H. Goodwin,
Associate Editor

Mrs. Rawles Morel
Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

## WAR CREATES NEW OPPORTUNITIES

Exceptional opportunities for missionary service in the Holy Land created by the war give, this year, special significance to the Good Friday Offering.

Last year the Rev. Weston Henry Stewart, D. D., after twelve years' service in the Holy Land, was appointed and consecrated Anglican Bishop in Jerusalem to fill the vacancy caused by the tragic death of the Rt. Rev. George Frances Graham Brown, D. D. Bishop Stewart has long been Archdeacon in Palestine, Syria, and Transjordan; knows the work in every department; is a scholarly and saintly evangelist, and begins his great task with the prayerful devotion of those who are interested in the Jerusalem and Near East Mission. He begins in a fairly tragic hour. This seems to me to be all the more reason why we need not only continue past loyalties but exceed them in holding up his hands at a moment when the harvest seems white and crying for laborers.

The new Bishop's first act was to appoint Canon C. T. Bridgeman, Archdeacon of Syria and Lebanon. This gives Canon Bridgeman authority to advance the splendid educational work he has organized and inaugurated among the Assyrian colonists on the Khabur River.

Whether in Jerusalem or throughout the bounds of the Jerusalem see the war strangely has brought peace and missionary opportunity. Our cooperation is vital. While the support is world-wide in normal times, the war has fairly isolated the Holy Land and today practically a third of this support comes from our own Good Friday Offering.

I ask my brethren of the episcopate earnestly to present this opportunity to their clergy and through them to their people. May we all pray and give generously in this difficult year that God may bless a missionary work of deep significance in the land where centered our Lord's birth, ministry, sacrifice, and triumph.

H. ST. GEORGE TUCKER,
Presiding Bishop.

## *Aid the*
# GOOD FRIDAY OFFERING

**Help support a missionary effort in the Holy Land furthered by the World Anglican Communion. Authorized by General Convention, directed by the National Council, commended by the Woman's Auxiliary, and earnestly stressed to the Church by the Presiding Bishop.**

The Presiding Bishop in a special message to the Bishops and clergy of the Church earnestly appeals for sustained loyalty to the Bishop in Jerusalem, to Canon Bridgeman and all who make possible a glorious effort in the land of our Lord's birth, ministry, sacrifice and triumph. Channels from America are open. All that we raise will reach the field. Both this work and the Russian Theological Seminary in Paris depend upon our aid. Racial and religious animosity are in abeyance. The opportunity now calls for swift and generous aid.

**Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for The Good Friday Offering and sent to him at Church Missions House, 281 Fourth Avenue, New York 10, N. Y. Gifts to this Offering are not credited on quotas.**

# HAVEN . . .

By J. W. KENNEDY

SOMEONE WROTE IN last week and checked me on a statement made recently concerning those who crucified Christ. I quote his words:

"Among the strange things you stated you said, 'The Jews are not the **only** Christ-killers!' Of course, this is a clear indication that the Jews are or were Christ killers. Documented history disproves this ancient anti-Semitic carnal. The Jews in Rome had much less to say about the government then than they do in America now, and, so far as having enough power and influence to have any man nailed to the cross, they would have suffered such a fate themselves for having suggested it."

This person missed the point of what I was saying; namely: that we are all guilty of the crucifixion of Christ. An old hymn of the passion expressed it well.

"Who was the guilty? Who brought this upon Thee?
Alas, my treason, Jesus, hath undone Thee.
'Twas I, Lord Jesus, I it was denied Thee:
I crucified Thee."

IT IS QUITE TRUE the Jews did not crucify Jesus. The Romans did. Through fear of the Roman tyrants, those who were then the chief men among the Jews delivered up Jesus to this tyrant. It is true that the Jews took no further part in the actual trial and crucifixion. Pilate, the "man of blood," was responsible for the rest. But if the Jews had not been letter strict in their interpretation of the Law, and if they had not been full of a preconceived idea of the Messiah, they never would have precipitated the public opposition to Him, that led to the many disturbing incidents dangerous to the Roman government which was always suspicious of any loud, unusual group activity of the Jews which might lead to rebellion. The long history of the Palestinian Jewish group was: domination by larger nations, the desecration of Hebrew sacred places, open and fierce rebellion against the oppressing nation, as in the time of Judas Maccabees. This was before Christ. The Jew was upset by Jesus because He insisted on more than a literal interpretation of the old Mosaic Law and the acceptance of Himself as God's Son.

Narrowness, fear of change, an unnamed sense of insecurity, the unwillingness to rethink religious conclusions and positions in the light of possible new truth—these things crucified Jesus. The Romans, callous from long years of cruelty and ambition, were not overly concerned about any man's death, especially the death of an ancient enemy, a Jew. The Jews did not kill Christ actually but the Jews and the Gentiles and all who walk the earth who refuse to change, to adapt and grow to new ideas, to recognize that "new occasions teach new duties, time makes ancient good uncouth; they must upward still and onward, who would keep abreast of truth"; they crucified and crucify Jesus.

THE CRUCIFIXION in Palestine about 2000 years ago is over. But the crucifixion in our street is still going on, because of my intolerance of another's opinion, my refusal to admit any one right but myself, my treason to God's best, made possible for me through Christ, my selfish disregard of anything that might disturb the old ways. No man can say "I am guiltless of Christ's Crucifixion" until the very human things which brought Him to trial and death—privilege, prerogative, hypocrisy, blindness to the greater demands of the Law, greed, religious and racial prejudices—are not found in us.

Good Friday should add to our understanding of man, especially the man Jesus and this other man—myself.

Christ's Crucifixion will cease only when all men rise out of the darkness of misunderstanding and their self-appointed goddom and seek the risen Christ.

# *This Week . . .*


WAR CREATES NEW OPPORTUNITIES ..... 2
Rt. Rev. H. St. George Tucker, D. D., Presiding Bishop.

DEATH AND THE TRUE OF HEART ..... 4
By the Rev. Frederick W. Kates, Rector of Christ Church, Oswego, N. Y.

THIS IS MY BODY ..... 5
By the Rev. Maurice D. Ashbury, Rector of Emmanuel Church, Bristol, Virginia-Tennessee.
Freedom House.

GOOD FRIDAY—Poem .....
By the Rev. Thom Williamson, Rector of St. Peter's by-the-Sea, Narragansett, R. I.

**FEATURES**

Haven ..... 3
J. W. Kennedy.
Editorials ..... 7
Children's Page ..... 9
Mrs. Conrad H. Goodwin
News ..... 10


APRIL

1. (Saturday).
2. Palm Sunday.
6. Maundy Thursday.
7. Good Friday.
8. Easter Even. (Saturday).
9. Easter Day.
10. Easter Monday.
11. Easter Tuesday.
16. First Sunday after Easter.
23. Second Sunday after Easter.
25. S. Mark (Tuesday).
30. Third Sunday after Easter.

* * *

THE SUNDAY NEXT BEFORE EASTER

The Collect

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection, through the same Jesus Christ our Lord.—Amen.

# *Death and the True of Heart*

By FREDERICK W. KATES

IN THESE DAYS, when the beat of the wings of the angel of death is ever sounding in our ears, and when daily, hourly, whole legions of young men are, to use the stock phrase, going before their time, in the sense of dying with but few years to their credit, it is our duty to look at the unfearful side of death."

These words of the late Bishop Charles Henry Brent, though written 25 years ago in the midst of World War I, might well have been written for and addressed to us of today.

Faced with the solemn and sobering fact that thousands of our finest young men have died, are dying and will die in this war in which we are engaged, a fact we dread to countenance yet cannot deny, how shall these men and we ourselves regard death?

Three things, certainly, may be said, and the first is this: There are far worse things than death.

To live as a slave rather than to die fighting that men might live free is far worse than death.

Hopeless mental illness, interminable sickness, excruciating pain; being nervously, and physically, disabled beyond possibility of redemption—these, in many instances, are far worse things and infinitely harder to bear than the welcome release of death.

And there are many who still believe that to live in dishonor, cowardice, and disgrace is a far worse thing than death.

About death, whether it comes to us in our bed at home, or in battle on land or sea or in the sky-blue air, this second thing surely may be said: It is nothing of which we should be afraid.

From another world beyond this we came into the world at birth—and alone. Into another life and world beyond this we depart at the hour of death—and alone. By birth and by death we enter and leave this life on earth, so brief an interval and so small a part of the eternal life we have to live. Granted we have no control over our birth or over the hour of our death and the manner thereof, still there is nothing to be afraid of with regard to either. Birth and death, like joy and gladness, like suffering and pain, are entirely normal incidents in our life's story.

But if we are afraid of death, and there is no man but feels some trepidation of spirit when death draws nigh, the New Testament reassures us that death is nothing to fear.

Death is sleep, the Psalmist tells us, and the New Testament repeats the figure. It is our Lord Himself who speaks the words: "Our friend Lazarus sleepeth . . ." When Stephen was stoned to death by the angry mob in Jerusalem, it was said of him: "He fell asleep." So death is a going to rest, a going to sleep, with our work over, our labor done, and rest come at last.

Death is also an exodus, a going forth, from a land of bondage to a realm of liberty, an act of emancipation liberating us to go forth into the Promised Land.

IN THE NEW TESTAMENT death is also pictured as an unmooring. "The time of my unmooring is at hand," said St. Paul. Death is like that—it launches us into the sea of larger life beyond this life we know so well.

Death, finally, is a home-coming, a going home, after being wayfarers, strangers and pilgrims in a strange land. At death we seem to embark upon an unknown sea, but we do not go to an unknown land. We go where Christ is, where He has gone before to prepare a place for us, and there we shall be at home.

If death is this—a going to sleep—a going forth into a land of liberty, a time of unmooring and release, and a return of the pilgrim home—then, surely, we have no reason to be afraid.

Death, the book of Genesis tells us, is a punishment. Death, says Science, is just a law of nature. But, **Jesus Christ** says, death is nothing save the gate through which we pass into immortal life, the gate of life through which we pass to our joyful resurrection. If we believe this and trust in Him, there is nothing about death to cause any one at any time to be afraid.

Can anything more be said? Yes, we can say this, quoting Theodore Roosevelt: "Only those are fit to live who do not fear to die."

The man who is not afraid to die, it is only this man who is free to live. The skies are his to hold in his hands. The earth is his and all the richness therein. The wonder of life and its magic charm, his every day, and he rides through life on eagle's wings.

Yes, only when we are no longer afraid to die do we truly begin to live. It is only the man who has died to death that is fitted to live.

When we have conquered the terror of death and the fear of dying, we shall be as men born again—suddenly come alive, and something else too: we shall no longer be afraid of anything on earth or in heaven. When the fear of dying is overcome, all other fears melt away.

Death holds no terrors for the clean and strong and true of heart. Death only terrifies him who is afraid to live.

* * *

## GOOD FRIDAY

ETERNAL CROSS! Symbol of Life Divine,
Bring to thine own outstretched arms
These arms of mine!

Eternal cross! On which my Saviour died,
Bring to thine own Life the soul
In deep sin dyed.

Eternal Cross! Spirit of Jesus' care!
Bring mine eyes and hope and love
To Jesus there.

Eternal Cross! Bearing the Saviour's love,
Bring my heart and mind and will
To Him above.

Eternal Cross! Bearing the Father's Son,
Bring my soul and His at last
To be but one!

Thom Wllimason,
1944.

# *This is My Body*

By MAURICE D. ASHBURY

SAINT PAUL in writing to the Corinthians in that first letter puts down his record of that which he received from the Lord Jesus. "That the Lord Jesus the same night in which He was betrayed, took bread, and when He had given thanks He brake it, and said, 'Take, eat, this is my body which is broken for you; This do in remembrance of Me'." (I. Cor. 11:23-24).

In the beginning God created the heavens and the earth, and all things that grow upon the face of the earth, and every living creature, and He beheld it and it was good. Then He created man and woman, and placed them in the Garden of Eden under ideal conditions. Out of His great desire to have companionship with His creatures, He endowed man with a free will. In order that they might exercise this power and love Him from choice, it was necessary that it be possible for them to choose evil in preference to that which was good. And, lo, when they were given this privilege they chose evil. Then it was that they were driven out of the Garden of Eden, and the gates were closed behind them. Thus, man, through sin, through his choice of evil, separated himself from God.

But God loved man, the supreme glory of His creation. Therefore, He planned through the flood to bring man back into the Garden of Eden and unto Himself. Out of all the inhabitants of the earth, He found Noah and his family godly. He warned Noah to prepare for the great flood that was coming, which would destroy every living thing upon the face of the earth. So, when the flood came, Noah and his family and the animals gathered into the ark with him were saved. Thus it was that God gave man a second opportunity to follow Him, to choose good instead of evil. However, in the second generation after Noah, we find that man again chose evil rather than good. Another way had to be prepared whereby man through choice could return unto God. Then down through the centuries God sent His prophets and holy men to teach His people of His ways and to prepare for the advent of His Son. When the time was fulfilled, God so loved the world that He sent His only begotten Son, to the end that all that believe on Him, should not perish, but have everlasting life. He sent His Son to again open the gates of the Garden of Eden for man, that man through following His example and accepting Him as his Saviour might again enjoy himself in the presence of the Father.

BORN IN BETHLEHEM, Jesus grew up in Nazareth. Finally He launched upon His mission. Back and forth between Galilee and Judea, He went, preaching and teaching and living that which He taught; healing the sick, comforting those that were sorrowful, feeding those that were hungry, helping all those in need, giving them a new conception of God, the Father, and LOVE. The common people heard Him gladly and followed after Him. When the leaders of the Judaistic Church beheld that the whole world was going after Him, they were filled with fear that the strange doctrine which this man preached would undermine their church and cause them to lose their power. They began to plan and devise schemes whereby He might be brought to trial and disposed of, thus to preserve their way, their order, their established order.

DURING HIS MINISTRY, Jesus chose twelve of His disciples, the Apostles, to be with Him, to whom He would entrust the carrying on of His work, of bringing men back to the Father, back to the Father through Him who had been sent as the Saviour of mankind. It soon became clear to Jesus that His way led to a Cross. Finally, the forces of evil closed in about Him. He was brought before Pontius Pilate, the Governor, was tried and crucified. But in the night in which He was betrayed, within the shadow of the Cross, He took bread, and when He had given thanks, He brake it, and gave it to His disciples, saying, "Take, eat, this is My body which is broken for you, This do in remembrance of Me." He made this supreme sacrifice for you and for me. That was over 1900 years ago but He asked us to do a certain thing in remembrance of Him. During those centuries, those who have been faithful and loyal to Him, have kept this commandment. They have partaken of His body and His blood. Through this act they have been strengthened inwardly and have been inspired to carry the glad tidings of the Saviour to the ends of the world.

WE COME ON DOWN through the ages until today. The devil takes upon him the form of a man, he stalks forth upon the face of the earth, bringing famine and pestilence, death and war to man. Great tribulation is brought to all men. The privileges afforded man as a Son of God are jeopardized. The devil would make slaves of all men. Then the call comes for many to go forth, that their bodies be broken, that their bodies be given, to preserve for us the privilege of choosing and enjoying the Christian way of life. Our young men and our young women have heeded the call to go forth, and, if necessary, give their bodies, for you and for me, and for those that shall come after us. We understand this, we understand the sacrifice they are making for others. Yet there are those among us, like the contemporaries of Jesus, who stand by and say, "We will have nothing to do with it, we are innocent." You know what group that is, the pacifists, they stand apart, they will do nothing. But can you? Aren't we all involved in this thing today, just as those who stood by and witnessed the crucifixion of our Lord? Isn't Pontius Pilate labelled as the man under whom Jesus was crucified?

Still there are those today who would only use the occasion of suffering and sacrifice to improve their own material position, who have no appreciation of the high ideals for which the sacrifices are being made.

There are still those who peep from behind the curtains during the tumult and watch the multitudes go by to give their bodies. It is not a lonely figure approaching a hill outside of Jerusalem, but many approaching the desert of North Africa, the mountains of Sicily, the beachhead of Salerno or Anzio, the jungles of the South Pacific. There they go, to sacrifice, to give their bodies for you and for me. When the tumult is over, all of us will want to share in the great benefits obtained through the victory. We must do

many things in remembrance of these men and these women.

CAN'T WE AROUSE ourselves to the point where we are deeply conscious of the one supreme sacrifice that was made for us and in all humility approach the Altar of God and do the thing that He said "Do in remembrance of Me"? He said that because He knew that in doing this one thing you would keep Him in remembrance until His coming again.

What would you think of those who are near and dear to you, if, when you departed, they failed to do the one thing you had requested of them to do in remembrance of you? They need not reason that we would never discover their neglect. Their attitude and their spirit would bear witness to what they had or had not done.

Let us not forget the sacrifices, the great sacrifices that are being made for us today on the battlefields of the world. May these sacrifices work to make us even more deeply conscious of the one supreme sacrifice made for us and for all men, that the gates of the Garden of Eden might swing open again, that we might enter into the blessed presence of God, to dwell forever. Only through this sacrifice could the gates be opened again.

"God so loved the world that He gave His only begotten Son, to the end that all that believe on Him should not perish, but have everlasting life." God's only begotten Son, our Saviour and Redeemer, in the night in whch He was betrayed took bread, and when He had given thanks, He brake it, and gave it to His disciples, saying, "Take, eat, this is My body which is given for you. This do in remembrance of Me."

* * *

### A RENDEZVOUS WITH LIFE

I have a rendezvous with life
Within the Blessed Sacrament
When over me the priest is bent
And Jesus comes, exceeding fair,
For He has promised to be there.

I know I am not worthy thus
To take His life mysteries;
My sins are higher than a hill,
His mercy deeper than the sea,
And so in my communion still
I find His love and it healeth me;
And I to my pledged word am true.
I shall not fail that rendezvous.

Sharing.

* * *

### EDITORIAL

(Continued from page 7)

ment of association with non-Catholics. The movement (Sword of the Spirit) courageously initiated by his eminence the Cardinal (Hinsley) is, we believe, the first attempt to put the desires of the Holy See into practice."

We hope Bishop McIntyre will read this article of the Rev. Mr. Tonnar. We are certain that he would profit by it. Christian forces are to continue weak and ineffective instruments unless they learn the lesson of working together in a spirit of cooperative helpfulness.

May we all pray, Roman Catholic and Protestant alike, that God will give us the vision in these stern days to see the best that is in our respective groups, and to minimize the weaknesses. Christian cooperation is so necessary.

Without giving up our spirit of friendliness, we do resent this blanket condemnation of our brethren. We feel with Dr. Searle that it is a serious blow to a united Christian front in the face of the world's paganism.

* * *

### THE FUZZY-WUZZY ANGELS WITH THE FUZZY-WUZZY HAIR

(Verses in tribute to the natives of New Guinea, written by an Australian "digger" and read by Dean Bodger at Diocesan meetings in Chicago last month.)

Many a mother in the Homeland, when the busy day is done,
Sends a prayer to the Almighty, for the keeping of her son;
Asking that an angel guide him, and to bring him safely back—
Now we see those prayers are answered, on the Owen Stanley track.

Though they haven't any haloes, only holes slashed through their ears,
And their faces marked with tattoos and with scratch pins in their hair,
Bringing back the badly wounded, just as steady as a hearse,
Using leaves to keep the rain off, and as gentle as a nurse,
Slow and careful in bad places on the awful mountain track,
And the look upon their faces makes us think that Christ was black.

Not a move to hurt the wounded, as they treat him like a saint;
It's a picture worth recording, that an artist's yet to paint;
Many a lad will see his mother, and the husbands see their wives,
Just because the Fuzzy-wuzzies carried them to save their lives,
From mortar or machine-gun fire or a chance surprise attack,
To safety and the care of doctors at the bottom of the track.

May the mothers in the Homeland, when they offer up a prayer,
Mention these impromptu angels with the fuzzy-wuzzy hair.

**PRAYERS OF THE SPIRIT. By John Wallace Suter. Harpers. $1.00.**

This is a collection of one hundred prayers (four from the 1928 Prayer Book) by America's foremost writer of prayers in collect form. Everyone of these prayers could be used liturgically without breaking with the language of the past, and still everyone of them speaks to the living present. There are prayers for the Church, for Christian brotherhood, for inward calm, for times of sickness and death, for national life, for the Church year, and for time of war. There is a little office of the Beautitudes which could be used as a Litany. This book has value for private devotions, for public worship, and (we hope) for prayers to be inserted in the next revision of the Prayer Book.

RANDOLPH CRUMP MILLER.

# EDITORIALS

*Jesus of Nazareth Passes By*

Our guess is that most churches will be filled with goodly congregations on this Palm Sunday, 1944. Processions will be large and impressive in many instances. The music will be enriched, and the whole pageantry will be uplifting. Therein lies a danger.

Outside the churches will be passing other processions. Here are some of them: The procession of the pagan indifferent; the procession of the cruel hates and prejudices of men; the procession of marching men, equipped with modern implements of destruction, the fruit of the unleashed passions of evil men. Have the churches any answer to give to those who form these processions? We believe they have.

The answer comes in the form of the answer that was given at the end of the first Palm Sunday procession! Jesus of Nazareth passed by and found His triumph on a Cross. That Cross is the answer to the cruel, hateful processions of men today. The answer is not in the lilies on the altar, it is in the Cross on the altar. It is in the Cross that we may find planted in our hearts.

A blind beggar sits by the gate of an ancient city and cries out from his blindness: "What is this excitement?" He is told Jesus of Nazareth passeth by! There are millions of blind beggars sitting by Jericho gates in the world today. They in their blindness wish to know why all this commotion by you Christian people? Do you mean what you say? Are you ready to practice what you profess to believe? When you tell us Jesus passes by, why don't you ask us to join the procession, too?

As Christians we must ask all men to join with us in the procession that Jesus leads. But we must make it clear that the procession leads to a Cross. Its sign of victory is a Cross. No one dare join that procession, when Jesus passes by, who is afraid to face the Cross.

God give us grace to make real our belief in the "triumphal entry!"

*A Blow to Christian Cooperation*

The Southern Churchman stands ready at all times to further the cause of Christian cooperation. We believe this cause to be pre-eminent in these tragic days. We believe that Christianity holds the key to a "just and durable peace". Therefore, we are pained when ecclesiastics in places of influence use their office to block honest attempts at Christian cooperation.

"Time" in its current issue carries a most distressing news item, citing what we believe to be an unwarranted attack on Protestant clergy in general, and a direct blow at the cause of Christian cooperation. Bishop Francis A. McIntyre made a recent address in which he called anti-Semitism a "stuffed wolf" set up "by paid publicity agents" (Time, March 20th). In Metropolitan Church Life, weekly paper of the Greater New York Federation of Churches, General Secretary Robert W. Searle reported (so writes Time, March 27):

"Early in the summer I called upon Bishop McIntyre. I suggested to him that the inter-racial situation and the juvenile situation in New York were so serious as to challenge religious forces to take the initiative in bettering conditions. I asked him . . . if he would be willing to appoint three or four (Roman Catholic) representatives to meet with three or four whom the Federation might appoint in order to explore the possibility of cooperative action.

"My suggestion was rather curtly rebuffed with the reply, 'How can we cooperate with you? There is not a single Protestant minister in New York who believes that Christ is God!' To my question as to how many Protestant ministers he knew he answered, 'None'."

Dr. Searle comments, "I am convinced that Bishop McIntyre does not represent the spirit of New York's Roman Catholicism, but, unfortunately, he is in a position to block the cooperation which the community desperately needs".

Our comment falls into two fields. The first is that we do not accept the Roman Bishop's blanket indictment of the Protestant clergymen of New York City. We number some of them as our personal friends. We know that they are not dis-believers in the deity of Christ. We would suggest to the good Bishop that he cultivate the acquaintance of some of these outstanding **Christian** leaders. He would find that they are men of deep conviction and believe as earnestly and devoutly in the deity of Christ as does the Bishop. Their approach may be different, but the reality of their experience of the Incarnate Son of God has as profoundly affected their lives as has the Bishop's experience. We believe that the Bishop would also discover that these men respect his convictions, but at the same time hold true to their own convictions. We cannot have Christian cooperation if we make sweeping statements about each other which have no basis in fact.

Our second comment is this: In the May, 1943, issue of Columbia, a Roman publication, there is an article by the Rev. Bernard A. Tonnar, S. J., entitled, "Papal Policy on Cooperation with Non-Catholics". The writer states: "From the time of Leo XIII to the present Holy Father there seems to be two periods. The Repression Period of Cooperation, typifying the pontificates of Leo XIII and Pius X, and the Encouragement Period of Pius XI and Pius XII." We wonder if Bishop McIntyre recognizes that the supreme head of his group has been responsible for furthering this period of encouragement? One of his priests writes this: "It will be observed that the directions of the Holy Father have become progressively liberal, gradually passing from mere tolerance to positive encourage-

(Continued on page 8)

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### DEVIL'S DARNING-NEEDLE

I belong to the order
  Of sleek dragon-flies,
Have a long skinny body
  And two poppy eyes.
Yes, my short legs look funny—
  They're so badly bent,
But with wings like a fairy
  I'm filled with content.

If you watch you will see me
  Zoom down to the pond
Where I search for mosquitoes
  Of which I am fond.
Though it seemed that for ages
  No one understood—
You will find I am harmless
  And really do good.

—Our Dumb Animals.

* * *

### THE CHILDHOOD OF OUR LORD

What was the first thing which the little Lord Jesus remembered? Perhaps it was the way His mother lifted Him when He went in and out of the door with her. She always bowed her head and touched a shining metal thing that was fastened to the doorpost; she called it the mesusah. She kissed her finger when she touched the mesusah, and said something that was like a prayer: "The Lord shall preserve thy going out and thy coming in, from this time forth and for evermore."

Jesus remembered that His mother taught Him to do exactly the same. Every time He went in and out, Mother Mary said He must touch the shining metal mesusah, and kissing the finger that had touched it, He must murmur the blessing.

We can just imagine hearing Mary tell Jesus why He should do this—why the case, called the mesusah, was there, and what was in it. Perhaps Jesus asked, Mother, why do we touch the mesusah? Why is it there? and this is the way she would answer:

"In the mesusah are words written from the Law of God, my Son. These are the words," and reverently she repeated:

Hear, O Israel;
The Lord our God is one Lord,
And thou shalt love the Lord thy God
With all thy heart,
And with all thy soul,
And with all thy might,
And these words, which I command thee this day,
Shall be upon thy heart.

No doubt Mary told Jesus that every father must have those words written on parchment and fastened to the doorpost, so that everyone who passed in or out would see them. The mesusah reminds us to remember the Lord God and to love and serve Him. Probably she would say, "And so, my Son, we touch the mesusah, and because the words are the words of God, we kiss our finger in reverence and say a blessing."

We can picture Jesus looking at the shiny metal case and asking "The words are in there?" His mother replying, "Yes, the strong case keeps the wind and rain and sun from harming the parchment. The words of God are safely kept."

* * *

### CLOUD DRESSES

If all the clouds were silk, my dear,
And we could reach them from down here,
We'd cut and sew the fabrics, rare,
And lovely dresses have to wear.

I'd choose a rose-pink one from dawn,
With silver stars embroidered on;
A string of pearl beads I would wear,
And apple blossoms in my hair.

For you a blue one from the skies,
To match your innocent blue eyes;
I'd trim the lovely dress so bright,
With sheerest cloud lace of pure white.

And when the evening sun drooped down,
I'd make a lovely crimson gown—
An evening wrap of softest blue,
With golden moonbeams shining through.

From rainbow clouds of every shade
What lovely dresses could be made!

—Cora E. Bateman, in Girlhood Days.

* * *

### MAKING TRAGEDIES OF TRIFLES

Some one has given the counsel, "Don't make tragedies of trifles," and it is good advice. The world is full of whining, embittered people who are making life gloomy for themselves and others, and yet their lot is no harder than that of hundreds of thousands who are smiling and sunnyhearted. The trouble is that they make a tragedy of every little event that goes wrong.

A young woman, a teacher, once said to a friend, "Every day for a week I have missed my street car by half a block." Her tone suggested that she was announcing the direst of tragedies and her expression emphasized that idea. The cars on the line she patronized ran every five minutes, and yet she seemed to feel, and indeed said as much, that her missing a car on a number of days in close succession was proof that everything was against her.

There are real tragedies in the world and lucky are those whose lives are not touched by them. If you are one of the fortunate number, do not try to make up for the lack of real tragedies by make-believe ones.—Exchange.

* * *

### WHO IS HE?

A modern French author has written thus: "Two thousand years ago a trial took place ,a man was tried, condemned and put to death. To open your Bible is to enter the court where Jesus Christ's trial takes place. All kinds of witnesses walk in. Each in his own language tells what he has seen and heard from the place where he stood. These witnesses are the prophets and apostles. The collection of these testimonies is the Bible. Only one question matters:

Who is the accused?

What has he done to be there?

In what sense has he taken upon himself the most abominable crimes?

The witnesses only matter in so far as they can help us to answer these three questions. The only value of their testimony lies in the light it throws on the Accused. When they have borne witness they vanish from the scene. They withdraw and leave us alone to face with the Accused, who asks: "But whom say Ye that I am?"

Woe to him who leaves the court, woe to him who closes the Bible without knowing Who is Jesus Christ and of what He is accused?

Is He Lord? Then crown Him Lord of all your activities and relationships.

Is He Saviour of the World? Then ask Him to cleanse and redeem all your life.

Is He Son of God? Then receive Him into your heart that you, too, may know God as Father in Christ.

* * *

### WHAT IS A CHRISTIAN?

A Christian is a mind through which Christ thinks—
A Christian is a heart through which Christ lives—
A Christian is a voice through which Christ speaks—
Christ helps.

—Selected.

## *Returning to Beloved Work*

**Rev. Robert E. Wood, Invited Back to China by Bishop Tsu, Is On His Way**

New York, N. Y.—The Rev. Robert E. Wood, who returned to the United States on the first Gripsholm trip, is on his way back to China, according to announcement by the National Council's Overseas Department. Exact time and place of departure were, of course, not announced, but Mr. Wood's return to the work from which he "retired" and which he loved, is explained best in his own words:

"Bishop Y. Y. Tsu is the one who is inviting me back to China, although I am nearly 72 years old, for special work among students. The Church Missions House, New York, is backing me up and making arrangements, and even our Chinese Ambassador is helping me to get a passport from the United States State Department, saying that I will be welcome in China."

Nearly all of Mr. Wood's 46 years in the ministry of the Episcopal Church have been given to missionary work in China, where he was priest-in-charge of St. Michael and All Angels, and chaplain of the Church General Hospital, Wuchang, in the Diocese of Hankow.

The Rev. Mr. Wood is modest about his own important share of the Church life of China, and during his stay in this country hardly mentioned what is so well known in China; the experience he has gone through, such as the Boxer outbreak in 1900, the Revolution of 1911, the siege of Wuchang, when he was shut in and under fire for 40 days in the walled city, the rough adventure of travel throughout a large area of the interior of China, and his extensive refugee work in the present war.

His work has been most varied and far-reaching. It has included such different features as revision of the translation of the Prayer Book in Chinese; assisting in the compilation of a new and widely used Hymnal; directing his large and important parish, with vigorous missionary work on all sides, both in city and country, radiating from that center; all of which work he founded; reaching people of all classes; high officials of the Government, officers and soldiers of the army, scattered farmers in little villages, college students, and richksha coolies of the streets.

His clergy house was a hospitable center where Chinese clergy and catechists gathered for devotion and conference, for personal direction in problems and difficulties. Chinese from far and near dropped in on him for a meal, for a day, or for a week, and were always welcome.

Following Mr. Wood's official retirement from active service, he wrote that being on a pension was such a joy, as the money permitted him to help people so much more effectively than ever before. At the same time he continued a full schedule of services, evangelistic work and services to the needy exercised in scores of ways.

Following repatriation in 1942, Mr. Wood cherished the ambition to return to China, and to spend the rest of his life in work with the Chinese people. He is about to realize that ambition.

* * *

### NATIONAL YOUTH COMMISSION TO MEET APRIL 21-24

New York, N. Y..—In preparation for the meeting of the National Youth Commission at Racine, Wisconsin, April 21-24, the Commission officers, Miss Helena Schnurbush, of Wakefield, Mass., chairman, and Miss Nancy Lee Noble, St. Elmo, Tenn., met with the Rev. Frederick H. Arterton, executive secretary, and the staff of the National Council's Division of Youth, at Brugler House.

Mr. Arterton explained that the group worked on plans for the forthcoming meeting, which will review the progress of youth work in the Church in the past, with special reference to participation in U. M. C. Y. The Commission will also discuss present needs and plan the emphases and program for the coming year, together with study of the strategy by which these emphases and the program may be carried out throughout the Church.

Bishop Charles C. J. Carpenter, Bishop of Alabama and chairman of the Division of Youth, will attend the Commission meeting and serve as its Chaplain. Bishop Benjamin F. P. Ivins, of Milwaukee, will be the Celebrant at a corporate Communion service.

The Commission is made up of two young people and one adult from each province, three members at large, two members elected by CRYO and one by the Canterbury Clubs, representing College Work.

* * *

### TWO EPISCOPAL INSTITUTIONS RECEIVE GRANTS

New Orleans, La.—The Church's two institutions in New Orleans received increased grants from the Community Chest for the year 1944. The Children's Home was awarded $5,948.17, and the Gaudet Normal and Industrial School is to receive $4,488.25. The Gaudet School is one of the American Church Institute for Negroes group of schools, although owned and operated and partly supported by the Diocese of Louisiana. Both grants are slightly larger than the totals for previous years, recognizing the increasing usefulness and service of the two Episcopal activities.

* * *

### BIG SISTER COMMISSION MEETS

Detroit, Mich.—The Big Sister Commission of the Diocese of Michigan, under the chairmanship of Mrs. Frank W. Creighton, wife of the Bishop, met at the Juvenile Detention Home on Tuesday, March 21, inspected the plant and the work done there and heard an address by the Hon. D. J. Healy, Judge of the Juvenile Court. Following this the Big Sisters, composed of wives of the clergy, met at the home of Mrs. David R. Covell, wife of the superintendent of the Detroit Episcopal City Mission, for luncheon.

## *Somewhere in South Pacific*

**Chaplains Welcomed by Missionary-Trained Natives—Children Sing Star Spangled Banner**

New York, N. Y.—Chaplain Charles H. Buck, Jr., formerly of St. Paul's Church, Crownsville, Md., and now somewhere in the south Pacific, writes the Overseas Department of the National Council of a visit with missionary-trained natives on a neighboring island. "The most imposing feature of the whole native village was the Church, a handsome building of home-made concrete . . . I suppose 'mortar' is the proper word, decorated inside with inlaid peral-shell."

Chaplain Buck's visit was during the absence of the missionary, so, he says, "the 'king' was conducting services. He is a benign old gentleman with great dignity and piety. His speech of welcome was deeply moving, assuring us that he spoke for all his people when he said that the village was honored by our presence, and offering us any assistance we might desire in surveying. We took along a doctor who spent every minute of his time treating the sick, and we left a large supply of medicines and hospital equipment for the native dresser, a cultivated member of the village who had been a couple of years to medical school. The schoolmaster had prepared for our friendly invasion by teaching all the children to sing the Star Spangled Banner. They sang with amazing expression and a rhythm that is all their own. In one place they achieved an effect worthy of more famous choirs, singing 'the rocket's red glare,' so softly that it tapered off in a fine thread of sound, and then shouting 'the bombs bursting in air.' It made ripples along the spine."

* * *

### GIFT TO UNITED JEWISH APPEAL GREATLY PRIZED

New York, N. Y.—A gift of $1,000 to the United Jewish Appeal has been made from the Presiding Bishop's Fund for World Relief. the UJA is on behalf of the American Jewish Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service. Bishop Tucker, with the remittance, wrote: "Through a division of responsibility our major efforts and yours are directed towards the alleviation of the ills of different religious and cultural groups. I know somewhat of the tremendous responsibility which is being carried by the American Jewish community in meeting the tragic needs of the Jewish people around the world. We wish to associate ourselves with these efforts and therefore send you the attached check as token of our bond of sympathy and basic unity of purpose."

Acknowledging the contribution, Rabbi Jonah B. Wise, chairman of the board of the United Jewish Appeal said: "I assure you no gift is more prized by us than this one which is impelled

by the tenets of humanity which our great beliefs have given to this world. The knowledge that you are well acquainted with the work the American Jewish community is doing through the United Jewish Appeal agencies to alleviate the tragic needs of our people is, I assure you, a source of strength and encouragement to my lay and rabbinical colleagues, who cannot rest until this work is done."

* * *

**INSPIRED TO GIVE**

New York, N. Y.—A little footnote in the Lenten **Forward—day by day** noted that "there are still 75 of our workers in the Philippines. Bishop Binsted is still allowed to minister, but all the workers outside of Manila are held in concentration camps. They count on us not to forget them and their hundreds of former charges now left unshepherded."

That accompanied the reading and meditation for March 11 in **Forward—day by day.** On March 17, the Dean of one of our Cathedrals wrote the National Council saying: "Mr. .... was inspired to give the enclosed check by the memorandum on page 19 of the current **Forward—day by day.** He asks that this money be used, if possible, to help Bishop Binsted in the work he is doing.

Mr. Whitney says that it is not possible at present to transmit funds to the Philippines, but that as soon as a method of handling it can be found, the gift will go to Bishop Binsted.

* * *

**REV. BROOKE STABLER HEADMASTER CRANBROOK SCHOOL**

Bloomfield Hills, Mich.—Directors of the Cranbrook School for Boys here have announced the appointment of the Rev. W. Brooke Stabler as Headmaster, effective at the close of school this year. Mr. Stabler has been Headmaster of Avon School for the past four years, and for the eight preceding years he was Boardman Lecturer on Christion Ethics at the University of Pennsylvania, and Chaplain of the University. From 1930 to 1932 he was secretary for College Work with the National Council,—College Work at that time being under the former Department of Religious Education.

* * *

**NOT A LUXURY**

New York, N. Y.—"Excuse the interruption" writes Mr. Robert Kemp of Boone School, Wuchang, China, now at the Lienho Middle School at Tsingchen in Free China, to a New York friend. "Two kittens just climbed into my lap. They are not a luxury, for they are intended to grow up and help their mother reduce the plague of rats and mice which infest the old temple which houses the school. This with a view of reducing a second and worse plague, which is fleas in swarms." Fleas, Mr. Kemp might have added, are carriers of a still worse plague which is the plague itself. The kittens are playing their part in the prevention of that dreaded disease.

* * *

**CONVOCATION**

**Missionary District of Salina**

Wakeeney, Kas.—The annual convocation of the Missionary District of Salina has been set for Monday and Tuesday, April 24-25, at the Church of the Holy Apostles, Ellsworth, Kansas.

# *Y. M. C. A. Worker Returns to U. S.*

**Mr. Roger D. Arnold Home After Living in China Twenty Years, Will Go On Speaking Tour**

New York—Roger D. Arnold, for twenty years with the Y. M. C. A. in China, a warm friend of the Episcopal Church's work in Kunming, has returned to the United States, and, after a brief rest to recuperate from illness, will be on a speaking tour for the Y. M. C. A., giving opportunity to hear first-hand news and experience from Kunming, one of the most important centers of new work in free China.

After twenty years' residence in Kunming, Mr. Arnold probably knows that remarkable spot better than any other foreigner and most Chinese. He was there before, during, and after the incredible changes caused by the immigration of Chinese from the North and East after the war began. He has seen the even more fantastic developments due to the American "invasion" by air which has made Kunming headquarters of the American air force in China.

Mr. A. J. Allen, treasurer of the Church's mission, has been sharing Mr. Arnold's house and reports that, on leaving Kunming, Mr. Arnold could have sold the house and furniture for fabulous sums since housing and all foreign goods are now in extreme demand. Instead, he has rented it at only a nominal figure to Mr. Allen for his continued use as home and office, furnished and equipped even to an adding machine, indispensable and irreplaceable.

Most impressive in China after seven years of war, Mr. Arnold finds, are the endurance and confidence of the Chinese people. Neither reactionaries, fascists nor communists, he believes, can make any permanent or extensive impression on the inherently democratic and independent spirit of the Chinese.

This makes it all the more urgent, Mr. Arnold feels, to do everything possible now to develop and strengthen Chinese leadership, and, for Episcopal Church people, to support such Church institutions as Hua Chung College and the Lienho Middle School, and Christian work among the students of the great government universities.

The plight of most students is nearly desperate because the cost of living is so high. They cannot afford adequate food and clothing, the lack of it makes them ill, and illness adds to the unbearable expense of living. The international Y. M. C. A., like other Christian agencies, realizing the importance of developing native leaders and of helping present-day students to continue their education, organized the National Student Relief Committee, with headquarters in Chungking, which has been supported by gifts from European and American students and from United China Relief. Mr. Arnold was treasurer of Student Relief for the Kunming area. Mr. Allen, for whom the complexities of current Chinese finance have no terrors, has succeeded him, at the request of Chinese friends on Mr. Arnold's departure.

Besides aiding the work in China today, Mr. Arnold says, it is most important that Church people at home should be recruiting the finest possible young people to be trained for service in China. "Swamped with opportunities" is the phrase he used for the Y. M. C. A. Many of the Chinese staff have been drawn off into government service, so many, Mr. Arnold remarked, that one or two government departments seem to be almost wholly staffed with former Y. M. C. A. workers. Mission boards as well as the Association have had too long an interval without additions to their staff and need now to be finding young recruits.

During April Mr. Arnold will be speaking in the following cities: April 10-12 Wichita; 13 Topeka; 14-15 St. Joseph; 17-19 Tulsa; 20-23 Denver; 24-26 Kansas City, Mo.;; May 1-3 St. Louis.

* * *

**PREVENTING YOUTHFUL CRIME**

The nation-wide concern over juvenile delinquency has found a happy solution in Washington, D. C. A patrolman in the 13th precinct of the Nation's Capital rediscovered a truth long-forgotten, namely, that by giving youngsters something wholesome to fill their minds and activities, they can be kept from committing crimes. When this principle was put into practice, the number of cases of automobile stealings, breaking street lamps and the promotion of fights took a decided drop.

A Junior Police and a Junior Citizens Corps were organized in the precinct and its results were so satisfactory that the Major and Superintendent of the Metropolitan Police organized a new juvenile bureau in the Police Department. Citizens and police officials alike feel that the creation of this bureau to prevent crime by the youths of Washington is an exhibition of just plain common sense.

Uniform Crime Reports, a publication of the Federal Bureau of Investigation, states that 20,786 youth 17 years old were arrested last year for serious crimes in the country as a whole, and that there was an increase of 28 per cent in arrests of boys of that age.

The importance of directing the activities of youth into paths of right conduct and before they get an opportunity to become enmeshed in a life of crime cannot be overestimated. Good can triumph over evil, but not if good remains dormant while evil is incessantly alert and active. This move of the Washington Metropolitan Police Department shows that its officials are determined to have good take the offensive and do it before it is too late.—Exch.

* * *

**DIOCESE OF MICHIGAN**

**Consents to Election of Coadjutor Received**

Detroit, Mich.—The Rt. Rev. Frank W. Creighton, D. D., bishop of the Diocese of Michigan, has announced that consents to the election of a Bishop Coadjutor for the diocese have been received from a majority of the bishops of the Church and Standing Committees of the various Dioceses, and that consequently the Diocese of Michigan may proceed to the calling of a special Convention for the election.

The Standing Committee of the Diocese, through its Secretary, the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, has sent a call to all clergy and vestries in the Diocese, set-

ting the time for the Special Convention as Wednesday, May 24, 1944, at 10:00 A. M. in St. Paul's Cathedral, Detroit.

The Standing Committee, supplemented by several other clergy and laymen, has been acting as a committee to receive nominations for Bishop Coadjutor.

### BISHOP PAGE WELCOME VISITOR VISITOR

Detroit, Mich.—A welcome visitor to the Diocese of Michigan for two weeks beginning March 19 was the Rt. Rev. Herman R. Page, Bishop of Northern Michigan. Bishop Page assisted the Rt. Rev. Frank W. Creighton, D. D., Bishop of the Diocese, with a heavy schedule of Lenten visitations. Bishop Page is the son of the late Bishop Herman Page, for sixteen years head of the Diocese of Michigan and Bishop Creighton's predecessor. He is well known in the Diocese, having made many visits here during his father's lifetime, and served as a leader at several conferences of a Diocesan nature.

**Blessing the crops at planting time in a "God's Acre", a plot of ground set aside, to be cultivated by members of local Episcopal church, proceeds to go to the support of the Church. The plan is in operation in many rural communities.**

### BROTHERHOOD OF ST. ANDREW CHAPTERS HOLD FINE RALLY

Dearborn, Mich.—Junior and Senior chapters of the Brotherhood of St. Andrew, numbering 17 or 18 groups in fourteen parishes and missions, were represented at a fine rally held in Christ Church on the evening of March 21. More than 125 were present for the dinner and meeting.

Following the dinner, there was an interesting program featuring a clever magician and the kind of group singing one would expect from 125 young men; announcements by the Rev. Sheldon T. Harbach, diocesan director of Boys' Work, regarding the summer camping program of the diocese; and the introduction of some of the leaders in charge of the meeting, including the Rev. Walter Fry, assistant minister in St. John's Church, Detroit, the representative of the diocesan Department of Boys' Work responsible for the Brotherhood of St. Andrew in the Diocese of Michigan; the Rev. Allan L. Ramsay, rector of St. Mary's, Detroit, vice-president of the Department of Boys' Work; the Rev. John R. Scarlett, rector of St. Peter's Church, Tecumseh, and Mr. R. Merrill Bird, of the Dearborn chapter, chairman for local arrangements.

The meeting was brought to a close with a service of rededication and admission of new members, held in Christ Church. Mr. Scarlett made an address on "You and the Brotherhood", and during the service 17 boys, from various chapters, were admitted to membership. Mr. Fry, Mr. Ramsay and Mr. Harbach also participated in the service.

* * *

### CHURCH ATTENDANCE OVERTAXES SEATING CAPACITY

Miami, Fla.—A serious problem now facing the vestry of the Church of the Holy Cross is how to accommodate the choir and congregation at the regular 11 o'clock services. All space in the chancel, including extra chairs, is occupied by the acolytes, the boys choir of twenty-four voices, and the regular adult choir of thirty adults. The only answer to the situation seems to be to enlarge the chancel, which would reduce the nave, already overtaxed. The present seating capacity of the church is 300. Dr. G. W. Gasque, rector of the church, announced last Sunday morning that if there is any further increase in the attendance, it may become necessary to divide the congregation into two identical services, one at 9:30 and one at 11 o'clock .

* * *

### THANK OFFERING SENT BY LAYMAN ON RECTOR'S 25TH ANN.

Wilkinsburg, Pa.—The Rev. Dr. William Porkess, rector of St. Stephen's Church, in speaking of his twenty-fifth anniversary as rector of the parish at the Sunday morning Service, March 5, stated he had recently been conversing with a layman about this twenty-fifth anniversary. He went on to say, his main desire was to do something himself—financially substantial, to reduce the Church's mortgage, but the personal situation was, he was willing and not able. This, however, was his desire. Then a few days later he received from the layman a check for $1,000, as a Thank Offering, for the rector's long rectorship, the donor's name to remain anonymous. Dr. Porkess had the joy of making the announcement to the congregation, and presenting the gift at St. Stephen's Altar, on the anniversary Sunday.

* * *

### COPTIC CHURCH

The appointment of a new Coptic Patriarch, in succession to Patriarch Amba Yohannes, who died in June, 1942, draws attention to an ancient Church of which most English people know little. The Coptic, Assyrian, Abyssinian-Orthodox, Syrian and Armenian Orthodox Churches form a group representing bodies which broke away from the Church of the Roman Empire about the sixth century. The theological cause of the severance was to be found in the Nestorian and Monophysite controversies. The Coptic Church represents the Monophysite Patriarchate of Alexandria; it holds that Christ can be in only One Nature throwing doubt upon His real manhood. The Copts are Egyptians, speaking Arabic, and number about 880,000, scattered throughout Egypt amidst Moslems. Their liturgy today is in Arabic though many ancient Egyptian words are employed. There is in the Church very little sense of missionary obligation, and in many other ways reformation is overdue. In the present election only a fraction of the members was entitled, by law, to vote. All four candidates were in favor of reform, but it was anticipated that the votes of the Copts in Cairo would result in the election of the acting Patriarch, Amba Yassab. Actually by a very large majority, Amba Makarius, Archbishop of Assiut, was elected. Assiut has always been an outstanding center of the Coptic community.

* * *

### CONGRATULATIONS

London—Oxford University is to be congratulated upon its refusal to be used by the present Spanish Government in a subtle attempt to win some measure of British interest and support. The Higher Council for Scientific Research in Madrid offered to the university a gift of valuable books. By a majority vote the university declined the offer quite definitely on the grounds that they saw in the gift an attempt by Franco's Government to ingratiate itself with the British public. Oxford University has a well-earned reputation for wide, and tolerant thinking; it can have no possible fellowship with a Government which exists only by fettering all freedom of thought, and which would not be above using Oxford's acceptance of the gift as first-class propaganda. Oxford's decision will be welcomed by the great majority of Spanish people who are merely waiting for the day of their delivery from bondage.—Editorial in The Record.

* * *

### RECTOR OF CHRIST CHURCH NOW A LIEUTENANT IN NAVY

Raleigh, N. C.—Rev. John Armstrong Wright, rector of Christ Church for the past seven and one-half years, has received his commission as a Lieutenant in the Chaplains' Corps of the United States Naval Reserve.

The minister is leaving for Williamsburg, Va., to attend William and Mary College.

Mr. Wright came to Raleigh from St. Paul's Church in Augusta, Ga., after the retirement of Rev. Milton A. Barber, who resigned on account of failing health, after serving the parish for thirty years.

The Vestry declares that the program of the church as well as the church school has "gone forth in great strides", under his leadership, and the membership of the parish has steadily increased.

Since the entrance of the country in World War II, Mr. Wright has led the parish in many wartime activities and projects and the presence of men and women of the Armed Forces is conspicuous in the congregation each Sunday morning.

### RESCUE WORK IN PALESTINE

New York, N. Y.—Rescue of refugee Jewish children through "Children to Palestine, Inc.", is being aided by the Presiding Bishop's Fund for World Relief. The Fund has made several contributions, and hopes to give a total of $3,600 this year for this work. Mr. Samuel A. Eliot, chairman, explains that, under the auspices of the Youth Aliyah movement associated with the great organization of Jewish women, Hadassah, many thousand Jewish children have been gathered in the occupied or neutral countries, transported to Palestine and there cared for in hospitable homes and given vocational training in the agricultural settlements and the trade schools. "What seemed to be a doomed generation," Mr. Eliot said, "has been reborn and is helping to build a better future for mankind."

Bishop Henry K. Sherrill, of Massachusetts, is an honorary vice-chairman of Children to Palestine, Inc., and Bishop John T. Dallas, of New Hampshire, is a member of the Executive Committee. Among the sponsors of the organization are Bishops Frederick G. Budlong, of Connecticut; W. Appleton Lawrence, of Western Massachusetts; Oliver L. Loring, of Maine. Also Bishop-elect Angus Dun, the Rev. Phillips E. Osgood, Miss Vida Scudder and President Kenneth M. Sills.

* * *

### LENTEN SERVICES

#### At Church Missions House

New York, N. Y.—During Lent a special service is being held in the chapel at Church Missions House at 11:45 A. M. All through the year there are noon-day prayers, but this Lent speakers are invited to address the headquarters staff. The Rev. Dr. Charles L. Gomph, Grace Church, Newark; Bishop Charles K. Gilbert, Suffragen, of New York, and the Rev. Dr. Samuel Shoemaker, Calvary Church, New York, have been speakers to date. On March 22, Lt. Comdr. C. Leslie Glenn spoke; on March 29, the Rev. Dr. Louis W. Pitt, Grace Church, New York, and on April 5, the Rev. Dr. James Thayer Addison will close the series.

Attendance has been 75 to 80 on each Wednesday.

* * *

### "REINFORCE YOUR RELIGION" WEEK IN SOUTH PACIFIC

(The following story was written by Staff Sergeant Richard J. Murphy, Jr., of 107 East Woodbine Street, Chevy Chase, Maryland, a Marine Corps Combat Corespondent.)

Somewhere in the Pacific—(Delayed)—This is "Reinforce Your Religion Week" here.

Catholic, Protestant, and Jewish services are being held nightly in the camp chapel, a 40x100 Quonset hut. Attendance of Marines here, almost all of whom are Tarawa veterans, has been "very satisfactory", according to Chaplain William W. Lumpkin (Lieutenant Commander, Chaplain Corps), U. S. N. R., rector-on-leave of the Church of the Holy Communion, Charleston, S. C.

"This is not a revival," pointed out Chaplain Lumpkin, who heads the chaplains stationed here. "Its purpose is the deepening, strengthening, and reorienting of religion."

This is the first time that such a thing has been attempted in this Marine unit. Chaplain Lumpkin added that he did not know of its having been done in any other military organization.

The Catholic portion of the week is being devoted to a mission. Several hundred Marines have crowded nightly into the church to say the rosary, hear a short sermon by one of the Catholic chaplains, and participate at Benediction. There are also two daily Masses, at 6:30 A. M. and 4:30 P. M.

Although there is no Jewish chaplain here, three Jewish services are scheduled for the week. They are being conducted by an Army chaplain, a USO worker, and a Seabee officer.

The idea for the week came from several of the chaplains. It was presented to Marine authorities and received their endorsement.

"There hasn't been any order put about it, though," Chaplain Lumpkin explained. "We didn't want anyone to get the idea we're trying to force religion down their throats."

The church flag (a blue cross on a white field) flies all day long on Sunday before the recently dedicated camp chapel. All religions hold services there. In addition, services are held for individual units here.

* * *

### G. F. S. SPECIAL CORRESPONDENCE STUDY

The Girls' Friendly Society, historic youth agency of the Church of England and the Episcopal Church, is producing special correspondence study and activity units for girls living in isolated places, recently adding to its educational staff a rural Church expert. The G. F. S. is also taking steps to give special promotional help to country and small town churches.

* * *

### "ONWARD, LAYMEN"

Macon, Ga.—Donald G. Mitchell, Jr., who is the diocesan keyman for the Diocese of Atlanta, is stirring up the men of the diocese. He calls his work "Onward, Laymen", with the sub-title that it is the diocesan branch of the Presiding Bishop's Committee on Laymen's Work. He writes, "We in Macon have started a weekly discussion meeting on the Christian Doctrine of Man, each Sunday night during Lent, with a layman leading each of the five discussions. I led the third in the series and was much gratified at the responsiveness of the audience. I feel that a definite continuation for our Episcopal men of Macon who sponsored the series will be the outcome. In our Lenten series we have opened the meetings to men, women, and young people."

"While in Atlanta last week, I had conferences with men from three parishes and made good headway in getting them in the know of what the program is. I shall be in Atlanta again in connection with my social work programs in April, and I hope on that occasion to make additional contacts as I find they are most effective."

Men of the diocese are planning a Laymen's Conference for the week end of September 1 to 4 at Camp Mikell.

* * *

### JAPANESE-AMERICANS IN FIGHTING FORCES

New York, N. Y.—Insisting that American-born Japanese are patriotic and dependable citizens, the Rev. Dr. G. A. Wieland, head of Episcopal Church work in the home field, says that there are 10,000 young Japanese-Americans in the United States armed forces. Of these, half were in uniform before Pearl Harbor; the other half were inducted since then. All reports, Dr. Wieland says, indicate that they are good soldiers, comparing favorably with any other group.

* * *

centers.

* * *

### LIBERTY SHIP LAUNCHED

Liberty Ship, the Peter Trimble Rowe, has just been launched, with two Bishops of the Episcopal Church taking part in the ceremony. They were Bishops Karl M. Block of California and Benjamin D. Dagwell of Oregon who shared in honoring the famous pioneer Bishop of Alaska for whom the ship is named. Bishop Rowe was for 46 years the spiritual leader in Alaska's civil and religious life.

### TO PROMOTE UNDERSTANDING

New York—The Rev. John H. Johnson, D. D., rector of St. Martin's, one of the largest Negro congregations in New York City, has been appointed by Mayor LaGuardia to serve on a committee of 19 officials and private citizens "to promote understanding and mutual respect among all the racial and religious groups in our city."

* * *

### CORRECT REPORT

The State Department at Washington is anxious to correct reports that American passengers from the Philippine Islands who returned on the Gripsholm in the recent exchange of nationals with Japan were selected for repatriation by the Department. It is stated very definitely that the selections were completely controlled by the Japanese, and that certain requests or representations made by the Swiss representatives in charge of American interests were ignored.

* * *

### DEAF GIVE AMBULANCES

New York, N. Y.—Members of the National Association for the Deaf have raised a "Victory Fund" of over $7,700. It was used to purchase three Clubmobiles for use of the Red Cross. The Rev. Guilbert C. Braddock, Episcopal clergyman active in work with deaf people, says that many people with this affliction are engaged in war work. Employed in war industries, he cites as examples, are 700 in Akron, Ohio, 400 in Hartford, Conn., and corresponding numbers in other war industrial centers.

* * *

### WOMAN SPEAKS IN ST. PAUL'S

London—For the first time in its long history, a woman has been permitted to speak in St. Paul's Cathedral, London.

The honor is claimed by Mrs. Geoffrey F. Fisher, wife of the Bishop of London, who lectured recently in the cathedral crypt.

* * *

**MR. SCOTT'S SON A PRISONER**

Roanoke, Va.—Friends of Tom Scott, executive secretary of Southwestern Virginia, have been disturbed for some months by the report that Tom's son was missing somewhere on a battle front. It has been established definitely that he is a prisoner; in Stalga 3B in a pine forest on the bank of the Oder River at Furstenburg, some 65 miles southwest of Berlin. With Tom, all his friends offer a prayer of thanksgiving.

* * *

**NOON-DAY SERVICES, CHURCH OF THE ADVENT**

Birmingham—Six bishops and a dean are among the noon-day preachers during Lent in the Church of the Advent. The Bishops are: Charles Clingman, of Kentucky; Noble Powell, of Maryland; Middleton Barnwell, of Georgia; C. C. J. Carpenter, of Alabama, and J. M. Walker, of Atlanta, and Methodist J. L. Decell, of Birmingham. The dean is Kentucky's Elwood L. Haines.

* * *

**REPORT LEPER MISSION, NOV., DEC., JAN., 1944**

After all reports are in, I hope mine for the Leper Mission can be published.

Gifts came from Chicago, Florida, Baltimore, Atlanta and Huntington, W. Va. In Virginia from Norfolk, Fredericksburg, Halifax, Hollins, Prince George, Haymarket, Culpeper, Urbanna, Rapidan and Richmond; a large number too numerous to mention but much appreciated.

I have to report the gift of a five hundred dollar bond from my good friend, Miss Urith Greene, of Norfolk, which will bring much happiness and comfort to many Lepers, also, over five thousand dollars was sent by American Mission to Lepers, Inc., to the British Mission in London, founder of the work, in December, to help the starving Lepers in Bengal, India. The Woman's Auxiliary, Diocese of Virginia, gave $855.62 for 1943, Junior Branch under Miss Allison $281.21 the past year. Through Mrs. Robert Harrison's work with the "Pete Banks" and my own efforts we have a total of $2,830 to report. Dr. Kellersberger, our General Secretary, writes, "The needs are greater than ever, but Richmond has been and continues to be a great center for help to needy people with Leprosy." Let us work harder than ever to further Christ's command — "Cleanse the Lepers."

Respectfully submitted,
MISS EVELYN P. MERIWETHER,
President, Treasurer, Richmond Branch, American Mission to Lepers, Inc.

Address:
1009 Floyd Avenue,
Richmond, Virginia.

* * *

**NEW SCHOOL FOR PACIFIC COAST**

One of the most importan developments in missionary education is the projected East Asia Training School for Missions. If the plans are developed, the several divinity schools in this area will pool their resources to form a federated school of missions, which will be backed by the Foreign Missionary Conferences and the mission boards of the member denominations. Facing toward Asia, the resources of the Bay area are tremendous, and a cooperative school will provide an adequate program. Students will enroll through their denominational institutions, and share in the entire program. The cooperating institutions are the Church Divinity School of the Pacific, St. Margaret's House, the Pacific School of Religion, the Berkeley Baptist Divinity School, the Starr King School for the Ministry (all in Berkeley), and the San Francisco Theological Seminary in San Anselmo.

* * *

The Church Divinity School has purchased a large house on Le Conte Avenue, which will add dormitory space, class rooms, offices, a refectory, and library stacks to the present equipment.

* * *

Dean Shores has announced that the giving of "units" ($10 per year for five years) is ahead of the previous five years, but is still short of the goal.

* * *

Dr. Rankin Barnes of San Diego will give his annual lectures on Pastoral Care the last part of April. Professor Randolph Miller will be the leader of a conference for clergy and laity in the Diocese of Olympia in June.

* * *

The Summer Session, in cooperation with the Pacific School of Religion and the Berkeley Baptist Divinity School, will be in two terms of five weeks each, June 19-July 27, and July 24-August 25.


**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

ATLAS BAKING CO., Inc.
Richmond, Va.

A CLOISTER VITAL BOOK

The moral solution for post-war planning

*"The Christian Way in a Modern World"*

By W. NORMAN PITTENGER

Dr. F. C. Grant says—
"I am especially impressed . ."

Price $2.50
THE CLOISTER PRESS
Louisville, Kentucky

A Religious Book Club Selection

TYPICAL "TREASURER'S REPORT"

$65.15 raised for our TREASURY in 2 short days

with this improved dusting mitt!

THE TREASURER'S REPORT is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "LUSTRE DUSTER." One group of 50 members raised $65.15 in two short days. Quota of 10 assigned each member; she bought one herself, sold nine to neighbors. "Lustre Duster" is the finest dusting mitt made. BARGAIN at 49c.; costs you 36c. **Use both sides** for dusting car, furniture, shoes, etc. Mail coupon below for TRIAL DOZEN. Your profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

**Your Treasury Profit is GUARANTEED**
**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** SC
**104 Crestmont St., Reading, Pa.**
Mr. Gillmore: We'll "test" a dozen "Lustre Dusters" without sending any cash. If they don't sell easily we'll ship them back collect, under your special "PAY-THE-PROFIT" **GUARANTEE** which means you'll forward us check for $1.56 —our profit on 12 dusters.

Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . State. . . . . .

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

PRNEST—AVAILABLE FOR PAROCHIAL supply until September 1st. Write Box 186. care of Southern Churchman.

**SITUATION WANTED**

LADY WISHES POSITION TO CARE FOR Children. Girls 4 to 6 years preferred. Answer; "B", care Southern Churchman.

WANTED, BY LADY HOUSEKEEPER; references given and asked. Answer Box "J" care Southern Churchman.

**HELP WANTED**

WANTED MIDDLE-AGED LADY AS secretary and companion by an elderly lady. Address: Mrs. M. E. M. Evans, 84 Water St., St. Augustine, Florida.


# Personal Notes Of Interest

**DIOCESE OF HARRISBURG**

**The Rev. John N. Peabody,** formerly curate of St. Paul's Church, Chestnut Hill, Philadelphia, Pa., became vicar of St. Andrew's Mission and Episcopal Student Chaplain at Pennsylvania State College, State College, Pa., March 15. His address is 304 South Frazier Street, State College, Pa.

**The Rev. DeVere L. Shelmandine,** formerly rector of St. Mark's Church, Waterloo, Iowa, became rector of St. Stephen's Church, Mount Carmel, and vicar of the Monroe H. Kulp Memorial Church of the Ascension, Kulpmont, Pa., on March 26. His address is 104 South Maple Street, Mount Carmel, Pa.

**The Rev. Walter E. Edwards,** rector of St. David's Church, Scranton, Pa., has accepted a call to be rector of Trinity Church, Tyrone, Pa., and will assume his new charge May 7. His address will be 1047 Cameron Avenue, Tyrone, Pa.

**The Rev. Theodore Virgil Morrison,** rector of the Church of the Incarnation, Atlanta, Ga., has accepted a call from the vestry of St. Paul's Church, in Newport News, Va., and will arrive to assume the duties as rector about the middle of April.

He succeeds the Rev. J. Keith M. Lee, who resigned several months ago from St. Paul's to accept a call to a parish near Akron, Ohio.

The Rev. Mr. Morrison, born in Birmingham, Ala., attended the public schools and Birmingham Southern College in Birmingham.

**ORDINATIONS**

**Priests**

**The Rev. W. Murray Kenney,** deacon-in-charge of St. Andrew's Mission, Akron, Ohio, was advanced to the priesthood by the Rt. Rev. Beverley D. Tucker, D. D., on March 15. Dr. Robert O. Kevin, professor of Old Testament at the Virginia Theological Seminary, preached the sermon and the Rev. Frederick W. Leech, rector of St. Peter's Church, Akron, presented the Rev. Mr. Kenney.

**The Rev. Frederick K. Jellison** and the **Rev. James R. MacColl, III,** were advanced to the priesthood by the Rt. Rev. Beverley D. Tucker, D. D., at Trinity Church, Toledo, on March 19. The Rev. Benedict Williams was the presenter and the Rev. Charles L. Taylor, professor of Old Testament and dean elect of the Episcopal Theological School in Cambridge, was the preacher. The Rev. Mr. Jellison is rector of Trinity Church, Findlay, Ohio, and the Rev. Mr. MacCall is assistant to the Rev. Benedict Williams at Trinity Church, Toledo.

**DEATHS**

**Ida Whittemore Soule**

Mrs. Richard H. Soule, founder of the United Thank Offering, whose influence has been felt in every missionary project of the Episcopal Church, was buried from the Church of Our Saviour, Brookline, on March 26, when Bishop Henry Knox Sherrill, assisted by the Rev. Henry McF. B. Ogilby, rector, conducted the service. Interment followed in Mount Auburn cemetery on the morning of the 27th. Mrs Soule died on March 21, early in her 96th year; her 95th birthday was on February 17 last.

Since the first United Thank Offering of $2,000 in 1889, to the most recent one last October in Cincinnati, more than eight million dollars have come to the missionary work of the Church. Through the interest and vision and activity of one woman, a tremendous program has been in effect for the past 43 years, steadily growing until today the U. T. O. supports the majority of women missionaries in Episcopal missions at home and abroad, trains them, gives them medical care and pensions, and also makes imposing contributions to the work of the National Church through its gifts for the building of hospitals, schools, churches, and the like.

Mrs. Soule had a very interesting

**Virginia Dairy**

"The Home of Better Milk"

# Are Church Seminaries in Your Budget?

Red Cross, War Bonds, Community Chest: these are important items in your budget today. Are Church Seminaries there?

The Church awakens and sustains the sense of responsibility which makes men and women support great causes. The Church fulfills this task through the clergy.

The clergy are prepared for their unique work by the Church Seminaries. It is essential that the Church Seminaries should have the support of every member of the Church. Seminaries are in some budgets. They should be in all.

ARE THEY IN YOUR BUDGET?

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

**Berkeley Divinity School, New Haven.**
**Episcopal Theological Seminary, Cambridge.**
**The General Theological Seminary, New York.**
**Philadelphia Divinity School.**
**Virginia Theological Seminary, Alexandria.**

life from the early days in Boston and Brookline, through her journeys with her late husband, as his business interests led to residence, successively, in thirteen of the dioceses: South Africa and Russia; and her own later travels in Alaska and China. Wherever she went, she was a constructive Church member, starting new branches of the Woman's Auxiliary where there were none, or helping already established branches to become stronger. She started the Woman's Auxiliary, for example, in St. John's Church, Roanoke, Southwestern Virginia, and there entertained its first missionary speakers, the Rev. and Mrs. John W. Chapman from Anvik, Alaska, then on their wedding journey. Years later she gave the organ in Christ Church, Anvik, in memory of her husband. Another gift was the Chapel of the Transfiguration, Nopala, Mexico, given as an expression of her own thankfulness, when she was the chairman for Latin American Missions, as member of the first Board of the [illegible] Branch of the

was most thankful during a life filled with many blessings was that God had put it into her heart to start the United Thank Offering. As missionary workers everywhere learn that Ida Whittemore Soule, whose name is connected with the very pensions that will bring ease to their own last days, has been called to the larger and the richer life, they, too, will be thankful for her life and vision.

### Rev. Frank F. Snyder

The Rev. Frank Frantz Snyder, rector of St. Mary's Church, Williamsport, and also of the Church of Our Saviour, Montoursville, Pa., died suddenly of a heart attack on March 2. Canon Stuart F. Gast, rector of Christ Church, Williamsport, was the celebrant at a requiem service of the Holy Communion, and Bishop J. Thomas Heistand of Harrisburg read the burial service in St. Mary's Church, Williamsport, March 6. The committal service was read by Canon Clifford W. French of Harrisburg in the cemetery at Palmyra, Pa.

Before entering the ministry in middle life Mr. Snyder had been a mining engineer. He served with the U. S. [illegible]avalry in the Philippines from 1898 [illegible] 1901. He was born at Union Deposit, [illegible]a., March 17, 1878. Bishop Hunter [illegible]yattbrown ordained him to the diaconate on January 18, 1933, in Christ [illegible]hurch, Coudersport, Pa., and to the [illegible]riesthood on February 12, 1935, in the [illegible]hapel of the Holy Spirit, Bishopscourt, [illegible]Harrisburg, Pa.

After serving as rector of Christ [illegible]Church, Coudersport, and All Saints, [illegible]Brookland, Pa., Mr. Snyder was vicar [illegible]of St. Paul's, Manheim; Hope Church, Mount Hope, and Bangor Church, Churchtown, Pa., before going to St. Mary's, Williamsport.


WHY TIME SOMETIMES DRAGS

Have you ever noticed how time drags along when you keep putting off doing something you want to do but just don't get to it? Arrange with First and Merchants today to bank by mail. Open a Special Checking Account. Apply for a personal loan if you need one. First and Merchants is a bank with a service for every member of the family. Don't delay any longer but write or call—today.

**FIRST AND MERCHANTS**
**National Bank of Richmond**

John M. Miller, Jr., Chairman of the Board — H. Hiter Harris, President

Capital and Surplus, Six Million Dollars

Member Federal Deposit Insurance Corporation.

ASK FOR

**CLIMAX BEVERAGES**

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

*The Eternal City*

John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendant spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

**WINNSBORO BLUE GRANITE**

*"The Silk of the Trade"*

When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentioned in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that monuments you buy are cut from genuine Winnsboro Blue Granite Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for *FREE* descriptive literature.

**Winnsboro Granite Corp., Rion, S.C.**

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## ST. ANNE'S SCHOOL

**Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.**

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

**Oxford Grays Blacks Bankers Grays**
**Tropicals Serges Worsteds**
**All Wool**

**Samples and Measurement Charts sent on Request.**

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 85 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 148 Plainfield, N. J.**


## THOUGHTS FOR THE THOUGHTFUL

Rejoice, the Lord is King!
Your Lord and King adore!
Mortals, give thanks and sing,
And triumph evermore.
Lift up your heart! lift up your voice!
Rejoice! again I say, rejoice!

Jesus the Saviour reigns,
The God of truth and love:
When he had purged our stains,
He took His seat above.
Lift up your heart! lift up your voice!
Rejoice! again I say, rejoice!

He sits at God's right hand,
Till all His foes submit,
And bow to His command,
And fall beneath His feet.
Lift up your heart! lift up your voice!
Rejoice! again I say, rejoice!

Rejoice in glorious hope:
Jesus the Judge shall come,
And take His servants up
To their appointed home;
Lift up your heart! lift up your voice!
Rejoice! again I say, rejoice!

—Dr. Frank Laubach.

How vast the grief a world must bear!
And yet
The heart still sings against which hate is hurled.

From beds of mire the rarest pearls are drawn,
From conflict, peace we never shall forget.

What floods of joy await this bleeding world!
How dark the night before the golden dawn!

—Josephine Moore.

The things that are come upon the world—human slaughter, class struggle, race prejudice—are in danger of overwhelming us. Our hope lies not in ourselves, but in God.

God is saying to us today, as he did to Joshua of old, "Be strong and be of a good courage, be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

But we need to hear him. Lent is a time to listen and to deepen the sense of comradeship with our Father and with each other.

"Be strong in the grace that is in Christ Jesus."

"Endure hardness, as a good soldier of Jesus Christ."

The same sacrificial spirit that millions are manifesting in this war must be carried over into the peace. Some of us must give ourselves and our children. Some must give our dollars, and all of us must pour into the cause that mighty, mysterious, magnetic force of prayer, which multiplies every dollar and every man's effort a thousand-fold. —Dr. Frank Laubach.

Nothing emphasizes the reality of Christ's manhood more than His prayer-life. As Man He lived in communion with the Father. Prayer was a necessity of His holy soul. Early in the morning, while others slept, He talked with the Father in the lonely wilderness, where He could hold undisturbed communion. In this He is the example for us.—Sunday School Times.


**NOW IS THE TIME TO PURCHASE**

## Easter Gifts

**As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.**

**EPISCOPAL CHURCH BOOK STORE, LYCETT, INC.**

**317 N. Charles St., Baltimore 1, Md.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

SAMPLE FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

## BRUGLER HOUSE

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

**R. P. KENT, Secy.**
**381 Fourth Ave., New York, N. Y.**

# The Southern Churchman

Vol. 10—No. 14

8 APRIL 1944

Christ is risen! Christ is risen!
He hath burst His bonds in twain,
Christ is risen! Christ is risen,
O'er the Universe to reign.

# The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

### AGAINST LAX IMMIGRATION LAWS

Dear Mr. Editor:

In The Southern Churchman of March 11 among the editorials I notice a congratulation to Attorney General Francis Biddle on his statement that "he hoped that after the war our immigration laws would be liberalized," and also that he hoped we would permit free immigration for at least a limited period after this war.

I would have to know in what respect he hoped our immigration laws would be liberalized but I certainly cannot pass over any expression of desire for free immigration for any period after this war. Prior to the present immigration law, for fifty years and more we had free immigration, principally the result of desire for cheap labor regardless of any other consideration. After a long and difficult fight the present law was enacted, which was the best that could be obtained. In my humble judgment many of our troubles at the present time can be traced to this unlimited immigration, without regard to whether the immigrants would make proper progenitors of our future citizens, particularly because they largely settled in the cities and are the basis of the great difficulty in getting decent governments in the cities.

Qualified as your approval is that immigration should be limited to competent healthy persons, I have no particular objection to it, except that I think the basis of all immigration should be upon the needs of this country and not upon the desires, or even necessities, of would-be immigrants.

I feel it my duty to enter a protest to any proposition which looks to relaxing our immigration restrictions to any extent after this war, and particularly to any indiscriminate enlarging of the numbers of the immigrants. The pressure brought to bear constantly for increasing the number of immigrants has been continuous and tremendous on Congress ever since the limitation of immigration, and to revert for any period of time to our previous immigration policies in my opinion would be disastrous.

Respectfully yours,

Berkeley Minor, Jr.,
Attorney at Law.
Charleston, W. Va.

### CORRECTION

My dear Editor:

The issue of March 25 on page 2 carries an unfortunate statement of Rev. Thaddeus P. Martin being formerly rector of St. Timothy Church, Wilson, N. C., and having accepted St. Athanasius Church for Negroes at Brunswick, Ga. This same error was made by The Living Church—evidently from the same source as yours. Would you be so good as to correct to read: formerly was temporarily in charge of St. Anna's Church, Littleton, and All Saints', Warrenton, N. C.

Alexander B. Andrews.
Raleigh, N. C.

* * *

## SOUTH FLORIDA

### Parish Buys War Bond for 192 Men and Women in Armed Services

Miami, Fla.—During the Fourth War Loan drive, the members and friends of Holy Cross Parish, invested in a $100 bond for each of the 192 men and women from this parish who are serving in the armed forces, and a certificate for such bond was mailed to every one on the parish honor roll. Also the Men's Brotherhood of this parish voted to send a membership card, signed by the president and secretary to every man in the service, and to ask parents and others to pay the membership fee of one dollar. As a result, 188 of these cards have been mailed. On March 15, this Church received an Award of Merit "in recognition of distinguished service to freedom in support of our armed forces, our allies, and our defense agencies through the War Chest of Dade County."

### Vacant Lot Given For Children's Play Ground

Palm Beach, Fla.—Recent gifts to the Church of Bethesda-by-the-Sea include a handsome Lavabo bowl, a Nativity painting, a Gothic panel having five divisions and a Ship Model, the latter hung in the south transept. A large Service Flag and an honor roll were dedicated in this Church on March 26. One member of the parish recently purchased a large vacant lot across the street from the church and gave it to this parish. This provides a playground for choir boys and other children until needed for other use, and prevents having business houses placed too near the church.

### Annual Convention April 25-26

South Florida's annual diocesan convention will be held in All Saints' parish, Lakeland, on April 25-26, and the diocesan meeting of the Woman's Auxiliary will be held on the same dates. Rev. William F. Moses, rector of All Saints' parish, is also the diocesan secretary.

### Four Diocesan Camps

Four diocesan camps are to be held at Camp Wing-Mann, South Florida's diocesan camp site, the conference for adult leaders to open on June 4-11, with Rev. W. Keith Chidester of Winter Park as director. The camp for small girls will be held June 12-24 with Miss Alcesta Tulane as director and Rev. M. A. Frazell as chaplain. Younger boys will have Camp St. Andrew, June 26-July 8, with Mr. Morton Nace as director and Rev. William Hargrave as chaplain. The Y. P. S. L. has Camp St. Mark, July 10-22, with Rev. Martin Bram in charge.

* * *

### Church Divinity School of Pacific Notes

Commencement will be June 15 at 8 P. M., at St. Mark's Church Berkeley.

* * *

Two students have withdrawn from the school to enter the armed forces. One new student has enrolled, beginning with the third quarter on March 27. A former student, the Rev. Shunji Nishi, was married in the chapel of the Episcopal Theological School on March 5.

### New Dean of E. T. S.

The Rev. Dr. Charles Taylor has been elected Dean of the Episcopal Theological School, to succeed Bishop-elect Angus Dun of Washington. Dr. Taylor has been on the faculty since 1925, and is Professor of Old Testament. He is the father of five daughters and twin sons.

### Professors Put on the Spot.

Four faculty members were not stumped in an information please program sponsored by the Interseminary Movement on KRE on March 21. The students conceived and conducted the program, and the unrehearsed questions were presented by James (Fadiman) Smith of San Anselmo. Star of the "experts" was Dean Shires, who was ably abetted by President Jesse Baird, Professor John Bailey, and Professor Randolph Miller. Only one question was missed, and the students were amazed at the knowledge of the professors.

# HAVEN . . .

By J. W. KENNEDY

A BIGOT is a dry spigot; according to Webster, "a bigot is a hypocrite who regards his own faith and views in matters of religion as unquestionably right and any belief or opinion differing from them as unreasonable or wicked. Hence, a person intolerant of opinions conflicting with his own, as in politics or morals; one obstinately and blindly devoted to his own Church, party, belief, or opinion."

A crack-pot is like a cracked pot, not all there, not normal, not useful, one who has broken open and whose contents are running out at the wrong places. Particularly this name is applied to one who is obsessed with an idea that is bizarre or wrong or different, one who is without a sense of humor, who is a stranger to wisdom.

A "bigoted crack-pot" then is something far removed from what most of us would like to be, since fanatics are seldom popular and whether they be right or wrong they get their share of "Raus mit ems."

None of us wants to be a bigot. Jesus was constantly inveighing against them as contrary to the will of God. He could not let pass any sign of hypocrisy, for those who appeared one way and actually were another could not be trusted to do anything more than voice opinions and pass along phrases from a book. His most scathing denunciation of them is found in St. Matthew, Chapter 23. He had in mind the scribes and Pharisees at the moment, but his words apply to the hypocrites of every age who hug their intolerance as a cloak in a bitter cold wind. I list a few of the charges Jesus made against them:

"For they say, and do not."

"They will not help bear others' burdens."

"They do good to be seen of men."

"They are stumbling blocks to themselves and others."

"Their long prayers are a pretense."

"They carefully strain out gnats, and swallow camels."

"They are shiny clean outside but dirty within, appearing beautiful outwardly but within full of deadness and uncleanness."

"They refuse to hear the word of God to repent and return unto His way."

"They are desolate but will not admit it and continue putting on a pious show until some person or event strikes at their bigotry" and literally drives them to the wall, out from behind the pillars of their self-deceit, and they in humility cry, because the Christ they now see as He is and themselves they now see as they really are: "Blessed is he that cometh in the name of the Lord."

THE CHRISTIAN understanding of man teaches us to recognize bigotry in ourselves and others and enables us to correct it. The Christian understanding of man also enables us to differentiate between a bigot and a man of sound conviction and faith, between a crackpot and a man of vision and prophetic insight. The Christian understanding of man enables us to evaluate another individual more accurately. It enables us to form our opinions from the light truth sheds upon his person and not hastily made judgments of him because of the beliefs he holds contrary to ours. We must use care in the throwing of epithets. In kindness we refrain from using them even if they are true and patiently try to shed more light for the person's seeing. In wrath we must refrain because we usually do injustice to the person involved and not only condemn him but ourselves with our words. We can be sure of the truth in the matter when before we pass our judgments, we sit down in quiet and ask God to show us the way to understanding and dawn.

# *This Week . . .*


EASTER ASSURANCE ..... 4
By the Rt. Rev. St. George Tucker, Presiding Bishop.
MEMORIAL CHAPEL OF GUADALCANAL ..... 4
POEM—God's Victory and Peace ..... 4
By Mary Winder Osborne.
FROM TOMB TO TRIUMPH ..... 5-6
By the Rev. B. S. Murray, M. A., West Shefford, Quebec.
THE GREEN GATE ..... 6
By Nancy Byrd Turner.
EDITORIAL ..... 7
A CROSS OF PEACE RISES ON SWITZERLAND'S HIGHEST MOUNTAIN ..... 8
POEM—Fellowship ..... 9
By Lewis Hoffman Kemper, Hendersonville, N. C.

FEATURES

Haven ..... 3
J. W. Kennedy.
Editorials . . . ..... 7
Children's Page ..... 9
Mrs. Conrad H. Goodwin
News . . ..... 10


APRIL

1. (Saturday).
2. Palm Sunday.
6. Maundy Thursday.
7. Good Friday.
8. Easter Even. (Saturday).
9. Easter Day.
10. Easter Monday.
11. Easter Tuesday.
16. First Sunday after Easter.
23. Second Sunday after Easter.
25. S. Mark (Tuesday).
30. Third Sunday after Easter.

* * *

**COLLECTS FOR EASTER DAY**

Almighty God, Who through Thine only begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect, through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end. Amen.

O God, Who for our redemption didst give Thine only begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin that we may evermore live with Him in the joy of His Resurrection, through the same Christ our Lord. Amen.

# *Easter Assurance*

**By the Rt. Rev. Henry St. George Tucker**

*Presiding Bishop of the Episcopal Church*

AT a time when so many of our dear ones are giving their lives in defense of a righteous cause, the Easter assurance that death is the entrance into a richer, more abundant life with the Risen Christ, illumines grief with the radiant light of faith.

Easter brings the further assurance that their sacrifice for a righteous cause was not in vain. By their death they open a door of opportunity. Their death is a challenge to us to pass through that door and by our effort and sacrifice convert the opportunity into a reality. Their passing is a summons to us to press forward towards the goal to which they have opened the way.

To us, Easter brings a challenge from those heroes of the faith who have followed Jesus along the path of sacrifice. Let us also, seeing that we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Easter assures us that those who dedicate themselves in response to this challenge will bring nearer the time when the kingdoms of this world shall have become the Kingdom of the God of righteousness, freedom, and love.

---

# *Memorial Chapel of Guadalcanal*

**Built by 4,000 Natives and Presented to the People of the United States**

"This is the House of God. This is none other than the Gate of Heaven."

With these words the native population of the British Solomon Island Protectorate presented to the American people a memorial chapel honoring 1,600 American dead, buried on Guadalcanal.

Guests of honor at the ceremony, carried out in the open air, included four major generals, two brigadier generals and a rear admiral, leaders of the United Nations forces in the Solomons war zone.

Jason, a Christian native, leader of the Labor Corps, made the presentation through Lieut. Col. D. C. C. Trench, Acting Resident Commissioner. Acceptance for the United States was made by Brig. General A. F. Howard, U. S. A.

Jason's presentation address was the highlight of the ceremony. With simple dignity this barefoot native, attired in white "lap-lap," or loin cloth, and a singlet, said:

"Me want to tell you all people that all me fella belong Solomon build this church because we want to thank you. We have worked hard and we hope you like this church. And we pray that God will bless all of you and we hope you will pray for your friends who are lying in this cemetery.

"Also we want to thank all the Americans and Allies who have fought to push the enemy out of our land. Now we give this church to you. But this church no belong you and me. This church belong God.

"And we ask God to bless us all. Thank you."

Brief dedication prayers were then said by Chaplain John O'Neil, U. S. N., of Boston, Mass., and Chaplain O. G. Grotefend, A. U. S., of Pittsburgh, after which the Native Labor Corps, singing "Onward Christian Soldiers" in six-part rhythm, led the audience into the chapel.

The chapel, with a seating capacity of 280, is made entirely of thatch and native woods. Viewed from the air it resembles a huge heart, with a cross in the center. At the peak of the heart is the flagstaff. Flower gardens have been planted in front of the chapel and along its sides.

It took approximately 4,000 natives a little more than two months to construct the chapel, the main body of which covers an area of ninety feet and twenty-six feet. The chapel is twenty-six feet high. Other details of chapel construction:

Fourteen thousand leaves and 5,000 strips of bamboo have gone into the chapel. One hundred thousand lineal feet of "kwasi-kwasi" (woven matting) are the walls. The rafters are of ambuala, a local wood. The roof is made of vatu and the altar of narlea, semi-hardwoods. The floor of the chapel is a combination of mamahui and uuala, native timbers.

Eighteen wood and inlaid carvings include a lectern, a font and cross, three fish emblems and twelve doves of peace.

There are two offices attached to the chapel, each of them ten feet square.

The chapel, open day and night, has a twenty-four hour honor guard.—"The Southern Cross Log" of the Melanesian Angilican Mission, March, 1944.

* * *

### GOD'S VICTORY AND PEACE

**Easter, 1944**

THROUGHOUT THE AGES, Father, hast Thy love
In patience sought for sinful man's release;
Ever yearning, ever watchful from above,
To conquer death and give victorious peace.

To conquer sin and wrong, Thou gav'st Thy Son,
Who took upon Himself the form of man,
And alone He tasted death for everyone
Who dares to die that he may live again.

And so, dear Lord, we give our sons to Thee,
That Thou in love may guide them in Thy way
To suffer but to win the victory
And peace of man's new Resurrection Day.

—Mary Winder Osborne.

# *From Tomb to Triumph*

By B. S. MURRAY

ON EASTER DAY the Church of God proclaims **Now is Christ risen from the dead!** Joy, overwhelming and immortal, fills our hearts, for Christ, the Firstfruits, broke the bonds of death because it was not possible that He should be holden of it.

Jesus is risen, as He said,
Risen in triumph from the dead.

When Canon Liddon preached on this subject in St. Paul's Cathedral, London, he said: On tomb after tomb in the crypt beneath your feet you read the words: "Here lieth the body"—of this great general, of that accomplished artist, of this distinguished man of letters, of that pious ecclesiastic. Here lies the body,—and until the last trump shall sound no power can avail to raise it from the dust. But at the open tomb of Jesus sits an angel with the spoken epitaph: "He is not here; He is risen." Earthly greatness, as a rule, ends with the grave. The greatness of Jesus Christ on earth began with His triumph over the grave."

### "Death . . . . Swallowed Up of Life."

The Easter message assures us that death is swallowed up of life! Death cannot hold life,—only the body, of course! Our attitude towards death is so pre-Christian and expresses the attitude that death reigns unconquered. In fact, all our acts and funeral customs point in that direction. At the tomb of Jesus, long ago, all necessary precautions were taken that His Body may not rise again. Then they, like many now, failed to realize that life, and not death, has the final word. Now that their Lord was dead the disciples seek Him in the tomb. Somehow they do not expect that He will rise from the dead. Their reluctance to believe in His resurrection, even when at last they looked upon Him, seems strange when we reflect upon the miracles which they had seen Him perform. He did raise Lazarus and the widow's son at Nain. Could He not raise Himself? Doubt and timidity, defeatism—engulfed them, yet they still loved Him!

### The Angels At the Tomb

Very early in the morning visitors came to the tomb to complete the embalming of His Body only to go away to proclaim Him risen from the dead. The stone was rolled away—something had happened! Something marvellous, stupendous! Angels tenant the tomb and voices heard saying, "Come, see where the Lord lay!" Yet everything was so peaceful, so quiet. Three anxious women; two angels, for the most part invisible; an empty cave, and an unsolved riddle of folded grave-clothes. Silently the Prince of Peace folded aside His burial clothes and went out into the twilight garden. . . . .

There Mary Magdalene chats with the angels and, seeing the presence of Someone near, turns herself, and "beholdeth Jesus standing, and knew not that it was Jesus." You see angels were present at His tomb so that they may be present at ours. And sorrow and suffering may be transformed to our good. Here I detect a challenge to take up our cross, whatever it may be, and follow Christ, the Risen Saviour, in the strength of His patience and the constancy of our faith. Identifying ourselves with Him we see, even in life's darkest hour, the shining of eternal light. Angels in tombs? Of course! As Easter Day—earth's brightest day—and Good Friday—earth's darkest day—were only three days apart we are to look for angels in the tombs of trouble.

### Look Through the Tomb

Now that Christ is risen we look neither at nor into the tomb but rather through the tomb. It is opened at both ends. Human hands made the door into the tomb; a Divine hand made the door out of it into the world beyond. When Jesus entered the corridor He passed quickly through it and broke open the door at the other end and then came back again with the keys in His hands.

"See," He cried, "I have the keys of death and the passage through is free for you all. You just go down that dim corridor straight into the Father's home." Think of it! You are going home to a room in the Father's house specially prepared by Jesus. And more than that, He is coming back to get you. So on that last journey He shall be our Guide and Companion. What more can we desire than the companionship of One who has been over the road and knows every step of the way? I know nothing more comforting than to know that Jesus has promised to come and fetch us when the hour of our departure draws near. And where He is there will we be also. With Him. That will be Heaven. When people want to know where Heaven is, your answer is: "Where Christ is there is Heaven." To be with Him is to be like Him. The glory and joy of the hereafter life will be in Jesus' company.

### "Walk In Newness of Life"

I am so glad that our Church does not argue but simply states the indisputable historic fact of the Resurrection of our Lord and Saviour Jesus Christ. Plainly, authoritatively, confidently the living Church proclaims that at least One who was actually dead and buried has come back from beyond the grave. By His resurrection Christ has "brought life and incorruption to light" (2 Tim. 1:10), challenging us to attain unto Christ and, as new men, with another chance, go forth radiant witnesses of His resurrection. Life is one, indivisible, eternal. And there is more beyond! That's what the Easter message declares, for Jesus came back with His chart of eternity. The sons of men revised their theories of death and departure, believing what already had been their hope and cried with certainty of knowledge: "There is more beyond!" This gives meaning and continuity to life. And since that first Easter morn children of the Resurrection have marched to new, stirring music. No more we seek the living among the dead; we let the dead past bury its dead, and lay hold upon teeming vitalities. "Forgetting those things that are behind, and reaching forward to those things that are before," we accept the responsibility of our beliefs, we grasp the symbol of the Resurrection. Taking the wings of the morning we aspire to higher things; those things which are above our stunted, stinted, scanty experiences, we are impelled to seek, if we be truly risen with Christ. The Resurrection is an upward impulse, an ascent "with Christ," a challenge to accept another chance, a new life lived with Christ in God. Accordingly, to our spiritual vocabulary we add the word New,—a new zeal, a new power,

a new program grips us. A provincial program forthwith becomes planetary. New men "in Christ", we are ready for the shape of things to come and face life, as the new day dawns, radiantly, courageously, and confidently. Onward, upward, forward we go to the stirring music of faith, hope, and love, these three. We see Christ who was sown in weakness, raised in power. As we see Him victorious, untrammelled, omnipotent over the last enemy, and yet the same tender, thoughtful, loving, devoted Friend, who has promised never to leave us or forsake us, but will pilot us to our room in the Father's house. All we can say is, Rabboni, Master! Master of life and death—Master of my soul and body, and bid Him—

"Touch with one coal
My frozen heart, and with Thy secret key
Open my desolate rooms!"

WITH THIS NEW challenge we must walk in newness of life along the Pilgrim Road heavenward. Eastertide coming in the Springtime, with the bursting of innumerable buds, incredibly abundant on every side, epitomizes the Easter of the soul, the opening of endless avenues glistening with new luminance. We must go on following the gleam and hearing Him say: "He that liveth and believeth in Me shall never die!" This is the Easter faith and the Easter message. Let us propagate the Easter message by going forth and telling everyone everywhere, for "Ye shall be My witnesses!" Tell that Christ is the center of all attractions, the heaven of every heaven. He is the Living Christ! Like Paul of old believe on Him and His Resurrection and thou, too, shalt be saved (Romans 10:9). So Easter summons us to Life,—an abundant, victorious, spiritualized life hid with Christ in God, and bids us allow the thrilling life-giving message of the Resurrection to so captivate our hearts that we go forth henceforth like the disciples of old and proclaim the Risen Christ to a battered, war-cursed, sin-sick world. In the spirit of conquerors we determine that Easter must lead to Pentecost, as we set our affections each day upon, and work for, Christ and His Church. Alleluia! By its assurance the Easter message broadens life here and lengthens it beyond the grave. The secret? From tomb to triumph!

For Easter Day, for the Church of God, for Christianity, for Redemption, and for the hope of Immortality, we thank God. Jesus lives; we shall live also! Since the Saviour triumphed over death, let us not deny to Him a triumph over our hearts. Live your life henceforth in the power and light of His Resurrection and becoming thereby a sharer of His victorious life, go on from strength to strength, following in His steps—From Tomb to Triumph!

---

# *The Green Gate*

**By Nancy Byrd Turner**

THERE is a phrase in a certain old prayer that likens the grave to a gate. It would be hard to find in all literature a figure of speech more deeply fraught with beauty and truth.

This is to be said of gates: they do not lead into blind alleys; nor do they open merely for the purpose of closing again. Whether they lead into winding roads or broad fields, somehow they always take the traveler somewhere. And so the old saints, serenely sure that death is but a brief halt in a long journey, chose their metaphor well.

From the very beginning the instinct of immortality has wrought in the heart of our race. It was the ancient custom of barbarous times to place food and arms in the warrior's grave for his use in the future world. The Egyptians thousands of years ago called the tomb "the house of eternity" and faintly hoped for survival in that house. As time went on the idea grew and strengthened. Old Job, weeping in the dust, took heart of grace to put a piteous question to the ages: "If a man die, shall he live again?" The cynical writer of Ecclesiastes broke his bitter musings on annihilation to say, against his will, as it were: "The spirit shall return unto God who gave it." King David, grieving above the body of his little child, cried suddenly with happy tears, "I shall go to him!" and was comforted. Now and then some wistful seer caught a glimpse behind the veil; now and then humanity heard—in a psalmist's music or in a prophet's message—the clear, high note of immortality, as unmistakable as a trumpet call. Slowly with the passing of the centuries the instinct brightened to a dream, the dream became a hope.

Many doubted that hope; some denied it outright; some deemed it only a matter for intellectual curiosity. But a few clung to it because they must. And then in the very midst of their longings and speculations, their doubts and denials, the first Easter of the earth came to pass.

It is a strange story, that first Easter. But it is a simple one too, with a hillside garden for its quiet setting, and the time spring, and the hour break of day. An old story now. There are those who challenge it; there are those who repudiate it utterly; so men challenged and repudiated it two thousand years ago. But it shook kingdoms; it altered the course of history; upon its promise the heart of the world is stayed.

Henceforth for us there is a new significance in the springtime of the year and in dawns and in old April gardens. Nay, ever since the trembling faith of the ages was justified on that dim slope there is a new meaning in life itself. Now we can look upon the grave with altered eyes, seeing it clearly even through our tears, not as a grave, but as a green gate opening on eternal life.

* * *

### EASTER SOON AFTER CALVARY

Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day—
Earth's saddest day and gladdest day—
Were just one day apart.
—Northfield Calendar for 1919.

* * *

### FAITH AND GRACE

For victory, for world-wide peace,
For Love Divine that shall not cease,
For all Thy lovingkindness, Lord,
We thank Thee now with one accord.
Sterling Brannen,
Fredericton, N. B.

# EDITORIALS

*The Hope of the World!*

There is a very fine line in one of our modern hymns, which reads:

"On shadowed thresholds dark with fears." The poignancy and the reality of this line is being brought home to us. There are literally millions of thresholds "dark with fears." There is the vacant chair at many a table. The warrior has gone forth to the war. The emptiness of loneliness broods over many a household. The fear of sudden death, to a loved one, causes a contraction in millions of hearts today. The darkened threshold is no poet's dream, it is a reality in this world of ours.

What can one say; what can one write in this hour of the world's darkness, that will bring comfort and a sense of well being to the world's sorrowing millions? There is but one word, one message of hope! Christ is Risen! It is the whispered word of hope in a heedless, cruel world. Christ is Risen! There is no other message that one can give to a pained and broken world. Christ is risen! No longer may the darkened despair of millions of thresholds be the final answer. The final answer is not in the dark of the world's despair, but in the Light that streams from an empty tomb! Is this only wishful thinking? Let us see.

Dr. W. A. Smart, in his vivid book, the "Contemporary Christ," closes his last chapter entitled the "Author of Salvation," with these words:

"The contemporary Christ! At times we think that we have Him securely shut up in His first century Palestine, and then we discover Him walking beside us. The things He says are so simple and so contemporary, and so impossible. He seems not to fit into this contemporary world we know so well; but when we stop long enough to hear what He is saying, we feel that there is no hope for the world unless it will listen to Him. He speaks with Palestinian accent the homely things that were true in His world so long ago, and all at once it dawns on us that they are also the things by which our world must live if it would escape the abyss."

"The contemporary Christ" of the first Resurrection Morn now walks abroad in the world today. He brings, or at best can bring, to "shadowed thresholds dark with fears," the light and love and courage and faith of His own radiant life.

The trouble is as Dr. Smart has suggested, we do not stop long enough to listen. We rush madly on. We have not the time to pause. We cannot be stopped in our heedless pursuit of pleasure, and our lust for power. But those pleasures and that power are fruitless. We hope that they will last, and we learn through the bitterness of our sorrow that they cannot last. They tarnish easily and decay with the rise of the morrow's new pleasures and power.

The strange Christ of the Palestinian accent offers us pleasures that will not tarnish, and power that will not wane. The pleasures He offers are the pleasures born of the Spirit of God. A desire to do well by our neighbor; to serve our Heavenly Father with a loyalty and devotion that cannot be broken by earth bound loyalties. The power He offers is the power to find the new life, which may come to each of us, through His Risen and Ascended Life.

He is in our world today, this contemporary Christ of the Resurrection morn. There is no other answer that we can give to the fears of our present day. "Christ is Risen!" "Death hath no more dominion over Him." And because He is risen and has conquered death, we, too, can conquer the fears that darken our threshold today.

We ask you, believer with firm conviction, believer with luke-warm conviction, unbeliever, what hope lies in these schemes and plans of men for a better world? Does not history teach us that the plans of men are discarded after their usefulness has been spent? But here is God's plan. Here is God's plan of salvation for all mankind. It is the hope of the world!

Yes, we are children of a kind and gracious Heavenly Father, and the kind Heavenly Father has given to us the chance to live. The chance to live through Jesus Christ our Lord, in spite of what may happen to these physical bodies. "In sure and certain hope of the resurrection into eternal life, through Jesus Christ our Lord," we say in all confidence, as we commit our loved ones to His care.

At this Eastertide 1944, with all of its fears, with all of its doubts, with its darkness and its despair, there comes this radiant message of hopefulness—"Christ is Risen." We need to hear that message today. We not only need to hear it; we need also to heed its plaintive appeal.

It is no easy way. It is no way of soft sentimentalism. It is the way of the Cross, the way of sacrifice, that will lead us to understand the tremendous import of the three words: "Christ is Risen."

There is no other hope for the world. It is Christ's Resurrection, as a part of history or chaos.

We choose Christ's way. We believe with all sincere conviction that herein lies the one best hope for a muddled, pain wracked world. **Christ is Risen!**

# *A Cross of Peace Rises On Switzerland's Highest Mountain*

**Members of the expedition to the Dom in the Valais, Switzerland, putting final touches to their heavy task. The Swiss Cross of Peace now stands on the summit, 14,942 feet above sea level.**

IN THE FALL OF 1943 parties of veteran Swiss mountaineers of the Saas and Zermatt valleys started from the Mischabel Hut, 10,932 feet a/s. above Saas-Fee, for an ascent of the Dom, 14,942 feet a/s. The Dom is the loftiest peak entirely on Swiss territory. Distributed in their respective knapsacks these experienced Valaisan climbers carried the parts of an iron cross, a base for the same, a can of cement and sand and other articles necessary for the erection of this landmark, which is to serve as a symbol of the country which lies at its feet, Switzerland, island of peace surrounded by the fiercest warfare.

Making up this expedition were 14 guides, a Capuchin priest, a member of the Swiss Nationalrat or House of Representatives, an honorary Doctor and several experienced alpinists. These intrepid men made climbing history on that day, for within the 15 hours needed for their mission, including ascent, anchoring of the cross and descent, they conquered four peaks, each over 13,000 feet high.

Preparations for the raising of this cross took several weeks. The cross itself, made of iron bars, was dedicated by the Bishop of Sion. Its total weight, including all needed materials, was 165 pounds. The figure of Christ which alone weighed 17 3/5 pounds was carried to the summit of the Dom by the youngest member of the expedition, 11-year-old Georg Bumann, son of a guide and ski instructor. The senior member of the party, 62-year-old Josef Knubel of St. Niklausen, reached the towering peak without any difficulties.

An icy wind swept over the Dom when the expedition reached the mountain top. Several feet below the summit, Capuchin Father Armin Breu of Sion delivered a sermon in Latin, directly above a 6,500 feet precipice. Father Breu described the erection of the cross on the Dom to a Photopress reporter in these words:

"In midst of the turmoil of war which is drawing ever nearer to the frontiers of our land, in the days when nightly bombings lay entire cities in ruins, destroying peace of home and family happiness, the Swiss cross towers above death, destruction and tears as a symbol of peace. Switzerland is a chosen country, and the sacred soil out of which the cross of the altar of sacrifice rises heavenward."

**The figure of Christ, an inscription and tablets with the coat-of-arms of Switzerland and the Canton of Valais adorn the cross, which now rises on the Dom.**

**Guides of the Saas Valley carry the parts of the iron cross up the mountain ascent of 14,942 feet.**

---

## FELLOWSHIP

JESUS, MASTER, Thee I praise for the love that crowns my days—
For the beauty of Thy ways; songs of joy to Thee I praise,
Now and evermore.

Sin did nail Thee to the tree; I shall not a sinner be—
For I'm risen, Lord, with Thee; that henceforth I might be free,
Lord, I Thee adore!

My heart is Thy dwelling place, and filled with Thy love and grace,
That I might win in the race, and behold Thee face to face
In Thy heaven above.

What my hand can do for Thee. What my tongue can tell of Thee.
What my eyes can search for Thee, to find souls to bring to Thee,
I will do for love.

Fellowship for Christian men, must begin at Christ and then
It will spread to all as when, every soul was born again
On Pentecostal day.

When we love our Blessed Lord, all our ways are fair,
When we love our neighbor well, unity is there;
"Union" is of little worth till we have the second birth
Through the Spirit, here on earth—
To guide us on our way.

—Lewis Hoffman Kemper.

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

### EASTER

Sing, soul of mine, this day of days,
The Lord is risen!
Toward the sunrising set thy face,
The Lord is risen!
Behold, He giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, His holiness; for conflict, peace.
Arise, O Soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in His victory
And life eternal is for thee,
Because the Lord is risen.

—Author Unknown.

* * *

### AN EASTER SURPRISE

"Wake up, you sleepy-head," called Janice to her sister Joyce who was rubbing her big brown eyes. "This is Easter morning, and we must hurry if we are going to be on time for Sunday School."

Joyce was up in no time, for the mention of Easter morning and Sunday School was enough to waken any little girl. Just the thought of having a new dress and new shoes to wear changed the dressing process to an interesting one.

All of a sudden Joyce happened to look toward the window, and what do you suppose she saw? Big raindrops chasing each other down the window pane.

If you could have seen the look on Joyce's face, you would have thought there was a rain storm inside as well as outside.

"O, why does it have to rain on Easter Sunday? Now I will have to wear my raincoat and rubbers, and people won't see my new dress and new shoes."

The next thing that happened was that Janice began to pout, too, and two little girls that pout are much worse than one.

"Now our egg-hunt will be spoiled," piped Janice, "and we aren't going to have a happy Easter at all."

The two little girls were peering out of the rain-covered window at the rivulets of water running down the street.

Just about that time Mother's voice was heard calling, "Janice, Joyce, are you ready for breakfast?"

"Yes, we will be right down, Mother," they said and when Mother met them with a smile, it did help those horrid frowns to disappear.

All during breakfast they cast anxious looks out of the window, but the raindrops fell faster and the wind blew harder.

After they finished eating, Mother read a chapter from the Bible, and one of the verses that she read puzzled these two little sisters very much.

"And we know that all things work together for good to them that love God."

"Why, Mother, I don't see how this rain storm on Easter Sunday can be for our good," said Janice.

"Do you enjoy the grass and flowers?" asked Mother.

"Certainly I do," answered Janice.

"Well, it is the showers that bring the flowers," Mother explained, "and I am sure that there are other ways in which the rain is sent for our good, too."

In Sunday School that morning Miss Stone asked, "How many of you like the rain?" Only one little boy put up his hand, and when she asked him why, he said, "Because I like to sail my toy boats on the water."

"I am glad that one of my boys has learned the secret of contentment," said Miss Stone.

After the Easter lesson was studied, and Sunday School was over, the next thing to look forward to was the Easter egg hunt in the afternoon. On a nice day, Mother would hide the brightly colored eggs in the yard, but when the children came home, she informed them that the eggs were already hidden in all parts of the house.

"After the dinner dishes are washed," she said, "you may look for them."

"Daddy, won't you please help us with the dishes today?" asked Joyce.

"O, please do," begged Janice.

Of course, Daddy could not resist such pleadings, so Joyce tied Mother's apron on him, and it was not long until every dish was washed and dried and put away.

Mother was waiting for them in the parlor, and after giving them each a basket in which to place the eggs, she said, "All right, now you may begin." You never saw such scampering and you never heard such excited screams!

"O, I found one in my shoe," exclaimed Joyce.

"Here is a pink one in the waste basket," cried Janice.

Such fun as they had, looking into every place where they thought the eggs could possibly be hidden.

After a fifteen-minute search, Mother said, "I think you had better count your eggs and see how many you have."

"I have ten," said Janice.

"Let me see, I have ten, eleven, twelve," counted Joyce.

"There are two more eggs to find," explained Mother, "and I am anxious to see who will have the most."

"Where can they be?" asked Joyce. "O, I found one under Daddy's hat."

The last one was the hardest to find.

"I have it. It was in the desk drawer," exclaimed Janice.

Just then there was a knock on the door.

Daddy went to open the door, and threw up his hands in amazement. There in the doorway stood Jack. He was their sailor boy who had been at sea for a long time.

By this time Mother and the girls were there. They noticed that Jack looked pale and bedraggled.

"Why, Jack, what has happened?" asked Mother.

"Well, it's a long story, so let's sit down and I'll tell it to you. It was this way. Our vessel was homeward bound and we were about twenty-five miles from home when suddenly someone called 'Fire!' Before we were hardly aware of it, our ship was in flames and the fire was well under way. There was nothing to do but lower the lifeboats and do it as quickly as we could.

"When all the lifeboats were filled, there were three of us left and we jumped overboard. We could swim, but the water was so cold we saw we could never get to shore in that way.

"Just as we were about to give up in despair, we saw a piece of floating timber and after a great deal of effort, we managed to climb on to it.

"We noticed that black clouds were beginning to gather in the sky, and then before long the wind began to blow and the rain fell in torrents. It was really a strong gale, and to our delight it was blowing us toward shore. If it had not been for that storm, I should never have reached home."

"O, Mother," said Janice, "now I can understand what the Bible means when it says, 'All things work together for good to them that love God.' There really was some good in a rainy Easter Sunday, because it was the storm that brought Jack home."—Helen Goetz in Burning Bush.

## *British Issue Tracts to Army*

**Meeting Need for Convincing Religious Literature**

New York, N. Y.—Evidently experiencing the same need as that encountered by so many American Army and Navy Chaplains—the need for simple, convincing, religious literature,—British Chaplains are being supplied with a series of brief tracts issued by The Churches' Committee for Supplementing Religious Education Among Men in H. M. Forces.

Subjects include "Is There Proof That God Exists?" "Is the Bible True?" "Science and Religion," "Is Religion 'Dope'?" "Why Not Scrap Theology?" "Psychology and Religion." "Did the Miracles in the Bible Really Happen?" "Why the Cross?" "Is Prayer Any Good?" "Why Go to Church?"

The tracts are written by the Rev. H. M. Sanders, Prebendary of St. Paul's Cathedral, and Consultant in Theological Studies to the Chaplain-in-Chief, R. A. F.

* * *

**JAPANESE-AMERICAN WEDDING IN GRACE CHURCH**

New York, N. Y.—Wearing the uniform of a United States Army Medical Corps First Lieutenant, Japanese-American James Yamazaki was married on Saturday, April 1, at four o'clock in the chantry of Grace Episcopal Church, New York City. The bride is Aki Hirashiki, also an American of Japanese ancestry, studying at Columbia University, and residing at International House.

Officiating at the ceremony was the Rev. George A. Wieland, executive head of domestic missionary work of the Episcopal Church, and the bridegroom's father, the Rev. John Yamazaki, formerly of St. Mary's Church, Los Angeles, and now stationed in Chicago.

Another member of the Yamazaki family, John, Junior, is a clergyman of the Episcopal Church, now ministering to members of St. Mary's congregation, in the Gila River, Arizona Japanese Relocation Camp, while another brother, Peter, graduate of University of California Law School, is a Second Lieutenant in the United States Army.

Lieut. James Yamazaki was graduated from the Medical School of Marquette University, Milwaukee, and finished his interneship in a St. Louis Hospital. He has completed indoctrination training at Carlisle, Pa., and will be stationed in Missouri.

* * *

**ANNUAL MEETING W. A., MAY 2-3**

Richmond, Va.—The Woman's Auxiliary in the Diocese of Virginia will hold its Annual Meeting May 2-3 at St. Stephen's Church, Richmond. All three bishops of the diocese will be present.

One of the speakers will be Dr. Lewis Franklin, Treasurer of the National Council. Dr. Franklin has been described as "the most prominent layman in the Church" and he will bring the latest information of the missionary field.

One hour will be given to talks by missionaries in the mountain missions of the diocese. This hour will close with a talk by Bishop Mason. Bishop Tucker will give his usual charge to Auxiliary women and Bishop Goodwin will speak on "Conditions in the Diocese and where women can help most."

A full program will appear in a future issue.

**ARCHBISHOP OF YORK TO BROADCAST**

**The Archbishop of York will broadcast an Easter message from the British Embassy, Washington, on Saturday, April 8th, at 6:45 to 7:00 P. M. Eastern War Time, Coast to Coast Network.**

**This will be the Archbishop's first public statement in this country.**

**He will be introduced by Henry A. Wallace, Vice-President of the United States.**

* * *

**ST. JOHN'S HYMNS FOR OVERSEAS FORCES**

New York, N. Y.—The United States Office of War Information will make a recording of Easter Hymns, sung by the Choir of the Cathedral of St. John the Divine, for rebroadcasting by shortwave to the American Armed Forces Overseas.

This will be the second time that the Office of War Information has made recordings of St. John's Music for the Overseas Armed Forces.

**The Recorded Ten Hymns Will Be**

172—Jesus Christ Is Risen Today, Worgan.
173—The Strife Is O'er, Victory.
176—Jesus Lives, St. Albinus.
169—Welcome, Happy Morning, Fortunatus.
170—Come, Ye Faithful, St. Kevin.
171—The Day of Resurrection, Greenland.
179—He Is Risen, Neander.
178—At the Lamb's High Feast, Salzburg.
556—Joy Dawned Again on Easter Day, Puer Nobis.
559—On Wings of Living Light, Harewood.

* * *

**WESTMINSTER ABBEY TO SING FOR ST. JOHN'S**

New York, N. Y.—The Choir Boys of Westminster Abbey, London, England, on Good Friday, April 7th, at 8:45 P. M., New York time, will broadcast a program in honor of the Choir Boys of the Cathedral of St. John the Divine, New York.

The Abbey Choir Boys will sing under the direction of Dr. O. H. Peasgood, acting organist of Westminster Abbey, and it will be broadcast to the United States by the British Broadcasting Corporation under its program, called: "Junior Bridge Builders."

## *Fighting Bishop To Be Moved*

**Bishop-General Leonidas Polk's Remains to Be Buried in Cathedral, New Orleans**

New Orleans, La.—Plans of the Diocese of Louisiana to bring the remains of Rt. Rev. Leonidas Polk, First Bishop of the Diocese and Lieutenant-General of the Confederate Army, from their present resting place in St. Paul's Church, Augusta, Georgia, are making definite progress. Consent to the proposed move has been secured from the Polk heirs, and the rector, wardens, and vestry of St. Paul's have been most cooperative. Bishop Elliott, of Georgia, who held the burial services after Bishop Polk's death in 1864, made it a matter of official record that the body of the famous "Fighting Bishop" was left in the custody of St. Paul's "until such time as the Church in Louisiana should claim its rightful inheritance." St. Paul's has offered Louisiana the handsome marble tablet now marking the burial place of Bishop Polk, which Louisiana has gratefully accepted, only after agreeing to replace it with a suitable new marker. Louisiana also has insisted on reimbursing St. Paul's for the cost of the disinterment and the repairs for any damage caused to the Church by such act.

Plans for the proposed monument to be erected to Bishop Polk in St. John's churchyard, Thibodaux, have been approved and the contract let. It is to be a handsome granite monolith, suitably inscribed. It is hoped that the erection can be completed within a few months.

In due course Bishop Polk's remains will be reinterred with due dignity and ceremony in the choir of Christ Church Cathedral, New Orleans, perhaps in the early autumn.

* * *

**CHURCH WAR CROSS FOUND IN JAPANESE GUN EMPLACEMENT**

Boston, Mass.—A Church War Cross was sent to the Army and Navy Commission by Chaplain William W. Lumpkin, who wrote: "I am enclosing a Church War Cross which, it seems to me, should be placed in the archives of the Commission among the Commission's precious possessions. It was found on Tarawa in a Japanese gun emplacement, where, judging from its rusty condition, it had lain for some time. The most logical guess is that it was taken from one of our people who had been killed, or possibly was a prisoner, during the earlier stages of the war, and kept as a souvenir.

"The Marine who found it and brought it to me said that the Cross was at the bottom of a hole drilled in the concrete to steady a machine gun tripod. Apparently it had been lost by its Japanese finder."

# A Joy and A Challenge

**The Presiding Bishop Makes Report on His World Relief Fund**

New York, N. Y.—A report on the Presiding Bishop's Fund for World Relief for the year 1943 is called by Bishop Tucker "a joy and a challenge to us all; a joy that we have joined with others in the work of great Christian charity; a challenge, calling us under God's guidance to renewed effort for a just and durable peace."

The report shows that of the total amount of $127,755 received and disbursed in 1943, $54,956.56 was undesignated and was allocated by the Presiding Bishop; $72,799.24, including $25,000 from the United Thank Offering of the Women of the Church, was distributed as designated.

Largest single item in the report is China, which received $60,976.50, for the emergency support of our missionaries; to help maintain 130 civilian hospitals and provide medicines; to aid orphanages and children's camps; and to give relief in the battle zones and famine areas of Free China.

Aid to European refugees received $11,972.31, which was used to give relief to homeless, afflicted and starving people, in cooperation with the World Council of Churches; to distribute food in the internment camps; to feed children; and to aid European scholars and undergraduate students sponsored in American colleges and schools.

$24,776.32 helped supply chaplaincy service and religious activity for prisoners of war regardless of nationality, race or creed. Scriptures, prayer books and other religious literature were distributed.

The Church joined with others in sustaining 168 mission stations and 2,500 missionaries cut off from support of their home societies in India, Africa, China, Oceania and Madagascar. This work received $3,185.

The sum of $4,780 was used to aid uprooted students. Fifty Japanese-American students, members of the Episcopal Church, released from relocation centers, received scholarship assistance in 36 American colleges. European students, struggling on in prison camps and "underground" are being helped.

Religious ministry for hundreds of women in uniform; military nurses, land and factory workers in Great Britain, North Africa, the Middle East and Italy, accounts for expenditure of $2,050.

The remainder of the year's allotments, $18,015.67, is accounted for by aid to bombed-out peoples and suffering populations of Great Britain, Norway, Greece, Russia and Poland, and for relief work in Puerto Rico, for Negro and white cooperation in Rural America; to help the United States Committee for the Care of European Children, and for a variety of other relief purposes as designated by donors.

* * *

**MRS. SHERMAN PAYS TRIBUTE TO MRS. IDA W. SOULE**

New York, N. Y.—Commenting upon the death on March 22 of Mrs. Richard H. Soule, Mrs. Margaret M. Sherman, executive secretary of the Woman's Auxiliary, said Mrs. Soule "has often been called the mother of the United Thank Offering, although she modestly claimed that far too much credit had been given to her for starting it.

"It came about in this way, according to Mrs. Soule, 'I went to General Convention of 1886 in Chicago. The Church in Chicago was crowded for the Auxiliary service and several women near me had silver dollars in their hands. I looked for at least five hundred dollars in the offering. When the service was over Miss Emery beckoned to me and asked me to help count the offering. I could not believe it: It was only $82.71. I told her I thought it was because no one knew what it was for, as everyone near me had put in a dollar (there were more than five hundred women at the service).

" 'As soon as the custom was established of announcing what the offering taken at General Convention should be for, we began to think, why should not those who could not attend have the privilege of sending their offering? Gradually the news was taken back to the parishes and a special officer appointed to receive the money, and it began to be called the "United Thank Offering.' "

"At the 1937 Triennial Meeting of the Woman's Auxiliary it was voted that the Pension Fund for women workers, which was built up from the United Thank Offering, should be known as the Ida W. Soule Pension Fund, in honor of her in whose mind and heart originated the great offering of the women of the Church.

"In a letter to Miss Lindley, written in May, 1940, Mrs. Soule said, 'Won't you, before you leave, have the Ida W. Soule Pension Fund for U. T. O. missionaries abolished or rather changed back to the United Thank Offering Pension Fund? Nobody knows who Ida W. Soule is, but everybody knows what the United Thank Offering is, and all who have served under it seem to me entitled to a pension from it, not from Ida W. Soule, who could not possibly give them one.' But the Pension Fund stands as a memorial to her, whose long life was a faithful and radiant witness to the love of God in her heart."

* * *

**GENEROUS CONTRIBUTION TO RED CROSS**

New York, N. Y.—It is reported that 85 officers and members of the staff at the Church Mission House contributed $210.85 to the American Red Cross. Mr. James E. Whitney, assistant treasurer of the National Council says the amount is quite remarkable, in view of the fact that many of the Missions House people give in their home communities, located around New York and in New Jersey and Pennsylvania.

* * *

**LECTURE GIVEN IN SPITE OF**

New York, N. Y.—Bad weather and an epidemic of sickness upset plans for a lecture to be given by Clement E. Taylor at a Community Church at Fort Dalton, Florida. As a result, only eight people came, but Mr. Taylor decided to give his lecture anyway. He reported a thoroughly helpful session, and the little group gave an offering of $5 which Mr. Taylor forwarded to Presiding Bishop Tucker for his Fund for World Relief.

# National Mission To Teachers

**Aim to Reach Young People Through Two Million Sunday School Teachers of the Nation**

New York, N. Y.—A National Mission to Christian Teachers to be held next October and November has been officially announced by a joint planning committee of the Department of Evangelism of the Federal Council of the Churches of Christ in America and the International Council of Religious Education. Chairman of the Committee is Dr. Joseph R. Sizoo, minister of St. Nicholas Collegiate Church in New York City.

This new type of Mission, according to Dr. Jesse M. Bader, executive secretary of the Department of Evangelism of the Federal Council of Churches and director of the Mission, was proposed to counteract the steady decline of Sunday School enrollment in American Protestant churches during the last few years.

Pointing out that 50% of the nation's population do not belong to any church, Dr. Bader remarked that within that group are millions of children and young people who are receiving no religious instruction whatever. The aim of the National Mission is to reach these young people through the more than two million Sunday School teachers of the nation.

Cities in which the missions will be held have not yet been announced although requests have come in from the states of New York, Pennsylvania, Wisconsin and North Dakota, Virginia, Illinois, Missouri, Maine, West Virginia and Washington.

Plans now call for three-day sessions in each city. Most of the meetings will be held in the evening and will bring together in group discussions Sunday School superintendents, religious directors, Sunday School teachers and officers, as well as the ministers of the community. Afternoon meetings will be held for those who are unable to attend at night. Following the group meetings will be a mass meeting with nationally known speakers.

* * *

**SCHEDULE FOR DAILY PRAYER LEADERS MADE**

Radford, Va.—At a meeting of representatives of several Radford churches held Sunday afternoon at the Recreation building a schedule of services at the Honor Roll for the noon day moment of prayer during the next few weeks was adopted.

During the week the Church of God is in charge. Christ Lutheran Church will arrange for the service during the week of April 3, and Carter Street Methodist Church week of April 10. Representatives of Zion Hill Baptist Church, colored, will see to the services from April 17 to April 22. The Noon Day prayer will be offered each day except Sunday.

It was learned at the Conference that many individuals and organizations, including schools, are pausing for the moment in prayer for Divine guidance and for the safety of boys and girls in the services of their country.

Present at the conference were

Audra I. Bond and Clemmie Ratcliffe, of the Church of God; G. C. Tomlinson, of Christ Lutheran Church; Roy Graham, of Carter Street Methodist Church; Annie R. Turner and Ella Jones, of Zion Hill Baptist Church, colored, and the sponsoring committee from Grace Episcopal Church, composed of Rev. Wilfred Roach, John M. Goldsmith, Dr. Minor Wine Thomas, and John Wood.

Another conference in the interest of the movement will be held at a later date.

**Cauthorne Paper Company**
The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

**ATLAS BAKING CO., Inc.**
**Richmond, Va.**

# *Children's Home Receives Legacy*

**Diocese of Louisiana to Administer Most Generous Bequest**

New Orleans, La.—The Children's Home in New Orleans, owned by the Diocese of Louisiana, has received a legacy of $50,000 from the Succession of Mrs. Anne Brooks Fordtran, and is in addition named as the residuary legatee of the estate. The amount of the residuary bequest cannot yet be determined, but is expected to be in the neighborhood of about $300,000. Both bequests are to be used for work among children for whom the Episcopal Church in Louisiana feels its responsibility. The Board of Managers of the Children's Home is giving serious study to the great opportunity which is unfolded by this most generous legacy, and proposes to present to the Diocesan Convention of 1945 a carefully considered plan to properly carry out the expressed purposes of the bequest.

**GENERALS MARSHALL AND PERSHING TO TAKE PART IN EASTER RITES; EPISCOPAL BISHOP SPEAKS**

General George C. Marshall, Army Chief of Staff, and General John J. Pershing, leader of the American Expeditionary Force in the last war, will participate in the 14th Annual Easter Service of the Grand Encampment of Knights Templar at Arlington National Cemetery on Easter Sunday, April 9. The services will be broadcast over the Columbia network from 7:30 to 8:15 A. M., EWT.

General Marshall will be heard in a prayer for victory from the cemetery amphitheater. General Pershing will place a cross of lilies on the Tomb of the Unknown Soldier.

The sermon will be delivered by Rt. Rev. Oliver J. Hart, D. D., Bishop of the Diocese of Pennsylvania of the Protestant Episcopal Church. Others participating in the service include Rev. Frederick Brown Harris, D. D., Chaplain of the United States Senate and Grand Prelate of the Grand Commandery of the District of Columbia; Rev. James Shera Montgomery, D. D., Chapalin of the House of Representatives; and Rev. John C. Palmer, D. D., Grand Chaplain of the Grand Lodge of the District of Columbia.

Music will be by the United States Marine Band.

# Personal Notes Of Interest

**ORDINATIONS**
**Priests**

**The Rev. Robert H. Whitaker** was ordained to the priesthood by the Rt. Rev. Henry Knox Sherrill, Bishop of Massachusetts, on the morning of March 22 in the Leslie Lindsey Chapel of Emmanuel Church, Boston. The Rev. Arthur S. Payzant presented the candidate and the Rev. Dr. Phillips E. Osgood preached the sermon. Litany, Epistle and Gospel were read respectively by the Rev. George W. R. MacCray, the Rev. Dr. Massey Shepherd, and the Rev. Dr. William H. P. Hatch. Mr. Whitaker graduated from Boston University in 1941, and from the Episcopal Theological School, Cambridge, with the class of September, 1943.

**The Rev. Alfred L. Pederson** was ordained to the priesthood on March 29 by the Rt. Rev. Henry Knox Sherrill, Bishop of Massachusetts, in the Church of St. John the Evangelist, Bowdoin Street. The Rev. Granville N. Williams, S. S. J. E., superior of the Society of St. John the Evangelist, in which the Rev. A. L. Pederson is serving his novitiate, presented the candidate; the Rev. Oliver B. Dale, S. S. J. E., preached the

**A CLOISTER VITAL BOOK**

The moral solution for post-war planning

***"The Christian Way in a Modern World"***

By W. NORMAN PITTENGER

Dr. F. C. Grant says—
"I am especially impressed . ."

Price $2.50
THE CLOISTER PRESS
Louisville, Kentucky

A Religious Book Club Selection

**Virginia Dairy**
"The Home of Better Milk"

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

PRIEST—AVAILABLE FOR PAROCHIAL supply until September 1st. Write Box 186, care of Southern Churchman.

**SITUATION WANTED**

LADY WISHES POSITION TO CARE FOR Children. Girls 4 to 6 years preferred. Answer: "B", care Southern Churchman.

**HELP WANTED**

WANTED MIDDLE-AGED LADY AS secretary and companion by an elderly lady. Address: Mrs. M. E. M. Evans, 84 Water St., St. Augustine, Florida.


sermon. The Litany was read by the Rev. Morgan Porteus; the Epistle by the Rev. George Crocker Gibbs, S. S. J. E.; and the Gospel by the Rev. Kenneth A. Viall, S. S. J. E. The Rev. A. L. Pederson graduated from Boston University in 1940 and from the Episcopal Theological School , Cambridge, with the class of September, 1943.

**The Rev. Palmer Campbell** was ordained priest in St. James' Church, Richmond, on March 29, 1944, by the Rt. Rev. Dr. Frederick D. Goodwin, bishop coadjutor of the Diocese of Virginia. He was presented by the Rev. Samuel B. Chilton. The Rev. Dr. G. McClaren Brydon read the Gospel, the Rev. Claudius Smith read the Epistle, and the Rev. Dr. Giles B. Palmer, the Litany. The sermon was preached by the Rev. Dr. Churchill J. Gibson, rector of St. James'. Since November Mr. Campbell, as deacon, has been in charge of the churches at Sandston and Highland Springs. Prior to that, he was minister in charge of Kingston Parish, in Mathews County.

**Deacon**

**Charles Dale David Doren** was ordained as a deacon at the Church of the Holy Comforter, Kenilworth, Illinois, on Passion Sunday, March 26, 1944, by Bishop McElwain, acting for the Bishop of South Dakota. The preacher was the Rev. Dr. P. V. Norwood, and the candidate was presented by the Rev. L. H. Danforth.

The Rev. Mr. Doren will continue as a student at Seabury-Western Theological Seminary until the end of the academic year.

**DEATHS**

**Rev. Meade B. Birchette**

On Thursday, March 16, the Rev. Meade B. Birchette, retired rector of St. James', Portsmouth, Va., died at his home in Portsmouth, after a lengthy illness.

Mr. Birchette was born in Brunswick County, Va., graduated from St. Paul's School, Lawrenceville, and from Oberlin College. After graduation from the Bishop Payne Divinity School, he was ordained priest in 1918 by the Rt. Rev. Beverly D. Tucker, D. D., bishop of Southern Virginia. He married a daughter of the late Archdeacon James S. Russell, founder of the St. Paul's School at Lawrenceville.

His first assignment was to St. James' Mission in Portsmouth. Services were


# OXFORD PRAYER BOOKS

Available in many styles, all beautifully bound, printed on fine white paper or Oxford Ultrathin paper. Altar Services and Chancel Books; also books for pew use.

*At all booksellers*

OXFORD UNIVERSITY PRESS
114 FIFTH AVENUE NEW YORK, 11, N. Y.

# THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

## THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE NEW YORK 5

Headquarters for

GARDEN and FIELD SEEDS

FLOWER SEEDS, BULBS, Etc.

Write for free copy of

1944 CATALOG

T. W. WOOD & SONS

Richmond, Va.

# STAR CLEANING CO., Inc.

QUALITY CLEANING AND DYEING

Draperies—Curtains—Slip Covers

Expert Tailoring. Alterations

Prompt Delivery Service

Plant—524 South Harrison Street, Richmond, Va.

Dial 5-1785

then held in a building on High Street. Later a site was purchased and a parish house built in which the growing congregation worshipped. This was followed by the building of an attractive brick church. In 1943 the property was cleared of all debt and the Church was consecrated by Bishop Brown of Southern Virginia.

Mr. Birchette was interested in Christian Social Service and contributed much to the welfare of the colored people in Portsmouth. He established a public library and reading room in the parish house, which with the St. James' Kindergarten, was of great service to the people of his race.

The funeral was held from St. James' Church, Portsmouth, with Bishop Brown officiating, assisted by the Rev. Dr. Hubert A. Paine. Several of the clergy were in the procession. Interment was at Lawrenceville.

St. James, Portsmouth, was Mr. Birchette's career. Quietly working and building throughout the years, he has left a strong and vigorous work behind him as a monument to his devotion to his Lord and His Church.

### Dr. E. J. Williamson

Dr. Edward J. Williamson, Professor of Modern Languages and Literatures, Emeritus, at Hobart and William Smith Colleges, Geneva, N. Y., died at the Clifton Springs Sanitarium March 17, after an illness of several days. He had been a member of the faculty of the colleges for thirty-seven years.

Dr. Williamson was born at Kingston, Ont., Canada, in 1878, and received his early education there. He was graduated from Queen's University, A. B. and A. M., taking his doctor's work at Chicago University, receiving his Ph. D. in 1907.

Following his graduation from Queen's University, he served as a tutor at the University from 1898-1901, and was a lecturer on Modern Languages at St. John's College of the University of Manitoba from 1904-1905. He came to Hobart College, after completing his doctorate at Chicago, as an assistant professor of the German Language and Literature in 1907, and was named to a full professorship in 1908. In 1911 Dr. Williamson became Professor of Modern Languages and Literatures, a position which he held until his retirement in 1943, when he was named Professor, Emeritus.

Dr. Williamson was the author of Grillparzer's Attitude Toward Romanticism and co-editor of Sturm's Der Schimmelreiter.

Funeral services were held in Kingston, Ontario. A special memorial service was held in St. John's Chapel at the Colleges March 23. The Rev. Stuart G. Cole, Chaplain of Hobart College, officiated.

ASK FOR

CLIMAX BEVERAGES

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

PEABODY
CONSERVATORY
REGINALD STEWART
Director
BALTIMORE, MD.
One of the Leading Endowed Musical Conservatories of the Country

SUMMER SESSION
June 26 to August 5
Tuition in All
Grades and Branches

Credits may be offered toward the Peabody Teacher's Certificate and the B. Mus. Degree.

By special arrangement with the Johns Hopkins University, credits in certain branches may be offered for the B. S. Degree.

Tuition, $20 to $35, according to study.

Circulars mailed.

Practice Pianos and Organs available.

Frederick R. Huber, Mgr.

TEN-HOUR
RECAPPING
SERVICE

BY APPOINTMENT
FEATURING

"THE FAMOUS
HAWKINSON METHOD"

WITH THE

KRAFT SYSTEM OF
FACTORY CONTROL

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

No Certificate Required for Passenger or Truck Tires
Write or Phone Us for Appointment

MARLOWE TIRE CO., INC.

Formerly Rutenberg Tire Co., Inc.
2701 West Broad Street
"Serving Virginia Since 1914"

TELEPHONE 5-9171 RICHMOND, VA.

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 120 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.

Box 146 Plainfield, N. J.


## THOUGHTS FOR THE THOUGHTFUL

This was the first creed: That Jesus, risen from the dead, was Messiah and Lord.—Knox.

"Much of the best work done for God is anonymous."

Every child comes into the world with the message that God does not yet despair of man.—Tagore.

Let us not despair of Christianity in Japan. Bishop Reifsnider, before the war was given a card of greeting on which was written in Japanese: "To know more the depth of the love of Christ and to make it known, and to practice it among those who are ignorant of it." That has the ring of truth.

Christ appeared in sympathy with the lowest of the people and thereby made it a firm and ruling principle that their welfare was the object of all government.—Edmund Burke.

"Teach me to feel it was my sin,
As though no other sin were there,
Which was to Him who bears the worlds
A load that He could scarcely bear."

We are only in the infancy of the expansion of the Christian Church.—Kraemer.

"Careless Christians do more harm to the Kingdom of God than open enemies."

He has known little of life who has not met sorrow beyond the help of man. In the last emergencies of life and death a religion which is to be an anchor to the soul must prove its power. And when every other comfort fails the Christian turns to the faith that conquered in Gethsemane, its ultimate expression being the prayer of the Son of God, "Father, not My will but Thine be done!"

Jesus lifted with His pierced hand empires off their hinges, and turned the stream of centuries out of their channel, and still He governs the ages.—Jean Paul Richter.

There are countries where the chaos and oppression is so overwhelming, the hunger for bread so dominant, that the things of the spirit have little chance. But suffering for Christ does bring revival, and there are countries today where the Christian Church is far, far stronger than it was before the war—I should name France and Germany, and Holland and Norway and China, but there are other countries also, both near and at the ends of the earth, where I believe this to be the case.—Selected.


## St. Christopher's

**Country School for Boys**

Under auspices of the Episcopal Church. Founded 1911. Accredited College preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

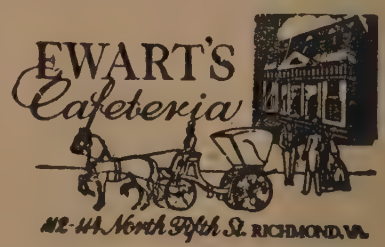
**NOW IS THE TIME TO PURCHASE**

## Easter Gifts

As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.

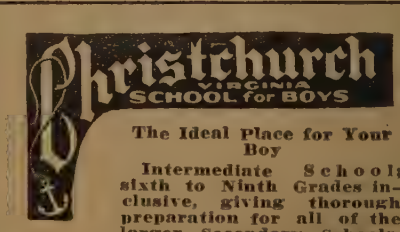
EPISCOPAL CHURCH BOOK STORE,
LYCETT, INC.

317 N. Charles St., Baltimore 1, Md.




**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.




**The Ideal Place for Your Boy**

Intermediate School; sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools. Upper School; College Entrance Requirements for a limited number of older boys.

Stimulating Instruction, Individual Attention, Sound Churchmanship, Moderate Rates.

Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.

THE REV. S. JANNEY HUTTON
Headmaster
Christchurch School, Christchurch, Va.

# The Southern Churchman

Vol. 110—No. 15 15 APRIL, 1944

**DEAN ANGUS DUN**

Bishop-Elect of the Diocese of Washington

The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

# *Angus Dun---Bishop-Elect of Washington*

The Dean of the Episcopal Theological Seminary in Cambridge, Angus Dun, who is to be consecrated the fourth Bishop of the Diocese of Washington on this coming Wednesday, comes from distinguished ancestry. There is a connecting link in his lineage between the South and New England, therefore he should not feel alien to the State across the Potomac, as he takes up his residence in a neighboring diocese. For on his father's side he is descended from Anthony Walke of Virginia, who carried the last tribute money from Virginia to the Barbary pirates. On his mother's side he is descended from two well known Rhode Island families, the Hazards and the Robinsons.

Angus Dun was born in New York City, but lived the larger part of his childhood in Albany. After graduating at the Albany Academy he entered Yale, from which institution he graduated in the class of 1914.

As many men in the ministry have entered college with other professions in mind, so did Angus Dun. Having been the victim of infantile paralysis which resulted in many operations, he fully intended studying medicine. But at Yale he came under the religious influence of Professor Henry Wright, a teacher who held a central position in the under-graduate religious life. Through this influence Angus became active in the student Christian Association. This led to his identifying himself with the Church of Christ in Yale, which was Congregational, in its associations. Angus had been baptized in the Dutch Reformed Church, but had never actively affiliated with that body. The influence of the Church deepened during his college years, and he finally decided to devote himself to the ministry, and was confirmed in St. Peter's Episcopal Church, Albany, by Bishop Doane. The Congregationalist's loss was our church's gain.

After graduation at Cambridge, he served several small churches in and around Boston. With the rapid development of Camp Devens, during the last war, Bishop Lawrence had him transferred to Ayers, the village near Devens, at which post he acted as civilian chaplain.

After the war, Dean Dun studied at Oxford and Edinburgh. He returned to teach at Cambridge. He remained at Cambridge until his election as Bishop. He was elected Dean of Cambridge in 1940.

Dean Dun has been particularly interested in advancing the cause of Christian unity. He attended both the Oxford and Edinburgh Conferences in 1937. He has been an active member of our own General Convention Commission on Approaches to Unity. This foretells the strong leadership by our Church in the Nation's Capital.

Dean Dun has a keen sense of humor, and this writer can testify that he has no equal in telling a good Scotch story. This is, no doubt, attributable to his Scotch Presbyterian ancestor, a clerk, who lies buried in the Cathedral yard at Glasgow.

Washington's new Bishop brings great gifts to the high office to which he has been called.

# HAVEN . . .

By J. W. KENNEDY

I WANT TO TELL, as well as I can remember, of my visit to the city of everywhere. As my train pulled in, I saw it was a very lovely town, laid out decently and in order, an ideal place to live. As I alighted from the train, I saw many people, cultured and well dressed, intelligent and friendly looking. But to my astonishment I realized that no one wore shoes, at least no one I could see at the station. I hopped into a waiting cab and on my way to the hotel I asked the cab driver why no one wore shoes. His only reply was, "Yes, why don't we?" as if he had thought the same thing many times and was struck with the foolishness of it, without reaching any conclusion.

At the hotel the same thing was true. I looked and looked but I saw no one with shoes on. Even my friend who met me to show me the city wore no shoes. As we walked about the beautiful city I said nothing, but noticed that everyone was barefoot. As we reached the center of the city of everywhere my friend pointed out a large building that was an architectural gem. "That is our shoe factory," he said proudly. "Shoe factory!" I exclaimed. "Where do you market the shoes? I thought no one wore shoes in the city of everywhere." "Well," he replied, "we do not exactly manufacture shoes there, but we talk a lot about it and there are some beautiful patterns on file and there is a most wonderful array of machines and leather to make the shoes." This seemed to satisfy my friend, and we walked on. But my mind was in a whirl. No shoes, but a big shoe factory that did not manufacture shoes. Finally we came to a side street and I saw in a shabby sub-basement a cobbler who seemed to be very leisurely with the single pair of shoes before him. I insisted on visiting him. My question was put immediately, "Mr. Cobbler, how do you manage to make a living in a city where no one wears shoes?" "It is rather hard," he admitted, "but there are a few people who wear shoes and I repair them, but these persons are not welcomed here, they are so different from the others."

My friend saw me back to the hotel. A happy thought suddenly came to me. Asking my friend to wait, I ran back to the cobbler and bought all the shoes for sale in his shop and rushed back to the hotel. I put the shoes down in front of my friend and said, "Surely there is a pair here that will fit you." He seemed pleased at my thoughtfulness but made no move toward the shoes. "Don't you want the shoes?" I asked. He replied slowly, "Well, not exactly; you see, no one else wears them and if I do I'll be different and my friends won't understand and I'll be ostracized." "But," I asked with exasperation, "why don't you wear shoes?" "Yes," he said, "Why don't we?"

This is all of the story I remember, but as one thinks on the many subtle implications of it one understands why it is called the city of everywhere and how neatly it fits us, in whatever place we live. Make it your own and as you repeat the question, "Why don't we?" Say it three different ways: **Why** don't we? Why **don't** we? Why don't **we?**

The morals of this story are pretty self-evident and should play a large part in determining the direction of today's life, that is, if we are not afraid to wear shoes.

# *This Week . . .*


**ANGUS DUN**—Bishop Elect of Washington . . . . . 2

**ANALOGIES FROM THE FOURTH GOSPEL** . . . . 4
By the Rev. Hewitt V. Vinnedge, Dept. of New Testament, Nashotah House, Nashotah, Wisconsin

**WHAT OUTFIT?** . . . . . 5-6
By the Rev. David L. Greene, B. A., rector of St. Luke's Church, Emerson, Manitoba, Canada, also in charge of Churches at Hallock and St. Vincent, Minnesota

**T. B. IN OLD PEOPLE** . . . . . 6
From the National Tuberculosis Association, New York, N. Y.

**THE SOUTH INDIA SCHEME** . . . . . 8-9
The Primate's Reply to the Metropolitan of India

**POEM—Low Sunday** . . . . . 9
By the Rev. P. F. Hall

**POEM—Compassion** . . . . . 9
By Maude Waddell

**FEATURES**

**Haven** . . . . . 3
J. W. Kennedy.
**Editorials** . . . . . 7
**Children's Page** . . . . . 9
Mrs. Conrad H. Goodwin
**News** . . . . . 10


**APRIL**

1. (Saturday).
2. Palm Sunday.
6. Maundy Thursday.
7. Good Friday.
8. Easter Even. (Saturday).
9. Easter Day.
10. Easter Monday.
11. Easter Tuesday.
16. First Sunday after Easter.
23. Second Sunday after Easter.
25. S. Mark (Tuesday).
30. Third Sunday after Easter.

* * *

**COLLECT FOR THE FIRST SUNDAY AFTER EASTER**

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

# *Analogies From the Fourth Gospel*

*Morning at the Lakeside*

By HEWITT B. VINNEDGE

"There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. . . . Jesus saith unto them, Bring of the fish which ye now have caught. . . . Come and dine." (John 21:2-6, 10, 12a).

ALL THE POST-RESURRECTION appearances of our Lord are fraught with deep significance: for those to whom He appeared and for subsequent generations of believers. There was His appearance at the empty tomb; it brought comfort to the heart of Mary Magdalene, and to all the rest of us by its emphasis on the impermanence of evil and pain and sorrow and death. There was His appearance to the Apostles when St. Thomas was among them; it brought strength to the wavering faith of the doubting Apostle, making him a courageous man of faith, and it was the occasion of conveying our Lord's special blessing on all later Christians "that have not seen and yet have believed". And here is this appearance to seven Apostles on the shore of Lake Tiberias in Galilee. Let us consider the purpose of this appearance and its significance for us.

The Apostles had passed through the trial and grief attendant upon their Lord's crucifixion. They had experienced the exaltation of His resurrection appearances to them in Jerusalem. But now we can imagine that they were feeling the sense of His withdrawal from them, in Jerusalem. He had not manifested Himself for some time; and perhaps they began to wonder whether they might not after all have been the victims of a delusion, and had maybe been living in a fool's paradise. And so they look about them and decide to leave this Jerusalem, with which they were not at all familiar—this Jerusalem where their Lord had suffered, where Judas had betrayed Him, where Peter had denied Him, where they had all deserted and fled from Him. They were attempting to escape the questionings of their minds by fleeing from the scene of events that had raised the questions. Therefore they decide to go back to Galilee, where things had been simpler, where they had daily talked with the Lord, where the hearts of the peasants and simple fisherfolk had responded warmly to His teaching, where people had not hounded Him to death, where He Himself had acted in an understandable and human way, not coming suddenly through closed doors.

THUS IT WAS, perhaps, that these seven went back to Galilee. But, as often it happens when one tries to go back to supposedly better and happier times, they fell into the danger of going back too far. Hence we find St. Peter, who should have been their spiritual leader, not guiding them to a better understanding of the events of the last few weeks, but going fishing. He was the recognized leader; and so they all say, "We also go with thee." They were reverting to the old occupation which they had followed before Christ had ever called them. They were forgetting that "henceforth", from the time of that call, He had intended that they be fishers of men, not of fish.

But it is a difficult thing to go back. We can never recapture the vanished glow of pleasures that have passed. We can never fully enter into the delightful simplicities of a former way of life. "And that night they caught nothing". At last, however, there comes an end to that nightmare of pursuing the past, to that dream of chasing shadows whose substance is gone.

"When the morning was now come, Jesus stood on the shore." Here was their inescapable Master. But so deeply engrossed were they in pursuing shadows, so intently were they occupied in getting back to the "good old days", that the "disciples knew not that it was Jesus".

THERE HE WAS with them once more. They were unable, then, to run away from His mysterious appearings, and the questions that resulted. There He was, to show that the Risen Lord still intended to support and guide His Church, and every individual within that mystical Body of His. There He was, inquiring after their well being: "Children, have ye any meat?" Is all well with you, my sons? Are you able to supply your needs apart from Me? Are you able in your own strength to obtain that which will satisfy and nourish your souls? And "they answered Him, No".

When those seven disciples had made that reply, they had taken the first step toward finding the satisfaction which they needed. For then they were able to receive His direction, to act in accord with His word, and so to gain what they sought. Then they could be in position to accept His gracious invitation, "Come and dine". Come and feed upon Me "in your hearts by faith, with thanksgiving". Then they were able to see that it was indeed the Lord Who was directing them. Then could they hear once more the loving words of the Good Shepherd Who had given His life for the sheep, and now was making provision that they might evermore be sustained.

"That night they caught nothing. But when the morning was now come, Jesus stood on the shore". How often do we pass through a night of waiting, perhaps a night of honestly striving to make things better! How often do we forget the lessons of the Lord of life, and revert to notions that we had before He ever summoned us to His fellowship! How often do we go through a night of uncertainty, trying in our own strength and under our own power to solve all the problems and find all the answers!

It cannot be done. We must press on to the morning when we shall admit that in this way we have gained no meat, no sustenance. For then Jesus will be standing on the shore. Let us not make the mistake of failing to recognize Him.

# *What Outfit?*

By DAVID L. GREENE

IT HAPPENED AGAIN at a Legion Convention when I dropped in to greet some old friends. For umpteen times at Legion gatherings I have been asked, "What outfit did you belong to?"

Perhaps there is that "old soldiers never die" look about me; or maybe my interrogators fail to notice that little "H" for "Honorary" in the center of my membership badge worn as Padre of a local branch. Anyhow I get asked that question repeatedly.

So with the best grace musterable I hasten to explain that having become a hockey casualty just prior to the Great War, I belonged to the Company of "the little man that was not there." For somehow I feel that I do not quite belong with those Veterans who smelt the smoke of battle on Flanders Field. But I am quickly disabused of this complex by the heartiness of my reception.

Then I hear that question asked amongst little groups in all corners of the Convention hall, "What outfit did you belong to?"

Two ideas seem to emerge out of the session of back slapping, anecdote swapping and note comparing that ensues when these old pals get together. First, it does not matter what outfit you belonged to so long as you were engaged in the same grand enterprise of winning the war. Second, it does matter much whether you happened to belong to the same outfit as your questioner, for the closer the association, the deeper the comradeship.

The secret of good fellowship lies in serving a common cause. In today's war of the democracies against aggressive barbarism these old truths are being learned by a new generation. Once more national and racial barriers are being transcended. Democratic youth is discovering that certain undying principles for which men contend are shared by youths who serve under various flags; that the virtues of courage and self-sacrifice are found amongst brothers in arms of many lands.

IT IS OF SMALL moment whether a man pilots a Polish plane, or sails a Canadian corvette, or trundles an American tank. The outfit he belongs to may be Russian, Chinese, Australian, or Fighting French. It may be Medical, Chaplain, or Service Corps. It is United Nations first, last, and all the time.

Yet one can imagine how the Veterans of this war will gather at conventions in the distant future in the same good old spirit of comradeship. How they will slap one another on the back and ask, "What outfit did you belong to?" How there will be that same deeper affection amongst those who served in the same unit.

This tendency to foster outer and inner circles of fellowship runs through most of our social relationships. Recently I attended a luncheon for an urban branch of my old University Alumni Association. I noted there that same spirit of belonging-ness. There was also the urge to segregate ourselves into small groups, the test question being, "What year did you belong to?"

In our Western States and Provinces we have Old Timer's Associations. If you came to the community fifty years ago you are entitled to join. When these sturdy pioneers get together they have a royal time re-living the old horse and buggy days. But the picnic will not be far advanced before the party will be subdivided into little groups of ex-New Yorkers, ex-Nova Scotians, and ex-What-have-you's. It is of prime importance what outfit one belonged to!

How should this tendency to segregation affect our Church life? Since the days of my youth I have been familiar with the aphorism that the Church is an army and the various denominations are its several battalions; that we are all fighting its battle in different ways; that we are all going toward the same goal and it does not matter by what route we travel; that when we occupy the Celestial Land we will not be asked what our denomination was; or, in other words, "What outfit did you belong to?"

CONFESSEDLY I have not always concurred in this opinion. I grew up in the school which taught that the Church's Divine foundation permitted of no deviation from the Faith as delivered to the Saints.

Latterly, however, I have come to feel that in view of the non-Christian and anti-Christian forces at work in the world today some modification of attitude is imperative. The challenge today seems to be not so much what body within the Church we shall favor, as whether we shall have any Church or no Church. At least, whether we shall have an effective Church, for the Church cannot be destroyed entirely. It does matter tremendously for the future of civilization what outfit people belong to—the Christian or the not Christian group.

I have come to think that after all there may be room for some difference of opinion as to the traditional circumscribing tests of the true Church, and as to the interpretations of what constituted the Faith delivered. The unprecedented movement today towards Church Union seems to indicate that revision of some formerly accepted dicta regarded as essential is due. The proposals for union of the Protestant Episcopal Church and the Presbyterian Church is a case in point.

Surely if the Church is to advance "like a mighty army" some such basis for concerted action must be discovered. The United Nations are sinking their differences and combining their forces in the face of grave dangers. Can the Church of God be content to do less?

The moving picture film, "United We Stand," is a remarkable presentation of the results of disunity on the part of the democratic nations. It is also an impressive commentary on results achieved after they became really united. We need some such visual portrayal of the results of disunity in the Christian Church to stimulate union sentiment.

AS THE CHURCH stands today her ranks include out and out **unionists, traditionalists** and **isolationists.** She faces a challenge to achieve some measure of united purpose amongst these diverse elements. What outfit do you belong to?

Perhaps this matter of ultimate Church union is regarded as beyond the grasp and power of our ordinary Church membership. You cannot do anything about it? Well, you can pray about it. Prayer changes things.

But you would like to do something more practical and tangible? Very well. Every congregation has its active members who attend Church regularly, give systematically and work incessantly. It has also its "associate members" who drop into Church occasionally,

put two bits on the plate when they attend, but seldom, if ever, help with Church activities. Which outfit do you belong to?

Every congregation has its spiritually minded people who believe in the power of prayer and are present at every meeting of a devotional nature. It also has its materialists who are experts in organizing money-making schemes but are fearful to launch out upon a purely free will offering system of support; they are inclined to pass the Lord and praise the ammunition. What outfit do you belong to?

Every congregation has its doers and its boo-ers; its talkers and its balkers; its payers and its pray-ers; its workers and its shirkers; its fighters and its spiters; its stickers and its quitters. What outfit do you belong to?

At a Legion Memorial Service one time, I mentioned amongst other epics of the Great War the blocking of the waterway at Zeebrugge by a British battle ship. After the Service a Legionaire told me he was glad I spoke of that incident for, he said, "I was on that expedition." He was feeling again the thrill of that valourous exploit and proud that he had belonged to the British Navy.

It may be that at the last Assembly we will not be asked what Church we belong to, but it seems fair to assume that we will be asked where we were and what we were doing when the Church Universal was facing the great crisis that is today.

ARE WE TAKING PART in her engagements with materialism, indifference, intemperance, social injustice, social evils, and false philosophies? Are we helping in any way to straighten out the cross purposes in the body politic which threaten even now the hope of the world for a just and enduring peace?

It is plain that the conscience of the average Church member is not yet deeply stirred up to a realization of the world situation and the Church's part in establishing and preserving a real Christian civilization. And this, in spite of the fact, that we are expending billions of dollars and sacrificing our youth allegedly for this noble purpose.

True, there is in every congregation an inner circle who are making magnificent efforts towards helping the Church fulfill her Mission. But there is also a large outer circle who are glad to be called Christians and proud to be known as Anglicans or Episcopalians, whose chief contact with the Church is at the three main crises of life. And there is a middle circle of people who take their religion as some people take their liquor—in moderation. They never get fired with enthusiasm for prosecuting the Church's program. What outfit do you belong to?

---

# *TB In Old People*

**From the National Tuberculosis Association**

LOVELY YOUNG Isabella was only twenty-three when she died. Although she had been swept away by the great white plague, there were many who loved her and will never forget her exquisite features and coloring, her appealing gentle manners. The fine glow of her spirit burned until the last."

A tear jerker out of the past century ended up with those touching words. A generation or two ago, tuberculosis was predominately a disease of young women. This traditional conception is continuing into the present, although changing figures and medical interpretations show that the highest TB death rate today occurs in old age.

The tragically sentimental appeal of the loved young girl cut off in the flower of her youth is not an accurate and realistic approach to the problem of tuberculosis control. There is no doubt that there must be community action under the guidance of doctors and public health leaders in attacking this menace systematically.

The time was, and it was not so long ago, when tuberculosis did kill more young women than any other group. The tuberculosis rate has dropped and changed the whole picture. In the early years of the century, TB was the first cause of death in this country. It is now the seventh. In the early 1900's tuberculosis caused about twelve out of every hundred deaths. Today that number has been reduced to four out of every hundred. In those early years, someone died of tuberculosis about every three and one-half minutes. Today there is one death every nine minutes.

ALL THIS SOUNDS like wonderful and heartening progress. Yet, we must consider health victories as we do our military victories. The enemy is a constant menace until the last shot has been fired, until all arms have been laid down and until all treaties have been signed. And we are far from "the last shot" in the warfare against TB—TB is still a mighty peril to life.

One of the main sources of infection is among old people. There are gentle old ladies with "just a slight catarrh," or a "little cough" who can infect their families "unto the third and fourth generation."

Homeless old men constitute one of our knottiest sociological problems. These vagrants spread infection far and wide. The problems of hospitalization for transients, of care for migrants, come into bold relief when any effort is made to give medical care to this group. Added to the sociological complication is the psychological reaction—sometimes maudlin sentimentality, sometimes revulsion. Homeless old men, living as they do on the city garbage dumps and in sordid flop houses, are prey to an excessive amount of tuberculosis, and they carry it as they travel.

TB in old people is the unhealthy heritage of the past century. We must apply case-finding methods which will prevent this heritage from blighting the coming generations.

Routine school examinations, the more apparent symptoms in youth and the case-finding programs among those in the prime of life are helping to reduce the incidence among young people. Older tuberculosis people, who are not expected to be as energetic and who are not so desperately needed for war and production, can easily escape detection.

Tuberculosis, of course, is still the greatest killer of people in the prime of life. The romantic appeal of Isabella in her crinoline, of Camille and the Bronte sisters is still partly valid, but such glittering facets could no more win a grim war for health than the gold braid and fanfare of military bands decide the terrific conflict on a battlefield.

While we must not forget Isabella and Camille, we must also work up all-out raids and precision bombing against the more fecund sources of infection. Because of long duration, and symptoms more than usually difficult to notice. TB in old people is one of these sources. Difficult as the problem of case-finding and isolation in this population group is, it can be solved by an informed and cooperative public.

# EDITORIALS

## *Low Sunday*

Traditionally the Sunday after Easter is called "Low Sunday." This is a perfectly natural sequence. Churches have been filled to capacity on Easter. The service for Easter has been made the focal point. It naturally follows that some let-down should come. It does come.

This is a sad commentary on our Christian approach. The Christian who has really celebrated the Feast of the Resurrection, is not going to have a let-down the following Sunday. He is going to find his place in his church, and there, in company with like minded persons, will continue to nourish his spiritual life. The convinced Christian knows no "low Sunday." It is the person who has only scratched the surface of Christian worship, who can speak about a spiritual let-down.

In these stern days, we Christians carry a tremendous responsibility. We surely cannot speak in terms of Low Sunday. Of course we have our periods of frustration, but we know that underneath, at all times, and in all places are "the everlasting arms." We must convince others of the reality of the victory God has won for us through Jesus Christ. In the Christian church there should be no low Sundays.

## *An Important Bishopric*

We carry this week a brief story of Angus Dun, bishop-elect of Washington. It is no light responsibility that Dean Dun will assume at his consecration on Wednesday next. The Diocese of Washington is an important diocese. The man who leads that diocese becomes an important figure, not only in the Councils of his own Church, but in the life of the city of Washington, and for that matter the nation.

It is comforting to realize that the man who is about to take over this heavy responsibility, is one of charming modesty. He is keenly aware of the duties he is assuming. He is a scholar, and his scholarship is so well grounded that it makes him realize the danger of ever speaking ex cathedra. It is heartening to know that the Protestant Episcopal Church is to be led in the city of Washington by a man of humble and devout spirit.

God bless you, Angus Dun, and the clergy and people of your diocese.

## *Invasion Day Plans*

Under the auspices of the National Office of Civilian Defense, plans are being made to observe Invasion Day. The spirit prompting this move is not to be questioned. If, as we believe, we are fighting this war for the liberation of oppressed peoples, everywhere; and for the continued preservation of our own liberties, all is well and good. The Christian forces in every country have a stake in the success of "I Day." The leaders of Nazi Germany have very plainly stated their views in regard to Christianity. They wish none of it. Therefore the Churches should share in the hopes and fears that will center around "Invasion Day."

We must add this word of caution. The Christian Church can only observe "Invasion Day" in one way —as a day of Penitence. We are all corporately guilty for the great ill that besets our generation. We share in the blood that will be spilled, in order that oppressed peoples may be freed, and our freedom preserved. This will be no day in the Christian sense, for superpatriotic speeches and ceremonies. It will be a day that should drive us to our knees. It should be a day when we will be thinking of those who are making the supreme sacrifice, and pray that God may enable them to win the eternal victory. It will be a day when we will ask God to give us more of His Holy Spirit that we may bring comfort to broken hearts; and bind the wounds caused by the loss of a dear one.

It is in the spirit of the Cross of the Victorious Christ, that the Christian Church should observe "I Day." That means in the spirit of penitent thanksgiving.

## *A Mis-Use of Terms*

We dislike finding fault with any of our Christian brethren. We must admit that we are becoming a little irked by the assumption of an unwarranted use of terms by the Roman Catholic hierarchy. On Easter Eve, the press carried, and gave prominence to a statement by Archbishop Spellman of New York. With what the Archbishop had to say, one could not find fault. We do object to the continued use of the title, "Military Vicar to the Armed Forces."

This is misleading. The armed forces of our country have no official military vicar. There is a Chief of Chaplains for the Army and Chief Chaplain for the Navy. As it happens the present Chief of Chaplains of the Army, Brigadier General Arnold, is a Roman Catholic priest. All Protestant chaplains with whom we have talked, state without exception that the Chief of Chaplains is eminently fair. No religious bigotry is tolerated. We are certain that Captain King, the Navy's Chief Chaplain, who is a Protestant, exhibits the same fine spirit. We wish that our Roman brethren and the Press, would make it clear that the Archbishop of New York, is military Vicar to the Roman Catholic members of our armed froces. A title which he certainly has a right to, by his Church. He is not Military Vicar to all the armed forces. This is a gross misuse of terms. It certainly does not aid in building up a united front.

# *The South India Scheme*

## THE PRIMATE'S REPLY TO THE METROPOLITAN OF INDIA

The text is now published of the formal reply which has been sent to the Metropolitan of India by the Archbishop of Canterbury as Metropolitan of the Province of Canterbury, in answer to the two questions concerning the action of the Province of Canterbury in the event of the inauguration of a United Church of South India in accordance with the Proposed Scheme of Church Union as this is presented in the seventh edition of that Scheme. Prefixed to the formal reply set out below is the text of the covering letter which the Archbishop of Canterbury has sent with it.

, Lambeth Palace, S. E.,
January 31, 1944.

My dear Metropolitan:

With this letter I am sending the formal reply to the questions which you sent to me in your letter dated 4th February, 1943. It is inevitably formal in character. But the feeling among the Bishops and Clergy in Convocation was very far from formal. The Lower House expressed both its regret that, should the union be inaugurated, the four dioceses concerned would cease, at any rate for a time, to be constituent parts of the Anglican Communion, and also its deep appreciation of the spirit of devotion to the cause of unity which has animated them. I need not say that I share both of those feelings to the full.

The Lower House also expressed the wish that I should recall all concerned to the "Appeal to All Christian People" issued by the Lambeth Conference of 1920. I understand that they had in mind especially the requirement of assured agreement in matters of faith, and the proposal that "a ministry acknowledged by every part of the Church" should be secured by means of a mutual commission. You probably know that anxiety has been expressed in this country with regard to the former point, though I think this has been due to misunderstanding; and the adoption of the latter would, no doubt, make acceptance of the Scheme easier for Anglicans provided that the form of commission were satisfactory.

We have based our reply on the advice given to the various Provinces of the Anglican Communion by the Lambeth Conference of 1930, and we actually quote a passage of several lines from the Encyclical Letter issued by that Conference. In the quotation will be found the words—referring to the United Church—"its Bishops will be received as Bishops." As this statement is not repeated in the numbered paragraphs setting out the lines of administrative action which the Bishops will follow, I think it worth while to say here that it is obviously accepted, for without it the whole structure of our reply would lack coherence.

The Upper House, after settling the contents of the formal reply, asked me to convey to you and through you to our brothers, the Bishops of the Church of India, Burma and Ceylon, our affectionate sympathy in the special burden of responsibility which they have to carry, both in regard to the whole situation in India and in relation to the subject-matter of this correspondence, our thankfulness for the eager desire to attain unity manifested by the Christians of South India, and our prayer that they may be guided by the Holy Spirit to fulfill that desire in such a way as may most promote the glory of God and the true welfare of His Church.

I enclose also a copy of the address with which I closed the discussion of the matter in the Upper House; I am, of course, alone responsible for this, but the Bishops associated themselves cordially with the spirit of it.

With deep personal regard and affection, I am
Yours very sincerely,
(Signed) WILLIAM CANTUAR.

### The Reply

Lambeth Palace, S. E.

My dear Metropolitan:

I duly received your letter in which you put to me, as Metropolitan of the Province of Canterbury, two questions concerning the action of this Province in the event of the Inauguration of a united Church of South India in accordance with the Proposed Scheme of Church Union as this is presented in the seventh edition of that Scheme. You asked whether this Province would—

(a) break off communion with the Church of India, Burma and Ceylon; and/or

(b) refuse to be in communion with the Church in South India.

I have put these questions before the Diocesan Bishops of the Province of Canterbury in the Upper House of Convocation, and they in turn sought the counsel of the Lower House. You will, of course, understand that our concern was to answer your questions, and to consider the Scheme itself only so far as seemed necessary to that purpose. What I am now conveying to you is therefore not to be regarded as a formal Act of Convocation registering approval or disapproval of the Scheme. You will also understand that our answer must be regarded as liable to review if need arises, since it is not yet known what will be the future course either of the proposed United Church or of the relations between it and the Church of India, Burma and Ceylon. With this understanding I proceed in what follows to express the common mind of the Bishops, who have approved the contents of this statement after receiving a reply from the Lower House to the request for its comment and counsel.

(a) As regards the first of the two questions to which we are asked to reply our answer is quite simple; the answer is No. The Church of India, Burma and Ceylon will, if the Scheme of Union in South India takes effect, lose four of its dioceses; apart from this it will remain unaltered. The Church of India, Burma and Ceylon is, according to the practice of the Anglican Communion, responsible for deciding, in accordance with the doctrine of the Church and with its knowledge of the special conditions in the area concerned, whether or not to give its sanction to the Scheme.

(b) The second question cannot be quite so simply answered. When the Lambeth Conference in 1930 expressed its "strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated" (Resolution 40c) it also approved the following description of the resulting situation: "The united Church in India will not itself be an Anglican Church; it will be a distinct Province of the Universal Church. It will have a very real intercommunion with the Churches of the Anglican Communion, though for a time that intercommunion will be limited in certain directions by

their rules. Its Bishops will be received as Bishops by these Churches. Its episcopally ordained ministers—a continually increasing number—will be entitled under the usual rules to administer the Communion in the Churches of the Anglican Communion. Its communicants will be entitled to communicate with the Churches of the Anglican Communion, except in cases forbidden by the rules of those Churches. On the other hand no right to minister in the Churches of that Communion will be acquired by those ministers who have not been episcopally ordained." (Encyclical Letter, p. 27).

In accordance with that anticipation, and provided that the Scheme as finally adopted does not differ, in any point affecting the relation of the Church of England to the Church of South India, from that which is contained in the Seventh Edition of the Scheme, I am conveying the common mind of the Bishops of the Province of Canterbury as finally expressed after considering the comments and counsel of the clergy of the Province as represented by the Lower House of Convocation, when I say that their administrative action will follow these lines:

(1) Subject to such rules and customs as are accepted in respect of all communicants in the Province, a communicant member of the united Church would be admissible to Communion in the Churches of the Province;

(2) An episcopally ordained minister of the united Church would be qualified to receive the License or Permission of a Bishop to officiate, subject, when they apply, to the provisions of the Colonial Clergy Act, and to such rules and customs as are accepted in respect of all ministers in the Province; thus, for example, if he applied for and received such License or Permission it would be on the understanding that he should not officiate in Non-Anglican Churches except in such ways—e. g.—preaching by special invitation on particular occasions—as are permissible or customary for Priests or Deacons of the Church of England.

(3) A minister of the united Church who has not received episcopal ordination would not be qualified to receive a License or Permission to officiate in the Province, except in such manner as is permitted under the regulations governing the Interchange of Preachers and set out in an Act of Convocation agreed to by both Houses in May, 1943, of which I enclose a copy.

(4) No censure would attach to any member, ordained or unordained, of this Province who may be in South India or go thither, if he communicates with the united Church or takes work of any kind in it.

I hope that I have made clear what the position would be.

The united Church would not be a Province of the Anglican Communion, and there would not at this stage be unrestricted inter-communion between it and this Province, but there would be such intercommunion between clergy and laity of the united Church and those of this Province as I have stated.

These provisions represent certain restrictions upon full communion, that is to say, upon complete interchangeability of Ministers and complete mutual admissibility to Communion. We reiterate the hope expressed by the Committee of the Lambeth Conference of 1930 on the Unity of the Church, "that when the unification within the united Church, contemplated in the Proposed Scheme, is complete, full communion in that sense will be secured between the united Church and" the Church in this Province.

Yours very sincerely,
(Signed) WILLIAM CANTAUR.

28 February, 1944.

* * *

## LOW SUNDAY

LOOK BACK this day, my soul,
Let fall on thee again
The beams of Easter's aureole,
Lest it have shone in vain.

Recall thy vows, my soul,
Thy hopes, thine Easter prayers.
See clear ahead that heavenly goal
Of Life, which Easter bares.

Be glad today, my soul,
Bask in the Easter rays.
Then on to act the Christian role
In Love's unselfish ways.

P. J. HALL.

* * *

## COMPASSION

**By Maude Waddell**

I sing of the beauty of pity,
Of the hearts of tender things,
Of the tears of the broken-hearted,
And the clipped or wounded wings;
The dew on the grass is healing,
The rain washes clean old scars,
And the pitying heart is revealing
As the light of the brightest stars.

I sing of the beauty of pity,
And love that is tender and sweet,
That gently comforts the weary
Who plod on bleeding feet;
I sing of the heart that remembers
The old and feeble and poor,
On whom as frozen Decembers
Life fast is closing its door.

I sing of the heart that pities
The life that is touched with woe,
Of the fatherless urchins of cities,
And the cold of rags in the snow;
For the beauty of pity is radiant,
And the heart that feels for another
Is worthy of God his Father,
And worthy of man his brother.

* * *

**SPIRIT OF FLAME: A STUDY OF ST. JOHN OF THE CROSS, by E. Allison Peers. Morehouse-Gorham, New York. 1944. $2.00.**

This newest work of Professor Peers, noted student and critic of Hispanic culture, deals with the thrilling and bewildering figure of St. John of the Cross, a Spanish Carmelite friar of the sixteenth century who is considered one of the greatest of Christian mystics. St. John is noted for his "hard sayings" concerning the way to perfection, and he is consequently not likely to appeal to the sentimentalist or the activist. Some of St. John's counsels seem rather negative, and at times almost Manichean, but we are assured by the author that such things are intended only for "advanced contemplatives." There is something of the austere grandeur of Castile in St. John of the Cross, and this has a beauty of its own. The average American Christian will find much in this book which will make him stop and think.

GEORGE W. MORREL.

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

### "AT EMMAUS"

They plodded o'er the weary road,
That far-off Easter Day,
And Jesus came and walked with them
Along the dusty way.

They entered in, and tasks of yore
Took up that eventide;
And Jesus, 'neath their humble roof,
Came with them to abide.

They spread a table 'gainst their need,
With simple, peasant fare;
And Jesus joined them at the board,
Their frugal meal to share.

And light and blessing were for them
O'er all life's pathway shed
By Jesus, Comrade of the way,
Now risen from the dead.

Still Jesus of the Emmaus road
Walks with us in the way,
And shares and blesses toils and joys
Of every common day.

—Selected.

* * *

### THE HAND IN THE DARK CLOSET

Once upon a time there was a little girl who had two hands. One was a good hand, it never misbehaved, and the other was sometimes a bad hand. It looked exactly like the good one. It had four fingers and a thumb. (Both belonged to a little girl named Junie Weston.) It was nearly always clean. It was strong and brown. It had four dimples on the back and, if you had seen it, you would have thought, "What a nice little hand that is!" But one day, if you will believe it, that hand slapped Sadie Meadows and she cried and went home.

That week Junie was visiting Aunt Edith and, when she went into the house, her Aunt Edith said:

"What made Sadie go home?"

"I guess she didn't want to play any more," Junie said.

"Was that all?" Aunt Edith asked.

Then Junie told the truth, as she had been taught to, and Aunt Edith took the hot little hand between her two cool hands.

"This little hand struck her!" she said sadly.

Junie nodded her head gravely.

"And yesterday it threw stones?"

Once more Junie nodded.

"And the day before it pinched?"

"Yes, and one day it pulled hair."

"I can hardly believe it. What does your mother do for it?"

"Sometimes she shuts me up in a dark closet."

"Shut up a whole girl for what just one hand does! That doesn't seem quite right. The feet haven't done anything bad, the other hand is a good hand, and moth—"

"No," said Junie. "I didn't call Sadie bad names. I just hit her."

"I see. Just that one hand! It does not seem to know how to behave itself. We must certainly do something for it."

"I think that until it learns better, it ought not to play with good hands and feet."

"But, Aunt Edith—" Funny lights were beginning to dance in Junie's eyes. "We couldn't take it off!"

"No, but I think we should put it in some kind of dark closet, a traveling closet. Do you remember when Uncle Will broke his arm? The black scarf around his neck? Just this way; I'll show you."

Out of a black silk handkerchief Aunt Edith made a sling and put Junie's hand into it.

"Now," she said, "you can go out and play, but the hand must stay right there where I've put t. And the eyes, and the arm, and the head must all help the hand—"

She explained how and Junie went out again. At first it was fun, just because it was different, but afterward it was not so much fun and finally it was no fun at all. Sadie came back through the opening in the hedge and they started to laying big green walnuts in rows along the grass, to show where the walls of a house should be and Junie could use only one hand and that made the work slow and tedious. But she remembered and she had told Sadie, of course, and Sadie helped her remember.

"She made me mad, telling me every time," Junie explained to Aunt Edith. "My arm was helping; and my eyes—they would not look at things to make the bad hand bad; and my head wouldn't think about such things. But finally my feet had to help, too."

"I see," said Aunt Edith. "They had to bring the hands and the dark closet inside. Well, perhaps the hand has learned by this time and won't need to be shut up any longer."

Junie said she felt sure of it. Aunt Edith untied the sling, which she called opening the door of the dark closet. The hand seemed glad to be free. Junie ran back to Sadie, and the next time Aunt Edith looked out four hands, all well behaved, were at work on the house of green walnuts.—The Story Hour.

### SONGS I LOVE BEST

Not from a gilded cage,
But from a green leafed tree,
I love to hear a songster
Peal forth his melody.

No song a caged bird sings,
However sweet his note,
Thrills my heart as does a song
From an outdoor songster's throat.

It gives me greater joy because
The one who sings is free
To fly about in God's green world,
Where all His birds should be.

—Clara Rader, in Our Dumb Animals.

* * *

### THEY COULDN'T SLEEP

Two missionaries went to a village in Korea in which the Gospel had never been preached. It was noised abroad that they had come, and practically the whole population gathered. The interest of the people was so great that the meeting continued until a late hour.

Finally, the missionaries closed the meeting and were shown into an adjoining room for the night. But the people did not go away, and the murmuring of their voices kept the missionaries from sleeping.

About two o'clock, one of them went back and said to the people, "Why don't you go home and go to sleep? It is very late, and we are tired."

The head man of the village answered, in substance, "How can we sleep? You have told us that the Supreme Power is not an evil spirit trying to injure us, but a loving God who gave His only begotten Son for our salvation; and that if we will turn away from our sins and trust Him, we may have deliverance from fear, guidance in our perplexities, comfort in our sorrows. How can we sleep, after receiving a message such as this?"

How could they, indeed? The missionaries, forgetting their weariness, sat down with those poor people and communed with them until the morning dawned.—Selected.

* * *

### A MAGIC THING

A pencil is a magic thing!
A slender case of wood
That holds within its wooden self
So much of bad and good:
Lovely phrases, tender names,
And words that cut and sting!
Who takes a pencil in his hand
Deals with a magic thing.

—Phyllis Morden.

# A WEEKLY REVIEW OF THE NEWS

## *Arrangements For Consecration*

**Invitation List Closed for Consecration of Bishop-Elect Dun—Many Notables Expected**

Washington, D. C.—The invitation list for the consecration of the Very Reverend Angus Dun, D. D., at Washington Cathedral on the 19th of April is now closed.

The Committee on Invitations regrets the limitations placed upon the invitations, necessitated by the seating capacity of the Cathedral, which is approximately 2,300 seats, of this number 1,580 have been issued to the Washington Diocese. These have been apportioned to each parish according to the number of communicant members. Approximately 500 are reserved for those in the procession, which includes visiting bishops, of which thirty-two are expected, all local Episcopal clergy, lay delegates to the Convention and other diocesan groups.

Loud speakers, however, have been set up in the North and South transept entrances to enable persons interested to follow the service and hear the Consecration Sermon. They will also be able to view the procession as it enters and leaves the Cathedral.

It is expected that His Grace, Bishop Sigurgier Sigurdsson, Primate of Iceland, now in Washington, will attend the Consecration. Also others who have accepted an invitation are the Rt. Rev. Bishop Dionisije, Serbian Orthodox Bishop for the United States; His Beatitude Eshai Mar Chimun XXIII, Assyrian Bishop; Bishop J. Z. Jasinski, Buffalo, New York; Bishop J. Padewski, recently returned to this country from an internment camp in Germany, and Bishop J. Misiaszek, Scranton, Penna., representing the Polish National Catholic Church of America.

Dr. Dun will be consecrated Bishop by the Most Reverend Henry St. George Tucker, Presiding Bishop of the Episcopal Church in the United States, and the Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts, will preach the Consecration Sermon. Bishop Sherrill and the Rt. Rev. Y. Y. Tsu, Bishop of Kunming, are the Co-Consecrators. The Bishop-Elect will be presented for Consecration by the Rt. Rev. Henry W. Hobson, of Southern Ohio, and the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York. The Litany will be read by the Rt. Rev. W. Appleton Lawrence, of Western Massachusetts. Attending Presbyters will be the Rev. Charles L. Taylor, newly elected to succeed Bishop-Elect Dun as Dean of the Episcopal Theological School, Cambridge, Mass., and the Rev. John M. Burgess, Chairman of the Department of Christian Social Relations of the Diocese of Southern Ohio and rector of the Church of St. Simon of Cyrene, Lockland, Ohio. The Rev. John H. Fitzgerald, Secretary of the House of Bishops, will be Registrar.

Among the acceptances received by the Committee on Invitations from diplomatic and official sources are: The British Ambassador and the Viscountess Halifax, Sir Girga Bajpai, Agent General for India, and Lady Bajpai; the Australian Minister and Lady Dixon, the Yugoslavian Ambassador and Madam Fotitich, the Netherlands Ambassador and Madam Loundon, the Canadian Ambassador and Mrs. McCarthy, the Norwegian Ambassador and Madame Munthe de Morganstierne, the Minister from New Zealand and Mrs. Nash, the Minister of Finland and Madame Procope, the Minister of Iceland and Mrs. Thor Thors, Sir R. I. Campbell and Lady Campbell, Mr. Andre Boissier, of the Swiss Embassy; Hon. and Mrs. David E. Finley, Justice and Mrs. Frankfurter, Mr. and Mrs. Charles C. Glover, Jr., Chief Justice and Mrs. D. Lawrence Groner, Admiral and Mrs. Ernest J. King, Admiral and Mrs. Emory S. Land, Secretary of Labor Frances Perkins, Speaker of the House Sam Rayburn, Justice and Mrs. Stanley Reed, Associate Justice and Mrs. Owen J. Roberts, Dr. Leo. S. Rowe, Mr. and Mrs. Francis B. Sayre, and the First Secretary of the Chinese Embassy, Mr. Tswen-ling Tsiu.

Included in the list of clergy of other faiths who will march in the procession are: The Rev. Seth R. Brooks, Chairman of the Committee on Religious Life in the Nation's Capital; the Rev. S. Arthur Devan, Director of the General Commission on Army and Navy Chaplains; Rabbi Norman Gerstenfeld, Dr. Frederic Brown Harris, Chaplain of the Senate; the Rev. Dr. Albert J. McCartney, Rev. John W. Rustin, President of the Federation of Churches; Rev. Dr. Joseph R. Sizoo, Pastor of the Collegiate Church of St. Nicholas, New York City, and Frederic E. Reissig, Executive Secretary of the Washington Federation of Churches.

* * *

### DIRECTOR AND NAVY CHAPLAINS TO MAKE TOUR

San Juan, Puerto Rico—Captain Robert D. Workman, Chaplain Corps, U. S. Navy, the Director of the Chaplains division, will make a tour of Naval activities in the Caribbean Islands, South America, the Mediterranean area, and the British Isles to observe the effectiveness and efficiency of the Navy Department's program for ministration to the spiritual needs of Naval personnel.

Traveling by air, Captain Workman, who resides at Washington, D. C., will be accompanied by Commander John R. Boslet, Chaplain Corps, USN., also of Washington, Catholic chaplain on duty in the office of the Director, and Lt. Commander Joshua L. Goldberg, Chaplain Corps, USNR, Long Island, New York, Jewish Chaplain now on duty at Headquarters, Third Naval District, New York.

Secretary of the Navy, Frank Knox, has presented greetings to Chaplain Workman to be presented by him to the Naval Chaplains, Naval personnel, and Church authorities in the field. The tour will take about two months.

## *Tasmania's New Bishop*

**Visit New York en Route From England to New Field**

New York, N. Y.—Church people in the United States have been having a preview of Tasmania's new bishop, Geoffrey Franceys Cranswick, who was in New York for a week en route from England to his new field, which he expects to reach early in May. His consecration took place on St. Paul's Day in Westminster Abbey. Mrs. Cranswick goes out with him, but their 11-year-old son remains temporarily in England to recover from an ill-timed attack of measles.

Bishop Cranswick was born in Australia, where his father had a hundred-mile "parish." His mother was a descendant of John Harvard. The future bishop went to England to enter Cambridge University and Ridley Hall. After his ordination in 1920 he went to India, where he spent fourteen years as a missionary in Bengal, not far from the friendly Tagore, whose poems he read in their native Bengali. He went back to England to become India secretary for the Church Missionary Society.

In Tasmania, that shield-shaped island south of Australia and just north of the high latitudes known as the roaring forties, his Cathedral is St. David's in Hobart. He has more than eighty clergy, whose work is supplemented by that of sixty or seventy lay readers. Tasmania's 26,000 square miles average fewer than ten people to the mile; the island-state has a number of towns but its rural population outnumbers that of the towns, and the mountainous regions are not yet even wholly explored.

The new bishop is the eighth since the diocese was organized a hundred years ago. The see is older than the state, which hardly had settled government before 1853. It is 300 years since the Dutch navigator, Tasman, discovered the island and named it for his patron, Van Diemen. It was later renamed for its discoverer.

Bishop Cranswick spoke of the great encouragement and help which American gifts and interest have afforded to the Church in England and hopes that much may be done to unite English and American Church people more closely. He mentioned especially the difficult situation in India and wishes that much prayer for the Church in India might be offered by the Church in America.

* * *

We're getting used to measuring things in strange ways:

—the circumference of the earth is 54 hours;

—Berlin is commuting time from London;

—MacArthur, in Australia, is a few pipefuls of tobacco from Wavell, in India.

# *Attendance Increased 45%*

**Religious Programs at U. S. O. Overseas Show Marked Increase**

New York—Attendance at religious programs conducted by U S O in the clubhouses of the Overseas Department, shows a 45 per cent increase in one month's period. The latest monthly statistical report, issued by the organization, reveals this jump which is second highest among all group activities, exceeded only by that listed as "Special Interests."

In continental United States the increase is 10 per cent; the increase in religious material distributed, 2 per cent. The figures show that 601,735 pieces of religious literature were distributed in this latest month. All other literature, loaned and distributed, totalled 614,882. All literature is issued upon request only.

* * *

**DR. SHERMAN JOHNSON APPOINTED TO COMMISSION**

Cambridge, Mass.—Dean Dun has resigned from the Joint Commission on Approaches to Unity, to which he was appointed as a Presbyter, on account of his approaching consecration to the Episcopate.

In his place the President of the House of Deputies has appointed the Rev. Dr. Sherman E. Johnson.

Dr. Johnson is a graduate of the Western Theological Seminary. He took his doctorate in Philosophy at the University of Chicago. After serving on the faculty of Seabury-Western and Nashotah House, he became a member of the staff of the Episcopal Theological School in Cambridge. Nashotah House conferred an S. T. D. upon him. He is generally regarded as one of the leading New Testament scholars in the Episcopal Church.

* * *

**INSTITUTE OF PASTORAL CARE A NEW PROJECT**

Boston, Mass.—Emphasizing the present as well as post-war need for effective pastoral work, New England leaders of clinical training for clergy have organized and established a new educational project to be known as the Institute of Pastoral Care. Its stated purpose is "to organize, develop and support a comprehensive educational and research program in the field of pastoral care, with special reference to the ministry to the sick, using the opportunities offered by clinical training as a primary means to this end." While its major emphasis will be upon post-ordination training, courses will also be open to theological students.

Institutions represented on the Board of Governors are: Harvard Divinity School, Episcopal Theological School, Andover Newton Theological School, Boston University School of Theology, Massachusetts Council of Churches, Massachusetts General Hospital, Federal Council of Churches, Ella Lyman Cabot Trust and The Earhart Foundation.

Recently elected officers are: President, Very Rev. Willard L. Sperry, D. D.; Vice-President, Rev. Everett C. Herrick, D. D.; Secretary, Very Rev. Charles L. Taylor, Th. D.; Treasurer, Very Rev. Earl B. Marlatt, D. D., and Executive Director, Rev. Rollin J. Fairbanks.

Headquarters of the Institute have been established at the Massachusetts General Hospital, Boston, where a summer school will be held consisting of two sessions, six weeks each. It is expected that other training centers will be established as standards are met. The Institute plans to publish, or promote the publication of, a professional journal.

* * *

**A FINE START**

Collections in Expectations to April 1st were most gratifying. Allowing one month for collection and remittance there was due from those dioceses which have filed their Expectations the sum of $277,977. Of this amount 108.3% was paid. This compares with 95% on April 1st, 1943.

The actual amount of money collected to April 1st was greater than for the same period last year by $67,621.32. This increase reflects not only the higher percentage of collections but the materially increased Expectations.

More and more of the dioceses are adopting the plan of remitting each month one-twelfth of their Expectation.

Thanks,
LEWIS B. FRANKLIN,
Treasurer.

**1943 CANONS**

**A Correction**

Mr. Editor:

As secretary of the late Joint Commission to Codify, etc., the Canons, may I ask the courtesy of your columns to call attention to a glaring misprint on page 97 of the 1943 edition?

The fourth line of Section 2(b) of Canon 39 is printed thus, "of the Province shall not apply in the case of the," which makes no sense at all in this place. The correct reading of this line is "of the Province prior to the meeting of the House." The incorrect reading is a duplication of the last line but four in this subsection, where it does make sense.

This seems to be explicable only as "one of those things" which will sometimes happen in the best regulated composing rooms. Will those who read this kindly make correction in their copies of the 1943 Canons? Thank you.

JAMES R. SHARP.

Nashville, Tenn.

* * *

**DOUGHNUTS CAST UPON THE WATERS**

New York, N. Y.—Mrs. Tsu's doughnuts and other edibles are as bread cast upon the waters. Having heard of the hospitality of Bishop Y. Y. Tsu and Mrs. Tsu to American airmen in China, the Chattanooga (Tenn.) District of the House of Young Churchmen raised $45.10 and sent it to the National Council with a letter asking that Bishop Tsu receive the gift as soon as possible, and saying, "We have heard of the delicious American meals he and Mrs. Tsu serve our fighting boys in China so we would like to feel that we are helping him in this way, or in whatever manner he sees fit".

# *"Pineapple Clericus" Organized*

**Troops Stationed There Call Themselves "Pineapple Soldiers"**

Honolulu, T. H.—Believed by its members to be unique among organizations of the clergy, "The Pineapple Clericus" was organized recently by a group of Army Chaplains of the Episcopal Church stationed in the Hawaiian Islands. Its name is derived from the fact that troops stationed in the "Paradise of the Pacific" invariably refer to themselves as "pineapple soldiers".

Meetings are held each week, commencing with a celebration of the Holy Communion, followed by breakfast and a business session. The program consists of papers and discussion of matters of mutual interest. Recent papers have included "Uniformity in Celebrating the Holy Communion", "Proposals for Prayer Book Revision", and "The Episcopal Chaplain and the Protestant Soldier". Bishop Kennedy, of Honolulu, who has given his full support of organization, is scheduled to address the group in the near future.

The cosmopolitan character of "The Pineapple Clericus" is shown by the diocesan connections of its officers, who represent three widely separated regions of the United States. Chaplain Frank L. Titus (Diocese of Albany) is president, Chaplain William J. Wyckoff (Diocese of Chicago), vice-president, and Chaplain Francis W. Read (Diocese of Los Angeles), secretary.

**Bishop Kennedy Confirms Six Soldiers**

In his first Episcopal visit to an Army post, Bishop Kennedy, of Honolulu, conferred the Apostolic rite of Confirmation on six soldiers, including a major and a lieutenant. The service was held in one of the chapels on the post, and included the singing of hymns by the chapel choir. A large congregation was present to witness the ceremony and to hear the Bishop's sermon.

Members of the class included veterans of Enewitok, Kwajalein, Makin and Attu. The class was presented by Chaplains Frank L. Titus, William J. Wyckoff and Francis W. Read.

* * *

**RHODE ISLAND**

**Bishop Perry's Easter Message**

Providence, R. I.—The Rt. Rev. James DeWolf Perry, D. D., bishop of Rhode Island, had the usual Easter message asked of him by the Providence papers. The last paragraph reads: "For Christians for all time and through all the world the Resurrection has become the key to the mysteries of life, solution of suffering, release from sin, triumph over death. But all on three conditions—that we accept the pain with unfailing trust; that we acknowledge the reality and the shame of sin; that we face the fact of death with open eyes and without fear, "suffering with Christ that we may be also glorified with Him."

The Rev. Thom Williamson, rector of St. Peter's-by-the-Sea, Narragansett, is taking the services for the last three Sundays in April at Christ Church,

Cambridge, Maryland, in the Diocese of Easton, in the absence of the rector, the Rev. Charles W. Hinton, who is on a speaking tour. The services at Narragansett will be taken by the Rev. Archie H. Burdick, Master at St. Andrew's School, Barrington, R. I.

**Union Services Held**

Many of the parishes in the Diocese of Rhode Island held the Three Hours' Devotions on Good Friday, with good congregations. A few of the parishes were connected with union services in which ministers of various denominations joined with clergy from our Church in the services or sermons. Many denominational or union services were held during Lent. In the "South County" of Rhode Island, Washington County, these services culminated in a Maundy Thursday union Communion Service, in which however the Episcopal Churches did not participate, though joining in the other services held between Ash Wednesday and Good Friday. Flowers, especially lilies, are scarce and expensive in Rhode Island. More than one parish church curtailed its decorations this Easter. Lack of these lilies, beautiful as they are, must be compensated for by a more warm and glowing spirit of worship and devotion, and a deeper communion with the Crucified and Risen Lord, and fellowship with His people of all lands and races.

* * *

### DORNAKAL WEEK OF WITNESS

Every year Christian congregations go out in bands to evangelise the countryside. The time chosen is in May, between harvest and the first rains, when work is at a standstill. Two weeks of careful preparation precede the campaign, so that all members of the congregation may know how to take their part in it. During the week itself, men and lads go out to different villages each night, and often from nine till midnight they will sit in the moonlight in a village street while one of their number gives a song-story from the life of our Lord, all the villagers grouped round in the street, on doorsteps or on housetops to listen. In the afternoon there may be a procession of women, led by the Mothers' Union officers, singing as they pass down the village street and stopping from time to time for the leaders to speak; or little groups of women will visit from house to house in the non-Christian quarters. Girls of the Diocesan Guild often get up a play, or take pictures round to show the children.

As a result of their efforts in 1941, 350 new villages asked for Christian teachers.

### ONE DEATH THUS FAR AMONG EPISCOPALIAN CHAPLAINS

Boston, Mass.—Commenting upon recent newspaper stories reporting heavy casualties among Chaplains serving in the Nation's armed forces, the Rev. Henry B. Washburn, secretary of the Army and Navy Commission, said that among Episcopal Chaplains there has been but one death thus far. Chaplain Frederick B. Howden, son of the late bishop of New Mexico, died in a Japanese prison camp last year. Dr. Washburn said: "I am sure that many of our Chaplains are in positions of danger, but thus far, thank heaven, all seem to have escaped death or even injury."

## *Chapel Built By Seabees*

**Men of Marine Air Group and Navy Construction Attend Dedication**

Bougainville—On Sunday, March 25, men of a Marine Air Group and a Navy Construction Battalion attended dedicatory services in their new chapel.

Sunlight filtered through the lovely colors of the window framing a life-sized painting of Christ and mingled softly with the artificial lights from fixtures bearing symbolic crosses.

On the rostrum were altar, pulpit, and lecturn. Jungle flowers flanked the lighted candles at either end of the altar and a polished altar rail fronted the whole platform.

An aviation machinists mate looked at the window and thought that it reminded him of the window in his church at home. A Marine flyer heard the music from the organ and thought of his wedding day. A construction engineer watched the flickering candles and remembered his wife and recalled the day they took the baby to the church to be christened.

A choir composed of Leathernecks in shirt sleeves sang "Come, Thou Almighty King" and the congregation joined in singing "The Church's One Foundation". Their Chaplain, Lieut. Robert W. Coe, Jr., ChC, USNR, Brookline, Massachusetts, led the service. He read from the 17th Chapter of St. Matthew, "Upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The chapel's architect, Lt. F. E. Whitehouse, CEC, USNR, of New York City, and its builder, Lt. Commander C. T. Wende, CEC, USNR, of Indianapolis, Ind., presented the new chapel to the Commanding Officer, Lt. Col. L. H. Delano, Jr., of Santa Barbara, Cal.

The Seabee Chaplain, Lt. (jg) Russell V. Goff, ChC, USNR, of Albuquerque, N. M., gave a brief sermon and the men all joined in singing "Onward Christian Soldiers".

Following a service of Holy Communion the fighting men filed out of their chapel to the business of war—outside they saw raw, unpainted buildings, tents, jeeps, trucks, guns, and planes.

But for that brief hour they had been transported back to Indianapolis, to Santa Barbara, to Brookline, to Albuquerque, and to New York City.

Seabee builders who call themselves the "Can Do Navy" had again performed a miracle! From construction camp left-overs and from the jungle itself, they had constructed this house of worship. The Painting of Christ, which gave such a realistic impression of exquisitely designed stained glass, was made from oiled silk and the painting was the work of a Seabee artisan. The organ weighed less than 50 pounds and could be folded and moved to their next location, but they had fashioned bamboo poles into reed pipes which looked for all the world like a regular church organ. Lighting fixtures with crosses cut in either side with a can opener, had been painted so that the lighting was subdued. Log-hewn pews were sans cushions and back supports, but these fighting men aren't used to much comfort anyway, so that passed unnoticed.

One thing the Seabees didn't build into the chapel was an atmosphere of deep reverence. That came in with the men themselves.

* * *

### THE MELANESIAN BROTHERHOOD

The island of Guadalcanal is the headquarters of a native evangelistic brotherhood, founded in 1925 by Ini Kopuria, an ex-policeman. Ini began life in a mission school on the island, became a village teacher, then enlisted in the Native Constabulary because he found teaching dull. Two years later he fell seriously ill, and while lying in hospital he resolved to offer his whole life to God. He told the Bishop, gave his land to the mission, made his Profession on October 28th, 1925, and was soon joined by six other Brothers.

The Brotherhood now numbers over 130, and there are many probationers and a large number of "companions." The Brothers live under the three-fold vow of poverty, chasity and obedience, renewing it each year. Their primary task is to evangelize the heathen, and they go out in pairs to different islands, meeting with many adventures, frequent success and sometimes persecution. Every year they meet in conference at the community house on Ini's land. Ini and two other Brothers have been ordained priests, but most of them remain lay brothers.

### A SCHOOLBOY IN BORNEO

Goh came as a heathen boy to St. Luke's School, Simanggang, where he received Christian instruction and was baptized. He left school, returned to his home in a jungle long-house, then determined to settle in a heathen village. A year later the missionary priest received an urgent call to Sungei Pinang, where he arrived after four days' traveling to find Goh in charge of a well-taught congregation. They had cleared 3 acres of jungle, built and furnished a little chapel, and Goh led them in Matins and Evensong every day. They had built a school also, where Goh was teaching twenty-five boys. Fifty-five men and women were admitted as catechumens next morning, and afterwards they solemnly burnt a great pile of heathen materia medica in front of the chapel, repeating after the priest, "I believe in one God. . . ." Goh had settled in a heathen stronghold, where witch-doctors learnt their trade! When the Bishop visited Sungei Pinang just before the Japanese invasion, 110 Christians made their communion in the little church.

### THREE POOR WOMEN

The fishing town of Labadi, on the Gold Coast, has long been a center of fetishism, and Christianity made little headway there. Suddenly an unaccountable revival stirred the Christians to new life; they not only built themselves a church, but began to win converts from among the most hardened of the heathen fishermen. It turned out that the whole movement was due to the influence of three poor women, who declared that they had seen a vision of the Lord Jesus. So real was their spiritual experience that they kindled to new life the whole community, and the little church stands amid

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

PRIEST—AVAILABLE FOR PAROCHIAL supply until September 1st. Write Box 186. care of Southern Churchman.

**HELP WANTED**

WANTED MIDDLE-AGED LADY AS secretary and companion by an elderly lady. Address: Mrs. M. E. M. Evans, 84 Water St., St. Augustine, Florida.

WANTED, REFINED WOMAN TO LIVE with invalid. References exchanged. Address: Mrs. John Sanders, North, Va.

WANTED, LOCATION AND ADDRESS OF a smaller school for girls. Moderate price tuition. Any locality. Write "H", Box 4, Wirtz, Va.


the crowded huts and boats as witness to their living faith. They asked the Bishop to dedicate it to St. Paul, "for," they said, "St. Paul knows all about the sea and he will look after us." As the Bishop said, it is "a living witness to what God can do when the hearts of three poor women are all aflame with love for the Lord Jesus."

### A GIRL GUIDE

Manche Masemula (pronounced Mayse-moola) was an African girl almost ready for baptism. She came to the meetings of the Wayfarers (African Guides) and was to be enrolled after her baptism. One day she fell ill and got some medicine from the mission doctor. As it did not cure her at once, her heathen family mocked her for believing the Christians. Then they collected all the villagers, took Manche away and beat her to death. "I shall never stop being a Christian," she told them, "and I shall laugh the more they hurt me." When they tried to dig her grave, they found huge stones in the ground, and finally sent in terror for the Christian priest, who showed them where to bury her. At their next meeting the Wayfarers gave Manche a king's salute, and after the day on which she was to have been baptized, all the Christians went in procession to her grave, which was solemnly blessed by the African priest.

* * *

### INFORMATION—ADVICE, PLEASE

New York, N. Y.—Almost everyone on the National Council staff at 281 Fourth Avenue, New York, receives frequent requests for information and advice. The total list of questions asked in any month would reveal a large and varied thirst for information.

Our desk has kept a list of fifty queries and requests received by mail in a month, and finds the following among the subjects on which help was asked:

The Episcopal Church's whole mission work, domestic and overseas; the whole program of the National Council and how parishes can cooperate with it; all Church periodicals; Church history; the Church in Europe today; "all our domestic bishops"; the Church's work for better race relations during the past five years; work among migrants, "mountaineers", Spanish-Americans, Indians; work among the deaf, the blind; the effect of "missions" on commerce; British missions; "what is the Church doing in China today?" work in Liberia, in Japan, in Alaska, in India; work among Negroes (many queries about this, apparently reflecting General Convention's emphasis); "stories for a speech"; information about individual missionaries, and the "meaning of Shrove Tuesday".

* * *

### CITED FOR GALLANTRY CHAPLAIN JAMES T. FISH

Boston, Mass.—Anouncement of the award of the Silver Star to Chaplain James T. Fish, formerly of Calvary Mission, Los Angeles, has reached the Army and Navy Commission. From somewhere "in the field" comes the citation for gallantry in action.

"During the period, January, . . . , January . . . , 1944," says the citation, "in which his organization was engaged in the hazardous mission of forcing a crossing of the . . . River, he remained in the forward area under almost constant artillery fire. With no regard for his personal safety, he visited and talked to men being subjected to artillery and mortar fire in forward positions, thereby greatly comforting them and increasing their self-confidence. On . . . January, still in the forward area under artillery fire, Chaplain Fish conducted religious services, for which all the men expressed their profound gratitude and admiration. The action of Chaplain Fish in remaining with and comforting his men in the face of great danger materially aided the effort of his organization and is in keeping with the highest ideals of the Church and of the armed forces.

* * *

There has just been published a small book, chiefly photographs, entitled Starvation in Greece, edited by a Greek, the proceeds to be devoted towards relief of famine conditions. In a preface of two or three pages the tragic position of the Greek people is made abundantly clear. The editor proves his opening statement that the sufferings endured by the Greek people are beyond the bounds of imagination; they will serve for all time as a most realistic illustration of hell on earth. The effect is that

**Virginia Dairy**

"The Home of Better Milk"

**ATLAS BAKING CO., Inc.**
**Richmond, Va.**

**A CLOISTER VITAL BOOK**

The moral solution for post-war planning

***"The Christian Way in a Modern World"***

By W. NORMAN PITTENGER

Dr. F. C. Grant says—
"I am especially impressed . ."

Price $2.50
THE CLOISTER PRESS
Louisville, Kentucky

A Religious Book Club Selection

an innocent people found the whole economy of their country overthrown and chaotic conditions in what is primarily an agricultural land. The captain of one ship describes Athens in the winter of 1941-42 as a gaunt and hungry city where there were no horses, cats or dogs in the streets, for they had all been eaten. It was at this time that the people of the island of Syra wired to Athens: "Send us wheat or coffins." Conditions were so tragic that public opinion throughout the world was moved, with the result that arrangements were made for shipments of certain foods to be sent in Swedish vessels as well as medical supplies. This had the effect of saving thousands of lives, particularly the lives of children, but even so the conditions in Greece are appalling. Few things can be more illustrative of the need of shortening the war in every possible way than these pictures of people in that desperately unhappy land.—The Record, English.

* * *

**PREPARATION FOR CHRISTIAN MISSION**

Richmond, Va.—Join us in "prayer preparation" and "appreciation" for the coming Christian Mission by E. Stanley Jones, D. D. As women of the Church let's tell everyone of this opportunity for spiritual growth:

**Dates:** Wednesdays, April 12 and April 19.

**Hours:** 11:00 to 12:00 A. M.

**Place:** Centenary Methodist Church.

These hours of directed meditation will be both interdenominational and interracial.

Dr. Jones will speak to the women of Richmond at the First Baptist Church April 26, 11:00 to 12:00 A. M. Let's be prepared to receive the truth he brings us.

Richmond Federation of Church Women.

* * *

# Personal Notes Of Interest

**The Rev. Richard S. Martin** resigned as rector of St. Paul's Church, Fayetteville, and Student Pastor at the University of Arkansas, and transferred to Austin in the Diocese of Texas, January 1, 1944. Mr. Martin is continuing as Provincial Secretary for College Work in the Seventh Province until the appointment of a successor. Address: 1700 Pease Road, Austin 21, Texas.

**Chaplain Appointments**

The Army and Navy Commission, Boston, Mass., announces appointments as Chaplains of the **Rev. Gordon Hutchins, Jr.**, assistant at St. John's, Williamstown; **the Rev. Angus Dun, Jr.**, curate at Christ Church, Cambridge, and son of the Bishop-elect of Washington; **the Rev. Joseph Barnes Williams**, assistant, Christ Church, Pelham Manor, N. Y.

**Apponted Chaplains in the U. S. N. R. in March:**

**Rev. Jack Leather,**

**Rev. Chester Leonard Weems.**

* * *

**Promotions**

The Commission reports also promotions from First Lieutenant to Captain: **Chaplains Augustus Batten, Hugh Savage Clark, Hillis Latimer Duggins, Karl Grattan Kumm, Gregory James Lock, Donald Cecil Means, Kenneth Anthony Morford, Paul Roger Savanack, Barrett L. Tyler,** and **Kenneth Seaman Urguhart.**

From Captain to Major: **Chaplains Glen Arthur Blackburn, David Carl Colony, James Cope Crosson, Albert Julius Dubois, Randolph M. J. Evjen,** and from Major to Lieutenant-Colonel, **Chaplain Edward M. Pennell, Jr.**

* * *

**ORDINATION**

**Deacon**

**Reginald Charles Schofield** was ordained deacon by the Rt. Rev. J. Thomas Heistand, D. D., bishop of Harrisburg, in St. James Church, Exchange, Pa., on the Feast of the Annunciation, March 25. He was presented by his father, the Ven. Squire B. Schofield, rector of Christ Church, Danville, Pa., and Archdeacon of Williamsport. The Bishop preached the sermon. The Rev. William J. Watts read the Litany.

The Rev. Mr. Schofield will return to DuBose Church Training School, Monteagle, Tenn. Upon completing his theological course he will assist his father in mission work in the Archdeaconry of Williamsport.


**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**

**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES, CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**

**PEABODY**
**CONSERVATORY**
**REGINALD STEWART**
**Director**
**BALTIMORE, MD.**
**One of the Leading Endowed Musical Conservatories of the Country**

**SUMMER SESSION**
**June 26 to August 5**
**Tuition in All Grades and Branches**

Credits may be offered toward the Peabody Teacher's Certificate and the B. Mus. Degree.

By special arrangement with the Johns Hopkins University, credits in certain branches may be offered for the B. S. Degree.

Tuition, $20 to $35, according to study.

Circulars mailed.

Practice Pianos and Organs available.

**Frederick R. Huber, Mgr.**

**ASK FOR**

**CLIMAX BEVERAGES**

**Sparkling Spring Water**

**and**

**TRU-ADE**

**Climax Beverage Co.,**

**Richmond, Va.**

# RICHMOND DAIRY CO.

## MILK - - - ICE CREAM

## SERVING RICHMOND FOR OVER 50 YEARS

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

### PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

### ST. ANNE'S SCHOOL

**Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.**

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146 Plainfield, N. J.**


## THOUGHTS FOR THE THOUGHTFUL

"Death is the gate of endless joy."

"The weak have rights—the strong have responsibilities."

An evil thought passes thy door first as a stranger. Then it enters as a guest. Then it installs itself as a master.

Peace will increase as your faith increases: one always keeps pace with the other. —Wesley.

It is not the cares of today, but the cares of tomorrow which weigh men down.—George MacDonald.

Happy are all free peoples too strong to be dispossessed,
But blessed are those among nations who dare to be strong for the rest.

Consult the honor of religion more, and your personal safety less. Were it not better you should die than that the world should be prejudiced against Christ by your example?

Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character are needed to set up in the grumbling business.—Robert West.

Every day it becomes clearer that the root of the main political problems of today is religious—the presence or absence of faith in God.
—Archbishop of Canterbury.

St. Paul had three wishes, and they were all about Christ; that he might be found in Christ, that he might be with Christ, and that he might magnify Christ. —P. Henry.

When thou hast truly thanked thy God
For every blessing sent;
But little time will then remain
For murmur or lament.
—Selected.

"Full consecration may in one sense be the act of a moment and in another the work of a lifetime. It must be complete to be real, and yet, if real it is always incomplete; a point of rest, and yet a perpetual progression."

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see, and to see we have only to look. I beseech you to look.
—Fra Giovanni, 1513.

"God will not change. The restless years may bring
Sunlight and shadow, the glories of the spring,
And silent gloom of sunless winter hours,
Joy mixed with grief, sharp thorns with fragrant flowers.
Earth lights may shine awhile, and then grow dim.
But God is true, there is no change in Him."

The Christian religion does not mean that we who are living look back over the years to our leader who is dead. It means rather that He, Our Lord, Who is eternally and for ever living comes, generation after generation, to us who apart from Him were dead.—Exchange.


**NOW IS THE TIME TO PURCHASE**

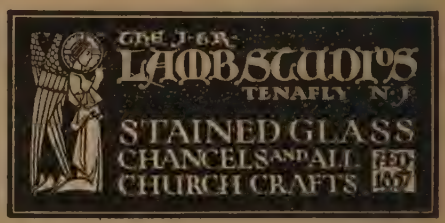
## CONFIRMATION GIFTS

**As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.**

**EPISCOPAL CHURCH BOOK STORE, LYCETT, INC.**

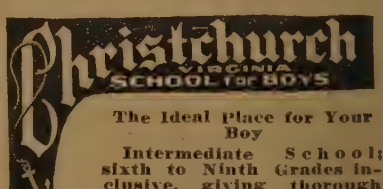
**317 N. Charles St., Baltimore 1, Md.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**




## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**




**The Ideal Place for Your Boy**

**Intermediate School; sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools. Upper School; College Entrance Requirements for a limited number of older boys.**

**Stimulating Instruction, Individual Attention, Sound Churchmanship, Moderate Rates.**

**Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.**

**THE REV. S. JANNEY HUTTON**
**Headmaster**
**Christchurch School, Christchurch, Va.**

# The Southern Churchman

Vol. 110—No. 16 22 APRIL, 1944

**ARCHBISHOP OF YORK VISITS RICHMOND**—"Welcome to Virginia," says the Rt. Rev. H. St. George Tucker (left), Presiding Bishop of the Episcopal Church in the United States and Bishop of Virginia, to the Most Rev. Cyril Foster Garbett, Archbishop of York. The Primate of England arrived today for a 24-hour visit to Bishop Tucker's native State. The Rev. G. A. Ellison, the archbishop's chaplain is at right. [Staff Photo]

—Courtesy News-Leader

# The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

Mr. Editor:

Would you be so kind as to insert the following in **The Southern Churchman**? I think it will be welcomed by some of our bishops and clergy who have entrance to prison or war camps.

Gilbert P. Symons.

**German Prisoners of War**

Some inquiry has come asking if the Forward Movement is preparing devotional material for German Prisoners of War in their language.

There is not sufficient demand for us to do so. Instead, I have made a friendly arrangement whereby I am to act as clearing agent for the Lutherans to supply our clergy with their German language material: two booklets, (1) a Pocket Hymnal with some music, and (2) a Pocket Order of Worship.

I am ready to send samples of these booklets only to clergy or officers who have legal entrance to Prisoner of War Camps, and thereafter to ship free of charge such reasonable quantities as they shall request.

Orders should be sent to Canon Symons, 412 Sycamore Street, Cincinnati 2, Ohio.

### HELP KEEP CHAPLAINS' MORALE HIGH

Mr. Editor:

I wish to take this opportunity to thank you for your considerable contribution to the understanding and mutual confidence which exists between the Chaplains of the Navy and the churches they represent. Your sympathetic understanding of the problems of the chaplaincy and your fairness in interpreting those problems to your readers have been deeply appreciated by all of us in the Chaplain Corps.

I deeply feel the need for an unbroken chain of spiritual contact between our Navy Chaplains and the good church folk they left when they gave up pastorates to serve our men and women in uniform.

A Navy Chaplain's life in these difficult times is not an easy one. Men of God in uniform need the encouragement and support and prayers of every loyal American. I wish that you might know how grateful they are for the friendly words of appreciation from the home folk—how they treasure their prayers.

Your help in keeping the morale of our Chaplains high by your continued efforts to impress on churches the need for this contact is greatly appreciated.

May I presume on your good office in another urgent matter? As the Naval Services continue to expand the program of ship building with the resultant expansion in personnel, it becomes necessary for the Chaplain Corps to keep pace with this growth. At the present time we are 370 chaplains short of the allowed and required quota. In addition to this number, five hundred additional Chaplains will be required in the next six months.

Our most critical need is for Protestant Chaplains, since both the Roman Catholic and Jewish organizations charged with securing Chaplains are continuing to fill their respective quotas.

We know and appreciate completely the seriousness of the present dearth of ministers. But we know, too, that all departments of our Government as well as the civilian population are sharing the burden, a part of which is rationing of necessary material equipment. That the churches have recognized the need for rationing, too, is apparent on every side. I am sure that they are willing to make even greater sacrifices of their ministerial personnel, for I know that there is not a church member in this country who would purposely deny our heroic fighting men the services which only a good chaplain can supply.

The Denominational Commissions are acquainted with our needs. Our prayer is that every minister eligible for the Naval Chaplaincy will investigate the need for Chaplains of his own denomination.

We know that there are many splendid and outstanding clergymen who would be glad to enter the service, but who cannot because they do not meet the Navy's specific requirements in some particular. Their offer of service is appreciated, but the exacting needs of the Naval Service do not permit lowering the requirements as to age, physical condition, and education. The additional number of Chaplains needed to provide adequate spiritual ministry to our men and women must come from the group of clergymen not now in service who are able to meet the requirements.

May we count on your help in editorial comment and in your news columns?

Robert D. Workman,
Captain, ChC, USN,
Director, Chaplains' Division.

### FROM OVERSEAS LETTERS

**So Little Candy**

England.

Dearest Father:

There is so much here that would interest you, but, of course, I can't write any of it. We are in a really lovely spot, peaceful for the most part. I had a call from the Duchess' Secretary yesterday, asking two of us again to tea, so Frances ..... and Lt. ..... (he is from Virginia) are having their turn.

When the Duchess called on us her chief lady-in-waiting, a very attractive person, was telling us how little candy they got these days, and how they craved it. Miss Thompson said they always got their monthly rations on the first day of the month and ate it up the same day, so that they would feel like they had had some! A beautiful box arrived from Charles yesterday. I opened it and it still looked so fresh I thought I'd send it to her. That may be out of order, but then we are Americans, so I took a chance! I hope she likes it!

We are hoping nothing stops our getting our leave, six of us are planning to go to Scotland.

**Such People As the English!**

We really made it after all, six of us together, all friends. Our leave came through Friday, and as it is against regulations for us U. S. Army folk to travel on Saturday or Sunday, we had to hustle to catch a train Friday night. I've never seen such people as the English! When we got on the train last night there wasn't a seat to be had, people were standing in the aisles. There are no longer any Pullmans on the night trains.

Four English officers, traveling with their men somewhere, vacated their compartment, which had been reserved for them by the Government, and insisted on our taking over. They took their bedding rolls along and slept in the baggage car.

I wonder if American officers would have done as much?

Edinburgh is a beautiful city; the people are so friendly and have such fine faces. They are much better dressed than in London, and the whole place looks so clean and neat and strong.

# HAVEN . . .

By J. W. KENNEDY

THERE ARE SEVERAL phrases in the first chapter of Colossians which I want us to think about, for they contain certain key beliefs and bits of personal direction for those of us who are the Christian Church and who would make the Church an effective instrument for implementing God's will in every area of man's life.

Verse 9: "Full spiritual wisdom and insight with a clear knowledge of what his will is."

Verse 11: "He will nerve you perfectly with strength for the cheerful exercise of endurance and forbearance in every situation." Verses 13b and 14: "From the dominion of darkness . . . into the realm of His dear Son; by whom we have been ransomed from captivity through having our sins forgiven."

Verse 21: "It has brought you, who were once estranged from Him, hostile in attitude and engaged in doing wrong . . . into God's presence."

Verse 23b: "Never shift from the hope held out in the good news."

When the word "meditation" is mentioned, some people think immediately of a long time of uninterrupted quiet thought. Their excuse is: "not enough time". For them I would remind that "Haven" lasts only five minutes and yet there are often many thoughts in it, and there are always about 800 words. It is not often that the time element prevents meditation but rather indolence or not knowing how to meditate. The lack of time, then, should be no block, for a complete meditation can last anywhere from one to thirty minutes. A brief outline to follow as guide:

**Try** to form a mental picture of the thought or story. Imagine the setting, the speaker, the hearers and the like.

**Then** ask, what does it mean? Never give up until at least one thread of the meaning is unraveled and held.

**Push** further and ask, what of God's Spirit is revealed, and what is there in it that speaks to me for my present need?

**Lastly,** keep asking, how can I apply and use the lesson learned? Every meditation, brief or long, seeks God through the mind—seeks to throw light of wisdom, truth, and understanding upon it; through the heart—seeks to stimulate desire and conviction and commitment, to arouse love and faith; through the hands—seeks to become the motivation for action, positive and immediate steps to accomplish. Each verse fragment we have mentioned can be made the basis for a meditation.

Verse 9 should be used if we need a further clarification of what God's will is and the importance of prayer to bring it about.

Verse 11 should be used if the going is tough and human strength is running out and we are on the verge of feeling sorry for ourselves.

Verses 13 and 14 should be used if we are walking in darkness as slaves to some sin and know not the way through it.

Verses 21 and 22 should be used as the guide for coming back into God's presence when one is completely estranged from God.

Verse 23 should be used if our faith is a bit shaky and our hope is at low ebb and evil seems to be winning out.

No matter which verse you choose you will find Christ walking in the midst of it if you follow the spirit of the author, who some say was Paul, the great apostle to all of mankind.

We have a little more than one minute left. Take one of our meditation themes at random, say verse 23, follow the guide pattern, and see what comes.

"Never shift from the hope held out in the good news." What is the hope in the good news? "He that believeth on me shall never die." Or in larger measure, "God so loved the world that He gave His only

(Continued on page 8)

# This Week . . .

THOUGHTS ON PERSONAL RELIGION.....4
A resume from Mission Services held in St. Paul's Church, Richmond, by the Rt. Rev. Robert L. Stider, bishop of West Virginia
TEH SHEEP THAT WERE NOT FED..... 5
Part of an Essay in Disenchantment, by C. E. Montague, published in 1922 by Brentano's
WHAT KIND OF SOCIAL ORDER DO WE WISH? 8
By W. E. Garnett, Rural Sociologist, Virginia Agricultural Experiment Station, Blacksburg, Virginia

**FEATURES**

Haven ..... 3
J. W. Kennedy.
Children's Page ..... 9
Mrs. Conrad H. Goodwin
News ..... 10

APRIL

1. (Saturday).
2. Palm Sunday.
6. Maundy Thursday.
7. Good Friday.
8. Easter Even. (Saturday).
9. Easter Day.
10. Easter Monday.
11. Easter Tuesday.
16. First Sunday after Easter.
23. Second Sunday after Easter.
25. S. Mark (Tuesday).
30. Third Sunday after Easter.

* * *

COLLECT FOR SECOND SUNDAY AFTER EASTER

Almighty God, Who hast given thine only Son to be unto us both a sacrifice for sin and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

# *Thoughts on Personal Religion*

*From Bishop Strider's Mission, St. Paul's Church, Richmond, Va., Jan. 24-38, 1944.*

### Our Response to God.

OUR PERSONAL and individual response to God is very important. God is not dependent on you but you are upon Him. He does not exist for you without personal response.

Two roses may grow side by side on a bush,—one beautiful, one dwarfed. Why? Because of difference in response, stimuli, environment. What you put into an enterprise determines what you get out of it. A cathedral may be inspiring to one individual, but boring to another; yet it is the same cathedral! Then, too, the vessel you bring with you is the only one you can take away full. If it is a thimble, then only a thimble full will be yours. It is the investment that counts.

### Prayer

Prayer is the means by which our relation to God is charted and developed. Prayer is: **Petition.** You need not apologize for this. Any need that is honest and real, in body, mind, or estate may be laid before Him. Prayer is: **Communion with God**: spirit to spirit knowing each other better; **praising** Him in every honest way you can. It is **silent** when it has gone beyond words too deep in God's presence. There should be more of this. Give God a chance to speak.

Answers to prayer may be delayed or disguised. Sometimes we pray in a divided way; lips say one thing, the heart another. God always answers the heart. His wisdom it is that answers.

**Growth in prayer** is from self-center to God as center; a loving, earnest effort to find what God wants supreme; getting done what He wants.

### Bible Reading

A most dangerous tendency of modern times is neglect of daily Bible reading. We hear it read only in church. There is a great deal of the Bible in our church service but that is not enough. That cannot take the place of daily readings. One of the most necessary things to restore the power of Christianity is to be more diligent in daily reading of the Bible. Two chief reasons for this neglect are given:

1. No time. In the hectic atmosphere of hurry we live in, we have no time. But is not this just an alibi? We take time to do the things we really want to do. It is indeed the temptation of the devil. We must want to crowd in four or five minutes a day at least. Forward Movement booklets help here.

2. Do not understand the Bible. There are so many aids today this is not a good reason. It is not necessary to start at the first and read all through. The four gospels are simple reading.

One simple suggestion: Have the Bible as one book on your bedside table. Psychologists tell us the best time for impressions is the twilight between being full awake and sleep. It is not necessary to read a long passage or even a whole chapter. A few verses read thoughtfully and with openness of mind are enough. How those few sentences stand out!

An eminent lawyer once exclaimed: "I have just seen the most beautiful sentence in the human language!" When asked which one—"Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3. "Search the Scriptures . . . have eternal life . . . testify of Me." St. John 5:39.

### The Holy Communion

Our Lord's parting gift to His disciples was the service of the Holy Communion. There is evidence in the gospels, to a discerning reader, especially in St. Mark, that very early in His ministry our Lord attached great significance to the breaking of bread. This then was of sacramental significance, not suddenly thought of, on the spur of the moment in their last night together. For this He had been preparing all through His ministry. And it came to its climax in the words, "Drink ye all of this, in remembrance . . ." The last hours with His friends were the most important.

It is futile to try to define the Holy Communion. Phillips Brooks never tried to define the great mysteries of faith, but always talked about them. It was as if he reached up to them with one hand while the other hand reached down to men to pull them up.

There is something sacramental about eating together. We really know each other better when we partake of each other's "salt".

Our Lord then entered into the lives of His disciples by eating with them, in ways you and I can understand and so He will go out with you from the Holy Communion. As our lives are spent, all power runs out; this restores it. We need some source of supply for charge to our battery.

Or take the illustration of the radio: When you hear nothing you do not say there is no broadcast, but that your machine is dead. His current continues going out. We must be equipped to receive it.

We must be more definite: in our prayers, do not say forgive our sins; that is too generalizing and dissipating. Instead, ask forgiveness for "what I took from John Smith yesterday at ten-thirty". So, come to Holy Communion with a particular need in mind; "a definite intention," it may be called. It is helpful to write out what "I hope this particular service will do for me." If you are confronted with a decision on Friday or Saturday and can hold off until Monday, write out the problem and take it with you to Holy Communion.

Make this service become so real to you that you could not dispense with it any more than eating and drinking for your physical health.

### Evangelism

These talks have been given in an effort to deepen and strengthen our personal religion. This was first defined as our response to God; then some aids have been given: Prayer; Bible Reading; the Holy Communion. Now let us consider results,—Evangelism.

Personal religion propagates itself, it must result in action. If it does not, it is not real. Some one said, "But you Christians are so selfish. You want something for yourselves, something that will make you happy, bring you more character." Indeed we make it seem so. Did our Lord?

Our personal religion grows a little sour and stagnant unless it emerges in evangelism. Dr. Fosdick uses in a book, the illustration of the two seas of Palestine. One has only inlets and becomes the Dead Sea. The other, the Lake of Galilee, gives out, has both inlets and outlets and becomes a life-giving body of water.

The Christian approach that gets in order to keep, is bound to be unsatisfied. "He who gives . . ." is personal religion at its best, linked up in a chain of

(Continued on page 16)

# *The Sheep That Were Not Fed*

This description of the Chaplain's opportunity, written after the last war, is republished here for the light it throws on the great opportunity today before the Church in the armed forces, and especially the need for mature Chaplains. It is part of an essay in a volume called **DISENCHANTMENT** by **C. E. MONTAGUE,** published by Brentano's, 1922.

"I'VE BEEN A CHRISTIAN all my life, but this war is a bit too serious." So saying, a certain New Army recruit had folded up his religion in 1914, and put it away, as it were, in a drawer with his other civil attire to wait until public affairs should again permit of their use. He had said it quite simply. A typical working-class Englishman, literal, serious, and straight, he had not got one loop of subtlety or one vibration of irony in his whole mind. Like most of his kind he had, as a rule, left church-going to others. Like most of them, too, he had read the Gospels and found that whatever Christ had said mattered enormously: it built itself into the mind; when any big choice had to be made it was at least a part of that which decided. Not having ever been taught how to dodge an awkward home-thrust at his conscience, he felt, all unblunted, the point of what Christ had said about such things as wealth and war and loving one's enemies.

But this war had to be won; that was flat. It was like putting out houses on fire, or not letting children be killed; it did not even need to be proved; that we had got to win was now the one quite certain thing left in a world of shaken certainties. Any religion or anything else that seemed to chill, or deter, or suggest an alternative need not be wholly renounced. But it had to be put away in a drawer. After the war, when that dangerous precept about the left cheek could do longer do serious harm, it might come out again; our friend would see what could be done. For he was a man more strongly disposed than most of his fellows to hold, if he honestly could, the tenets of some formal religion. "They got hold o' something." he used to say, with curiosity and some respect, of more regular practitioners than himself. "Look at the Salvation Army legging along in the mud and their eyes fairly shining with happiness! Aye, they got on to **something.**" He would investigate, when the time came.

THE TESTIMONIES that might have ensued were foreclosed by a shell that buried him alive in Oppy Wood, under the Vimy Ridge, where he was engaged in diverting the energies of the Central Powers from the prostrate army of Nivelle. He had by then been two years in France, and had told a few friends about various "queer feels" and "rum goes" which he would not have known by name if you had called them spiritual experiences.

The sunshine of one of the first element days of 1916 drew him about as far as I heard him go on the positive side. "You know what it is," he said in the course of one of the endless trench talks, "when you got to make up your mind to do as you oughter. Worry and fuss and oh, ain't it too hard, and why the 'ell can't I let myself off!—that's how it is. Folla me?"

The audience grunted assent. "Some other time," he pursued, "perhaps once in ten years, it's all t'other way. You're set free like. Kind of a miracle. Don't even have to think what you're going to get by it. All you know is that there's just the one thing, in all the whole world, good enough. Doing it ain't even hard. All the sport there ever was has been took out of everything else and put into that. Kind of a miracle. Folla me?"

"That's right," another man confirmed. "You'll see it at fires when people are like to be burnt. Men'll go fair mad to help them. Don't think. Don't feel it if they're hurt. Fair off it to get at them—same as a dog when you throw a stick in a pond."

"Ah, then," contributed somebody else, "you've only to hear a man with a grand tenor voice in song till you'll feel a coolness blowing softly and swif'ly over your face and then gone, the way you'd have died on a cross with all the pleasure in life while it lasted."

THE CLUMSY FUMBLINGS of uninstructed people among things of the spirit might, one imagines, be just stuff as a skilled teacher and leader in this field might have delighted to come upon and to inspirit and marshal. With tongues unwontedly loosened, men would set to and dig out of themselves, not knowing what it was, the clay of which the bricks are made with which religions are built. One man, with infinite exertions of disentanglement, would struggle up to some expression of the fugitive trance of realization into which he had found he could throw himself by letting his mind go, for all it was worth, on the thought of his own self, his "I-ness", until for some few seconds of poised exaltation he had thought self clean away and was free.

Another man would bring into the common stock a recollection of the kind of poignant portrait dream that sometimes comes: not a dream of any incident, but only the face of a friend, more living than life, with all the secret kindness and loneliness of his mind suddenly visible in the face, so that you think of him as you think of your mother when she is dead and the stabbing insight of remorse begins.

Thus would these inexpert people hang unconsciously about the uncrossed threshold of religion. With minds which had recovered in some degree the penetrative simplicity of a child's, they disinterred this or that unidentified bone of the buried God from under the monumental piles of debris which the learned, the cunning, and the proud, priests and kings, churches and chapels, had heaped up over the ideas of perfect love, of faith that would leave all to follow that love, and of the faithful spirit's release from mean fears of extinction. In talk they could bring each other up to the point of feeling that little rifts had opened here and there in the screens which are hung round the life of man on the earth, and that they had peeped through into some large outer world that was strange only because they were used to a small and dim one. They were prepared and expectant. If any official religion could ever refine the gold out of all that rich alluvial drift of "obstinate questionings of sense and outward things," now was its time. No figure of speech, among all these that I have mixed, can give the measure of the greatness of that opportunity.

Nobody used it: the tide in the affairs of churches flowed its best, but no church came to take it. Instead, as if by chance had planned a kind of

satiric practical epigram, came the brigade chaplain. As soon as his genial bulk hove in sight, and his cherry robustious chaff began blowing about, the shy and uncouth muse of our savage theology unfolded her wings and flew away. Once more the talk was all footer and rations and scragging the Kaiser, and how "the Hun" would walk a bit lame after the last knock he had got. Very nice, too, in its way. And yet there had been a kind of savour about the themes that had now shambled back in confusion, before the clerical onset, into their twilight lairs in the souls of individual laymen.

When you want to catch the Thames gudgeon, you first comb the river's bed hard with a long rake. In the turbid water thus caused the creatures will be on the feed, and if you know how to fish you may get a great take. For our professional fishers of men in the army and war did the raking **gratis**. The men came under their hands at the time of most drastic experience in most of the men's lives, immersed in a new and strange life of sensations, at once simple and intense, shaken roughly out of the world of mechanical habit which at most times puts a kind of bar between one's mind and truth, living always among swiftly dying friends and knowing their own death at any time to be as probable as anyone's. To get rid of your phlegm, it was said, is to be a philosopher. It is also to be a saint, at least in the rough; you have broken the frozen ground; you can grow anything now; you can see the greatest things in the very smallest, so that sunrise on Iverness Copse is the morning of the first day and a spoonful of rum and a biscuit a sacrament. Imagine the religious revival that there might have been if some man of apostolic genius had had the fishing in the troubled waters, the ploughing and sowing of the broken soil.

> The frozen fountain would have leapt,
> The buds gone on to blow,
> The warm south wind would have awaked
> To melt the snow.

NOTHING NOW PERCEPTIBLE came of it all. What, indeed, could the average army chaplain have done, with his little budget of nice traits and limitations? How had we ever armed and equipped him? When you are given an infant earth to fashion out of a whirling ball of flaming metals and gases, then good humour, some taste for adventure, distinction at cricket, a jolly way with the men, and an imperfect digestion of thirty-nine partly masticated articles may not carry you far. You may come off, by no fault of your own, like the curate in Shakespeare who was put up to play Alexander the Great: "A marvellous good neighbor, i' faith, and a very good bowler; but, for Alisander—alas, you see how 'tis—a little o'er-parted."

The men, once again, did not put it in that way. They did not miss anything that most of them could have described. They only felt a vacancy, and unspecified void, like the want of some unknown great thing in their generals' minds and in the characters of their rulers at home. The chaplain's tobacco was all to the good; so was the civil tongue that he kept in his head; so were all the good turns that he did. But, when it came to religion, were these things "all there was to it"? Had the churches really not "got hold of something," with all their enormous deposits of stone and mortar and clerical consequence? So, in his own way, the army chaplain, too, became a tributary brook feeding the general reservoir of disappointment and mistrust that was steadily filled by the surface drainage of all the higher ground of our British social landscape under the dirty weather of the war.

---

## HAVEN

(Continued from page 3)

begotten Son that whosoever believeth in Him should not perish but have everlasting life." If my hope is gone or at low tide, there must be something wrong with my faith. I have been depending upon belief in myself. I have not steadfastly exercised my faith in God. I have fretted and worried over things about which I can do nothing. I have had visions of the world in ruins with all I love underneath. I have not believed in God's kind of love and faith enough to live by them day after day. I have been like a reed shaken in the wind—when things were good, full of hope; when things were bad, hopeless.

Jesus Himself seems to speak in these words: "Never shift from this hope for it is not an illusion, and it is from God." Such thinking should clear the day of doubts and fears from dawn on.

* * * *

## WHAT KIND OF SOCIAL ORDER DO WE WISH?

(Continued from page 8)

tions needful for meeting this challenge?

Will Christian forces hearken to the voice of those who, like the ten spies to the land of Canaan, say, "We are as grasshoppers in the sight of the giants of the land"—giants of difficulty in the path of united effort to a fairer social order? Or will they be like the two forward-looking, faith-inspired spies who reported that with the Lord's help the promised land could be successfully occupied—the promised land of a social order where every man has a fair chance to fully develop his God-given potentialities?

With far-visioned leadership, united efforts, full use of resources, technical knowledge and skills, Christian spirit, and an abiding faith in the common man we can have any kind of social order we wish. What kind of social order do we want in Virginia? What kind will we have? Let the churches answer.

Note: Those interested in the questions considered above should have a copy of "County and Community Standards and Planning", (Va. Agr. Exp. Sta. Rural Sociology Report No. 26) which deals with these and many other timely questions. They should also have copies of Report No. 25, "A Church Cell as a Church Challenge," and No. 27, "A Progress Report on the Virginia Rural Medical Case Study and Related Questions". They are free for the asking from the Va. Agr. Exp. Sta., Blacksburg, Va.

---

## THOUGHTS ON PERSONAL RELIGION

(Continued from page 4)

friendship and sympathy; continually giving out.

A simple test: come to church one Sunday by yourself and try to get all you can. Before the following Sunday go out among your friends, the congregation, and by your tact and graciousness bring some one with you. What joy, peace, exhiliaration during the second service. You have shared your reverence as it was given to you. This is as it should be. "Except thy brother be with thee, ye shall not see My face." Is not this the reason we do not see His face clearly?

Pray to receive the word that we may bring others until all the world may know Him. Personal religion issues, as it should, in personal contact for the Master.

# EDITORIALS

*Belgian Catholics and Protestants Resist Together*

In a recent address in St. Paul's Cathedral, Professor Emile Cammaerts, Professor of Belgian Studies at the University of London, spoke of the resistance of the Catholic Church in Belgium. We are grateful for the opportunity of printing his address.

In October, 1942, Abbe de Necker wrote a letter, from his prison in Bruges, to his old father, from which I should like to quote a few lines: "... You need not be ashamed of your Emmanuel. I have lived to give back Belgium to Christ. Such is the sentence which condemns me 'for spying and rendering service to the enemy.' ... The Master gives me, through His grace, the privilege of knowing beforehand the day and time of my death, so that I may prepare myself during two months of prayer and penitence. What a fine retreat! 'What fine resolutions,' I thought, when I still hoped to recover my freedom. The good God contents Himself with my resolutions. It is safer so ... My only sorrow comes from the pain I am inflicting on those whom I am leaving behind. I ask you to forgive me this, as well as all the wickedness of my life. I ask forgiveness from all those whom I have offended, as I forgive absolutely all my enemies, whether weak or strong. I have prayed for them. May the good God also forgive me."

Such proclamations of faith have been made by members of the Church belonging to all oppressed nations, including Germany. Christians of all denominations can understand them and take their share in them.

The first paragraph, however, in which Abbe de Necker speaks of "giving back Belgium to Christ" and of the "dangerous work he had undertaken" requires some explanation. It shows two things: first, that good Belgian Catholics cannot separate patriotism from Christianity, and, secondly, that some of them do not hesitate to undertake any kind of work, including spying, in order to achieve the liberation of their country, not because this liberation will necessarily give her "back to Christ," but because they believe that through freedom alone will she have a chance of returning to Christ.

I am not here to remind you that the Roman Church has opposed Hitler's idolatry as early and as strongly as the non-Roman Catholic Churches. The Pope's encyclical, Mit brennender Sorge, is dated March 13th, 1937, and ever since the fight has gone on, and the number of martyrs increased. In Belgium alone, a score of priests have been shot, and hundreds of them have been sent to prison and German camps. Through the untiring efforts of Dr. Micklem, among others, Christians in England know by now that they should no longer make disparaging comparisons between the resistance opposed by the various Christian denominations to Hitler's New Order. One good at least has emerged from the present ordeal: The realization that if we, Christians, are not yet able to unite in accepting the same things in the same way, we are already united in rejecting the same things, because they are radically opposed to any Christian order.

What I should like to do is to explain the character of this rejection more particularly in my own country, where, as you know, practically all believers—roughly, 3½ out of 8 millions—are Roman Catholics. Before I do so, let me quote an extract from another letter. It is written by an older man, Abbe Peters, cure of the small village of Comblain-au-Pont, near Liege, shot on August 31st, 1943.

... "My dear Brethren, by the love of God and the Holy Virgin, by the love of the Catholic Church and our Country, by the love of Comblaiu-au-Pont and your cherished families, do not forget the teaching I have given you. Love God above all things, ... and love each other through the love of God. .... And for the last time I cry aloud, 'All for God and Blessed Virgin Mary,' 'Long Live the Catholic Church,' 'Long Live Belgium,' 'Long Live Comblain-au-Pont.'

"Your Rector, who loves you now and will continue to love you in Heaven,

"Jos. Peters."

This old cure walked to his death, wearing the decorations he had won during the last war, and singing the Te Deum. Abbe de Necker had died some months before in order "to give back Belgium to Christ." We might almost say that Abbe Peters died to give back Comblain-au-Pont to Christ. The first could not separate the love of country from the love of God, the second could not separate the love of his belfry from the love of God. This is very characteristic of the resistance of the Church in Belgium.

Is not this worship of town and country somewhat dangerous? Could it not lead to an idolatry similar to the one we are fighting? "God forbid," as St. Paul says. What these priests are dying for is not a stronger country or a larger village. They are quite content with the material things placed in their charge. They are dying for a more Christian country, a more Christian village. A country and a village whose free citizens would be given a chance of loving and glorifying God. That is why there can never be in their mind any opposition, any conflist, between patriotism and Christianity.—*From The Spiritual Issues of the War.*

# *What Kind of Social Order Do We Wish?*

By W. E. GARNETT

AS THE WAR DRAWS to a close groups planning for postwar adjustments are becoming increasingly active. If their work is to be most effective they must face such questions as: What kind of social order do we really wish? Here in Virginia do we wish a highly stratified society such as we have had for the past 300 years or do we want a social order which will give the common man a fairer chance? In this Jefferson Bicentennial year this is an especially appropriate question. A returning Jefferson would also undoubtedly ask: "Do you want a social order dominated by a few select groups and a handful of political leaders, of a more democratic order where the interests of all groups are duly considered by leaders selected by a larger percentage of the electorate than the approximately one-fourth of the adult population now voting?" In the last presidential election 41 States made a better showing than Virginia in this regard.

Do we want a social order in Virginia where approximately 100,000 or between one-third and one-half of the rural white families have marginal standards from the standpoint of income, property holdings, educational levels, and living conditions—families which are rearing at least one-third more children than an equal number of families with higher standards?

Do we want a social order where in normal times the marginal standard families have an income of less than $750? In 1939, three Virginia farm operators in five had a gross farm income of less than $600, as compared to two in five in 1929. The approximately 50,000 farm wage laborer families averaged even less. Gross farm incomes include the value of home produced supplies, other than rent, as well as expenditures for farm operation, but do not include some earnings from non-farm work of three farm operators in eight. Farm incomes have been improved during the war period but expenses have also sharply increased.

Can we feel proud of a social order where approximately two rural white men in five have so little property, real estate and personal, that they are assessed less than $2.50 taxes and over half are assessed less than $5.00?

Do we want a social order where the capital, income, and property holdings, as well as the educational levels of our city folk are more than twice that of their rural cousins—and these conditions in face of the fact that rural areas must be looked to for a large percentage of the State's future population?

Do we want a social order where thousands of rural families get inadequate medical care, or, if they do get medical attention, the cost is out of all proportion to their income; and where the milk supply, as well as the consumption of other essential foods, of one-third of the rural children is 50 per cent or more below acceptable standards?

Do we wish a Virginia social order where approximately 100,000 farm families live in sub-standard houses, or houses needing major repairs, and where more than three-fourths of the homes lack such conveniences as running water, electric lights and refrigerators and more than half are still without radios—conveniences in which more than 30 states make a better showing than Virginia?

Do we want a social order where the fourth of our population who happen to have dark skins are handicapped by many unnecessarily disadvantaging conditions?

Do we wish a social order where approximately one farm white man in four, aged 25 and over, has less than a fifth grade education, and only about one in eight has finished high school or gone beyond that educational level? Can we have acceptable cultural standards or the best personality development with such an educational foundation?

Careful estimates indicate that with employment levels as of 1940 only around 55 per cent of the Virginia male youth reaching maturity between 1940 and 1950 can find employment outlets in the state. Furthermore only about 61 per cent of the white and 56 per cent of the Negro farm boys will be needed on farms unless the 1940 number of farm workers is increased. If we have too much piling up on farms because of inability to get work elsewhere, marginal standard conditions will be increased. Is this the social order we want? The training of farm youth not needed in farm work for other types of employment so that they will be on a fair competitive basis is an important angle of the educational situation which has not had enough attention.

Will our post-war planners do the ostrich act in the face of the conditions outlined above? And what of our legislators? If our boys can fight for a better world overseas, they have a right to the best social order possible at home. For the most part the conditions outlined cannot be dealt with through direct legislation. However, they can be dealt with indirectly, especially through education. How adequately education is supported and how educational efforts are directed will influence our social order for decades to come more than almost any other one thing.

### Church Responsibilities

And what of the church and its responsibility for the social order that is, and the social order which might be? Was the Archbishop of Canterbury right when he said: "There is no hope of establishing a new Christian social order except through the labor and sacrifice of those in whom the spirit of Christ is active"?

Will Christian forces be content to allow conditions so inimical to the best personality development to continue to persist? Has the church at last come to the point where ardor for a social order that might be a social order as visioned by the prophets of old and the Master Himself, will sweep aside all obstacles to the fullest exertion of church influence and church power—even such obstacles as over concern with denominational machinery and denominational prestige? (This concern has led to thousands of weak, struggling, inefficient churches—to one rural church for 263 people instead of one to the at least 1000 people needed for church efficiency.)

Will our ministers and church leaders be supporters of, or panderers to, the status quo with its many conditions denying a fair chance to the common man, or will they see visions of the social order that might be and inspire their people to make such visions a reality? Will the newly organized Virginia Council of Churches rise to the challenge of its opportunities? And will it take the united support of all denomina-

(Continued on page 6)

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### FAITH

"Oh, something has killed all the sunbeams!" cried a sad little boy one day.
"I know, for I saw them hidden by a big, black cloud, away!"
"And I," said his little sister, "am sure this is not so,
For I've often watched God's sunbeams, and what I know, I know!"

"Oh, the summer has gone forever!" said a maid with doleful sigh.
"I know, for I saw the flowers all wither and fade and die!"
But her wise little brother answered with a laugh that was good to hear,
"Just wait till the spring sun shines, and then you shall know, my dear!"

So, let's watch for the golden sunbeams till they gild every cloud of gray.
Let's wait till the blessed springtime scatters winter's gloom away!
—Claire Peters, in Junior Life.

* * *

### MEXICO'S JUMPING BEANS

How does a jumping bean get that way? Is it alive or is it a seed that would grow if it were planted? Where does it come from? Why does it jump?

These dancing beans are one of the peculiar products of the southern republic of Mexico, where they are known as brincadores. If one of them is cut open, it is found to be just a hollow shell containing a small white grub, which immediately sets to work closing the opening again with a wall of silk. Its history begins with a small insect that flies about laying its eggs in the blossoms of the yerba de fleche or arrow plant. As soon as it hatches, the tiny grub buries itself in the seed pod at the base of the flower. The normal pods grow in three sections, each containing a round, hard seed. When they are ripe the dried pods explode.

In a wormy pod—only a few of the pods on each bush are wormy—the grub moves from section to section and eats the growing seeds one after another. Then the creature, which by that time is full grown, weaves a silk lining to the section it then occupies, to keep it from exploding and from leaving it without shelter. It is these wormy sections that become the jumping beans.

Its career as a jumper begins when the two empty sections explode and throw the third one to the ground with the worm inside. There it begins hopping and rolling about, and unless some bird or hunter gets it first it keeps this up until it eventually traps itself in some crevice or under a stone. This seems to be what nature intended, because in such a spot it is better protected from hungry birds. Eleven months after dropping to the ground, the worm has completed its transformation and emerges as an adult insect.

The capture and sale of these lively beans has become quite a business in parts of Mexico. They are gathered by children and youths, who trade them in at the nearest store. The storekeeper passes them on to the exporter, who ships the jumpers to the novelty dealers in the United States.

It is the worm inside, of course, that makes the bean jump. The creature takes a firm grip on the inner wall with its hind legs, raises its body a trifle and then jerks it down again with a hard slap that makes the bean jump or roll according to the position it happens to be in at that moment. This was discovered by watching the creature through a transparent window made in the wall of its home. If these beans are kept in a temperate spot where they can get a supply of air, they will continue their antics for months.—Boy Life.

* * *

### A LITTLE KINDNESS

I have learned that very often the animal considered vicious or dangerous is merely frightened, and that a little kindness on the part of humans is the needed cure. I wish that everyone might remember this observation.

A good illustration of it came to my attention recently. Arriving at the office one morning I found the janitor trying to remove a hapless cat that had somehow strayed into the building. This he was doing by reaching through an adjoining window with a broom and yelling and hitting at the fear-crazed animal which had escaped to the ledge outside an open window. The cat was meowing piteously as it contemplated the choice of a two-story leap to the pavement below, or escape through the hall past the seemingly unfriendly people watching it.

Telling the janitor to stop, I approached the cat slowly, speaking in a low, calm voice. The janitor warned, "I wouldn't get too close to him, Miss. He's mean! He'll sure jump on you!"

The cat did look wild, but as I talked to it I could see the fear subsiding in its eyes. Reaching out, and still speaking gently, I touched its head. Then I began to stroke, and the stiffened body relaxed; in a moment the "mean" cat began to rub against my hand and purr! A few minutes later it was easily carried from the building to safety.—Jessie Franklin in Our Dumb Animals.

* * *

### BABY, OPEN YOUR EYES

Baby dear, baby dear, open your eyes,
The sun is awake right up in the skies;
The little birds up in their apple-tree nest,
I'm sure, long ere this, have been washed and drest;
The daisies a long, long time since have begun
To open their white-and-gold flowers to the sun;
The bees are all singing, and so are the flies—
Baby dear, baby dear, open your eyes.

Dolly dear, dear dolly, is wanting you, dear;
See, how she's waiting for you, baby, here;
Never a dolly was sweeter than this;
Here she is waiting my baby to kiss.
All the nice breakfast by mother is laid,
Baby's sweet bread and milk soon will be made;
Up, dear, to crow and to laugh and look wise,
Dear baby, dear baby, open your eyes.
—William Cox Bennett.

* * *

### FROM EXPERIENCE

An English judge in India heard that a certain native, who formerly was a wealthy owner of an indigo farm, had confessed Christ, and was cast out of his home and deprived of all his possessions. "Let him come to me," said the judge, "and if he is a true Christian, he will not mind working as the attendant-bearer of my little son." So Nordubur came. One evening at household prayers, the judge read from the English New Testament, "Every one that hath forsaken houses, or brethren, . . . or wife, or children, or lands, for my name's sake, shall receive an hundredfold." He thought a moment, and said, "Now, none of us has done this except one—Nordubur." He looked straight at the bearer and asked: "Will you tell us? Does this verse speak the truth?" Quietly Nordubur spoke. "I have not much possessions now," he confessed, "but I do have a new peace and joy. Christ says He gives a hundredfold. I know He gives a thousandfold."—Selected.

# A WEEKLY REVIEW OF THE NEWS

## *Archbishop Richmond's Guest*

**The Primate Addresses City's Clergy**

Richmond, Va.—On the eve of invasion of the Continent, the British people are "very determined and quite confident," the Most Rev. and Rt. Hon. Cyril Forster Garbett, Archbishop of York and Primate of England, who visited in Richmond April 11, declared.

The tall, white-haired churchman, who is travelling in the United States "on a holiday," spent the day visiting historic shrines in Richmond, and being the guest of honor at receptions. The following day he visited Williamsburg.

This is his first trip to the United States, and the British Archbishop was keenly interested in viewing St. Paul's Church, St. John's Church and the Virginia Capitol.

While directing most of his remarks at the many "interesting historic sights of Richmond," the Archbishop nevertheless noted that the "morale in all of England is excellent." He attested that the people know that the job of invasion will be tremendous, but that the people are ready for it.

The Archbishop was met at the station by the Rt. Rev. H. St. George Tucker, presiding bishop of the Episcopal Church in the United States. He was accompanied by the Rev. G. A. Ellison, his chaplain. After a luncheon at the home of the Hon. Alexander W. Weddell with Bishop Tucker and the Rt. Rev. Frederick D. Goodwin, bishop co-adjutor Diocese of Virginia, the archbishop was escorted on the sightseeing tour by Mr. Weddell, former ambassador to Spain and the Argentine. However, the Archbishop found time in his busy afternoon to address informally the Episcopal clergy at Mayo Memorial House.

At St. John's Church, the archbishop took special note of the flowering dogwood. "This is very beautiful," he commented as he halted to admire the branches.

Inside St. John's he was pointed out the spot where Patrick Henry made his famous "Give Me Liberty or Give Me Death" speech. The archbishop readily consented to pose for a picture in the pew, adding that British-American relationships are "well-cemented" now.

Asked about his visit to Russia last summer, the Archbishop said that a "tremendous religious revival" is taking place in the Soviet. On two visits to the Moscow Cathedral, he said he found it filled with enormous congregations.

In England, the churches are not so well attended, he said, explaining that many churches have been bombed, many of the clergy have gone to war, and because Sunday is the time when the Home Guard has to drill.

* * *

### CHURCH SHIPS PRINTING PAPER TO AFRICA

New York, N. Y.—At the earnest request of the National Assembly of the Church of England, the National Council two years ago, undertook to supply printing paper to Mission presses in Africa, as a part of the Episcopal Church's Aid to British Missions. The task is just now nearing completion, an achievement marked by the overcoming of seemingly insurmountable obstacles. Eight shipments have been made, a total of 41 tons of various sizes and weights of printing paper stock. The shipments were packed in 374 cases, size and method of wrapping determined by the fact that some of the paper had to be handled by native carriers.

Difficulties followed the project at every step. There was difficulty in buying the paper in the first place, and other difficulties were encountered in preparing it for shipment, in securing export permits from the various Governments, and, finally, in securing cargo space in ships to Africa.

A considerable part of the paper is for the use of Church Missionary Society presses; also presses of the Church of Scotland, and of the Universities' Mission to Central Africa. Destinations included Nigeria and Anglo-Egyptian Sudan, Nyasaland, Likomo Island, Zanzibar, Portuguese East Africa and other little-known places where the Church of England is at work.

Dr. James Thayer Addison, vice-president of the National Council, has been informed through the Foreign Missions Conference of North America, that "News has been received that a shipment of paper from the Protestant Episcopal Church in North America has been received in Lagos, Nigeria. An arrangement has been made by which two tons are to be forwarded to the Bunumbu Press, Sierra Leone, to enable them to continue the production of literature for literacy campaigns. Warm appreciation was expressed for this very valuable service."

* * *

### DEACONESS ORMEROD TO DIRECT CHRISTIAN EDUCATION

Fresno, Calif.—A coordinated program in Christian Education is one of the first objectives set by Bishop Sumner F. Walters for the District of San Joaquin. Bishop Walters seeks to "rejuvenate existing Church schools into greater strength both in numbers and achievement", and to use Church schools and other educational processes as a "means of introducing the Episcopal Church in new areas."

Deaconess Isabel Ormerod will direct the new educational program. Her experience ranges from rural work in Northern Michigan to work among the isolated in Nevada. Just recently she has been organizing Christian education programs in the crowded defense area of Vallejo, California. The Deaconess will work with clergy in whatever areas are chosen for Christian education advancement.

### DR. STANLEY JONES TO SPEAK TO WOMEN

Richmond, Va.—A meditation, especially for women, will be conducted by Dr. E. Stanley Jones Wednesday, April 26, from 11-12, at the First Baptist Church.

## *Bishop Hart To Broadcast*

**Topic Is "The Church and the Returning Soldier"**

New York, N. Y.—The place of the Church in the tremendous task of reemployment for returned servicemen after the war will be discussed by the Rt. Rev. Oliver J. Hart, D. D., bishop of Pennsylvania in a radio address in the Episcopal Church of the Air, May 14.

Bishop Hart's address will be broadcast over a chain of Columbia Broadcasting System stations, originating at WCAU, Philadelphia, 10 to 10:30 A. M. eastern war time. His topic is "The Church and the Returning Soldier," and Bishop Hart was chosen as the speaker because of his special qualifications to discuss this particular subject. He was a Chaplain in World War I, and a Chaplain on active duty in World War II, at the time of his election to the Episcopate. He is a member of the Army and Navy Commission, and personally heads the War Commission of the diocese of Pennsylvania, which has a most comprehensive program of work for uniformed men and women, for ministry to war workers, and for re-employment and rehabilitation after the war.

* * *

### SOUTH FLORIDA

**Two New Missions Organized**

Orlando, Fla.—Two missions recently organized in South Florida are St. Matthew's, Clermont, under charge of Rev. Robt. C. Kilbourne, of Eustis, and St. Martin's at Clewiston under Rev. Sidney D. Mason. In the latter mission, plans are made to secure a lot, and funds are being raised to erect a church when building materials are available.

**Visiting Bishops Aid in Administering Confirmation**

Three visiting bishops who have spent the past winter in South Florida have aided greatly by administering Confirmation in several parishes. The Rt. Rev. Arthur C. Thomson, D. D., of Southern Virginia, officiated for classes in St. Stephen's and in Christ Church, Coconut Grove; in Holy Comforter Mission, Miami; in All Souls', Miami Beach; in St. Peter's and in St. Bartholomew's, St. Petersburg, and in All Saints', Fort Lauderdale. He also expects to confirm classes on Whitsunday in St. Andrew's and in the House of Prayer, Tampa. The Rt. Rev. Robt. E. Gribbin, D. D., who has been serving Christ Memorial Chapel, Hobe Sound, confirmed classes in St. Andrew's and in St. Simon the Cyrenian, Fort Pierce. The Rt. Rev. Wm. Hall Moreland, of Sacramento, who has made his home in Delray Beach for five years, confirmed classes in St. Patrick's, West Palm Beach and in St. John's, Hollywood. Bishop Moreland celebrated his 83rd birthday this Easter, his many friends in South Florida extending their felicitations.

Bishop Wing was Celebrant in the

early service in St. Luke's Cathedral, Orlando, on Easter Day, dedicated several memorials and confirmed a class in the second service, and preached in the midday service. Memorials dedicated here included two large piers,—one to Mr. and Mrs. Jas. S. Winn and one to Miss Clara Burton, former parishioners,—representing the gift of $1,000 each for the Cathedral building debt, and twenty-eight memorial pews.

Twenty-two acolytes of St. Stephen's Church, Coconut Grove, So. Fla., were inducted recently into the Order of St. Vincent. Rev. Rex Wilkes is the rector of this parish, and Rev. F. R. Alverez is his assistant. The Y. P. S. L. here received a silver loving cup for winning in a membership contest with other Leagues, these young people making an increase of 250 per cent.

* * *

**EASTER AT BLUE RIDGE SCHOOL**

Bris, Va.—At Blue Ridge School our Easter offering is a matter of careful planning and diligent work. Just before Ash Wednesday we take stock of ourselves, so to speak, set a goal, and assign the proper apportionment to each class. The amount varies according to the number of pupils in a group and the age of the members. Our students have only limited means upon which to draw, but, as a whole, they are willing and eager, and undertake an interesting variety of jobs in order to provide their share of the designated sum. An older girl may rake leaves, wash windows, or help in the library, in her spare time. A small boy may earn pennies by "being good", which is surely "casting bread upon the waters".

We always go over the top and this year, with a goal of one hundred dollars, we soared far above it with a children's offering of $136.96.

There was an early celebration of the Holy Communion. At the 10:30 service, representatives from the different classes presented their offerings, the younger children bringing flowers for the large wooden cross at the steps of the chancel and making it blossom suddenly into a thing of rare beauty.

The choir had worked long and diligently over the Easter music, and it was very beautiful. The offertory was "As It Began to Dawn", by Martin.

There was also an Easter service and special offering at each of the three missions connected with the school.

* * *

**EASTER ATTENDANCE RECORDS BROKEN**

Pittsburgh, Pa.—Bishop Austin Pardue expressed great satisfaction at the attendance of Pittsburgh Church people at Holy Week and Easter services at Trinity Cathedral, which exceeded all previous records.

Bishop Pardue preached Monday to Maundy Thursday inclusive at noon-day services, attended by 3,700 people. Dean N. R. High Moor conducted the Three Hours Devotions on Good Friday with attendance of 6,200. Easter morning more than 1,000 people made their Communions, with a total attendance at all services of 2,200. The Bishop regards the Cathedral attendance as a good barometer for the entire diocese, and many rectors are reporting a great increase in Holy Week attendance.

# *Indian Professor's Truism*

**"You Can Live On Less, If You Have More to Live For"**

New York, N. Y.—"You can live on less, if you have more to live for," the Foreign Missions Conference quotes from an Indian professor who visited China recently, and in illustration of the saying quotes our Bishop Robin Chen, who reported from Anhwei: "When the St. James Church compound was occupied by the Japanese, the workers moved into the old city and there, with leaks over their heads, and no floor under their feet, but plenty of fleas, flies, bedbugs, mosquitoes around them, the priest, the Biblewoman and their families had a glorious time in their new abode. God has never failed to bless their work.

**WOMAN'S AUXILIARY—DIOCESE OF VIRGINIA**

**Richmond, Va., Program of Annual Meeting May 2-3, St. Stephen's Church**

**Tuesday—**

10:00 A. M.-1:00 P. M. Registration.
2:00 P. M. Meeting called to order by President, Mrs. Guy.
Prayers and welcome to Parish by Rev. Giles Palmer, Rector.
Welcome by Auxiliary President, Mrs. Murrell.
Response.
Announcement of Committees.
Memorials.
Reports.
The Persident's Message.
Hymn.
Bishop Goodwin.
Missionary Hour, with
Miss Cecelia Nelson,
Deaconess Hutton,
Children from Preventorium,
Bishop Mason.
Hymn.
Young People's Work.
Little Helpers.
Junior Auxiliary.
Girls' Friendly Society.
Summer Conferences.
Benediction and Adjournment.
Dinner.
Mass Meeting at St. Stephen's at 8 o'clock.

**Wednesday—**

9:00 A. M. Holy Communion.
The Presiding Bishop's Charge.
Highlights of Diocesan Reports, by Mrs. Henry P. Taylor.
Hymn.
Looking Forward in Service with Diocesan Officers.
Address and noonday prayers by Dr. Lewis B. Franklin, Treasurer National Council.
Viva Voce Pledges, Mrs. James Hill.
Elections.
Reports of Committees.
Resolutions.
Meditation, Mrs. Roy Mason.
Installation of new officers, and Benediction, Bishop Goodwin.
Lunch.
Adjournment.

"St. Lioba's Church services are being carried on in a Roman Catholic Church compound. The Nanking Church, overwhelmed but not overcome, has a program of family evangelism which is making good progress. Kweilin in Anhwei had a successful daily vacation Bible school. A hundred children were enrolled and the daily attendance was over 80. The lack of materials was a difficulty, but the first grade children did their handwork with old soap wrappers, cardboard boxes, a few pairs of scissors and some crayons. The older children made use of the bamboo which grew in abundance in that region. After the bamboo was sawed and split, they used pieces of broken glass to scrape it smooth and were able to make 800 swab sticks and 30 bamboo cups for dispensing medicine in the clinic. The girls made fans out of wheat straw, also shoes, handkerchiefs and other things. Each child made a pair of chopsticks which he took home. Sick children were taken to the clinic and treated free of charge. By the end of the term they had all memorized and could sing a dozen religious songs."

* * *

**MORE NEW LANGUAGES**

New York, N. Y.—The number of languages in which some part of the Scriptures has now been published is 1,062, according to an announcement issued by the American Bible Society. There is a record of four new languages making their appearance in 1943, three of them Gospels which will be used in Africa-Walamo spoken in Ethiopia, Yipounou and Yisangou for tribes in Gaboon, French Equatorial Africa. Down in Sydney, Australia, two books of the Bible were published in Gunwinggu, a language spoken by natives of northern Australia.

Formerly a new language appeared every five weeks, on an average, due to the untiring efforts of missionaries who were constantly producing the Scriptures in languages for use on their mission fields, and never before published. Undoubtedly this translation work is still going on, but with so many of the missions cut off by the war no word gets through of these activities.

In the meantime, the American Bible Society is examining translation manuscripts for publication which reach the Bible House in New York from Africa, South America, Haiti and Mexico.

The number of languages in which the whole Bible has been published is 184; the New Testament in 233 additional languages; at least one complete book of the Bible in 557 additional languages and parts of the Bible, less than an entire book, in 88 additional languages.

* * *

**BISHOP CASADY—"A CHRISTIAN GENTLEMAN"**

Norman, Okla.—High commendation of Bishop Thomas Casady of Oklahoma appears in the current issue of the Oklahoma Journal of Religion, a publication of Oklahoma University. "When Bishop Casady took charge here," says the article, "Oklahoma was a missionary district. In ten years he increased the membership and finances to the point where the district was made into a diocese. He is the first and only Bishop of the diocese. He is an eccle-

**The Archbishop of York and his Chaplain, the Rev. G. A. Ellison (center), are shown by the Rev. Robert Echols, rector of St. John's Church, Richmond, Va., the pew where Patrick Henry said, "Give me liberty or give me death."**

siastical statesman, a state builder, and first of all a Christian gentleman. His policy is to bring good young men into the leadership of his churches, set them free, and encourage them to build their best into life of the communities and churches in which they work. In addition to building his own Church, Bishop Casady has had a leading part in the Oklahoma Council of Churches. He has backed this organization with funds, influence, and hard work. Oklahoma needs many more like him."

* * *

### CHURCH SCHOOL LENTEN PROGRAM REPORTED

New York, N. Y.—First report on Church School Lenten program to reach the National Council is from St. Mary's, Warwick, R. I., the Rev. Robert L. Seekins, Jr., rector.

The school took up the suggested Lenten study theme, "Fellow Americans", and various projects and activities were developed in all grades.

The fifth grade girls had an exhibit, following the Presentation Service on the afternoon of Easter Day. Parents and friends were invited. The girls had studied the Fellow Americans stories, and they made a map, called "Where Fellow Americans Live and Worship". They made a color key for the map, with corresponding colors on the map, for different racial and national groups. Then the girls each wrote an original story, and these were arranged around the map as a border.

Second grade boys built a cardboard replica of the Church building with stained glass windows of colored cellophane. Third grade boys made a Calvary scene, with the Crosses. Several classes made scrapbooks on the Lenten theme. Some of these books included scenes and explanations cut from the Lenton number of FORTH.

The kindergarten teacher made a series of drawings based on "God's Children", and the children colored these. The pictures were a part of the School exhibit.

On Easter afternoon there was a processional, passing a hollow Cross, into which the children deposited their Offering boxes. As the box was deposited, each child received a Jonquil. The service was well attended both by parents and children.

Mr. Seekins tells that St. Mary's has about 400 baptized persons, and of these about 225 are Communicants. But the Church school has 106 children, nine teachers and two officers . . . 25% of the total membership represented in and active in the Church school. "For the size of the parish I am sure we have a wonderful Church school," says the rector.

* * *

## DIOCESE OF GEORGIA

### Place of Diocesan Convention Changed

Savannah, Ga.—The Diocesan Convention scheduled to be held April 19, at St. Paul's Church, Albany, Georgia, has been transferred to St. John's Church, Savannah. The reason being that St. Paul's, Albany, was without a rector for several months, and the new rector, the Rev. William R. F. Thomas, formerly rector of St. John's Church, Decatur, Ill., just arrived on April 12.

---

Savannah, Ga.—Bishop Barnwell returned on March 19 from Birmingham, Ala., where he preached at the noonday services at the Church of the Advent, his old parish. Bishop Barnwell's theme was "Christianity in the Changing World".

The Bishop was the noonday speaker at Christ Church, Savannah, during Holy Week, except on Good Friday, when he preached the Three Hours' service at St. Paul's Church.

---

### Godfather Committee

Savannah, Ga.—Members of the Men's Club of Christ Church have been enlisted in a group known as the Godfather Committee to keep in touch with members of the parish now in the armed forces. Under the plan each member of the Committee has the name and address of a member of Christ Church who is in the service. It is the duty of the Godfather to attend one celebration of the Holy Communion each month for the man in the service, to pray for him, to write him a letter each month and to promise to assist him in readjusting himself to civilian life when he returns and in obtaining employment.

There is a similar plan at St. Paul's Church, Savannah, whereby men and women known as Spiritual Companions have each been assigned a man in the service. The Spiritual Companion will represent him at the Altar every Tuesday morning, will pray for him by name and will write him of parish life and activity.

---

### New Director of Christian Education

Augusta, Ga.—Miss Emily Prentiss Wilson is the new director of Christian Education at the Church of the Good Shepherd. Before coming to Augusta last fall, Miss Wilson was educational advisor for the Church of St. Michael and St. George, St. Louis. Her duties at Good Shepherd will include church school and young people's supervision, parish and publicity work. She is the daughter of the Rev. J. D. C. Wilson, formerly of LaGrange, Ga., and now priest-in-charge of the Gulf Coast Missions in the Diocese of Alabama.

---

Brunswick, Ga.—Once a month St. Mark's Church is turned over to some

seventy Greek-American families in this city for a Sunday afternoon service conducted by the Rev. John Hondros, rector of St. Paul's Greek Orthodox Church, Savannah.

* * *

### UNIQUE BIBLE SUNDAY CELEBRATION

New York, N. Y.—Probably the most unique celebration of Bible Sunday held in connection with the observance was on February 6 in an Evacuation Hospital just back of the battle front. The American Bible Society, which promotes the annual observance of Bible Sunday, has just received word from Chaplain James E. Kirkpatrick of the U. S. Army, that he spoke to the hospital personnel and patients on "The Word, the Need of the World." He followed his address by a presentation of a blood-stained copy of the New Testament which had miraculously saved a soldier's life when a steel fragment passed through the book and lodged in the back cover.

When Chaplain Kirkpatrick stressed the great privilege of the chaplains in being able to present copies of the Testament, free, through the aid of the American Bible Society, he received an offering from his audience of more than $150 "to provide Testaments for other members of our armed forces." This gift has been forwarded to the Society.

The Bible Society has supplied over 3,000,000 copies of Bibles, Testaments and Portions to chaplains for free distribution at their discretion. The books are bound in brown for the Army, blue for the Navy, and can be supplied with the proper insignia, imprinted on the front cover, to the ten branches of the Service.

* * *

### NAT. COUNCIL SUPPLEMENTS WORK IN WAR-BOOM TOWN

Stockton, Calif.—Recognizing the value of the work done by St. John's Parish, Stockton, under the leadership of its rector, the Rev. George Foster Pratt, in ministry to the Industrial workers of a war-boom town, the National Council has arranged to supplement the work by partially supporting an additional worker.

Mr. Waddell F. Robey, for some years past executive secretary of the Missionary District of Arizona, has agreed to come to Stockton to do pastoral and educational work in the crowded areas of the city. Mr. Robey will at the same time continue his studies for Holy Orders.

* * *

### CHAPEL SERVING THREE CONGREGATIONS

Elkton, Md.—There is a Chapel in the Cecil County Episcopal Co-operative Parish, of which the Rev. Dr. J. Warren Albinson is rector, that is sometimes referred to as "The Roman Episcopal Church." The reason for this is that a Roman Catholic congregation worships in the building each Sunday morning before the regular services of the Episcopal congregation which owns the chapel. The congregation of Romanists had purchased lots on which they intended to erect their own chapel but war was declared and they were unable to obtain building material. They were holding their services in the local fire house but this was unsatisfactory as the group desired a more churchly atmosphere for their worship. Their priest called upon Mr. Albinson, told him of their difficulties and wondered if it might not be possible to use the chapel at an hour when it might not be required by its congregation. The rector took the matter up with his vestry and the members of the vestry were unanimous in their wish to share the chapel with the Romanists until building restrictions were removed and the latter could erect their own church building. In another community in the parish a Presbyterian congregation is without a minister. One morning an elder of the congregation called the rector, explained the situation, and asked if the Presbyterians could come to worship with the Episcopalians at the regular service in the chapel there until they could obtain the services of a minister of their own. They were cordially welcomed.

* * *

### AFRICAN BLOOD SAVES MILLIONS

Nashville, Tenn.—A blood specimen taken 17 years ago from a black African native, Asibi, has protected millions of people all over the world from yellow fever, the Rockefeller Foundation reports.

The specimen was taken in 1927 at the Foundation's yellow fever laboratory at Lagos, West Africa, and was injected into a Rhesus monkey from India. Asibi recovered from the yellow fever but the monkey died.

Raymond B. Fosdick, president of the foundation, said all the yellow fever vacine manufactured during the past 17 years "derives from the original strain of virus obtained from this humble native.

"Carried down to the present day from one laboratory animal to another, through repeated tissue cultures and by enormous multiplication, it has afforded immunity to millions of people in many countries."

* * *

### CENTENNIAL CELEBRATION OF EMMANUEL CHURCH

Chatham, Va.—On May 25, 1844, the newly erected Episcopal Church at Pittsylvania Court House was dedicated by Bishop William Meade of Virginia and given the name of Emmanuel. This church had been established through the efforts of the Rev. Dr. George W. Dame, of Danville, who became the rector of both the church in Chatham and the one in Danville, the latter being also dedicated by Bishop Meade at this visitation, on June 2, 1844, and given the name of Epiphany.

Some years later, in 1858, the old Colonial Parish of Camden was divided, the northern half becoming Banister Parish, in which Emmanuel Church was now situated. The Rev. Dr. George W. Wilmer, a brother of Bishop Richard H. Wilmer, of Alabama, in 1859 became the first rector of the new parish, residing in Chatham.

The Centennial celebration will be held on May 21, 1944, with the Rt. Rev. William A. Brown, bishop of Southern Virginia, delivering the centennial sermon. The present rector is the Rev. Dr. J. Hubard Lloyd, who was formerly a missionary to Japan. Three former rectors are also expected to be present and assist in the ceremonies; the Rev.

ATLAS BAKING CO. ,Inc.
Richmond, Va.

FEEL PEPPY—RELIEVE BACKACHE
DUE TO FATIGUE AND EXPOSURE

Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. 60c and $1 at your druggist. Caution: Use only as directed. National Remedy Co., N. Y. C.

EN-AR-CO

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NAATIONAL MUTUAL CHURCH INSURANCE COMPANY
11 South La Salle Street
Chicago 3, Illinois

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Sarah Lee Kitchen
Homemade Cakes, Pies, Bread,
Beaten Biscuits, Box Lunches
701 W. Grace St., Richmond, Va.
Dial 3-2805

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-O Kenosha, Wisconsin.

PRIEST—AVAILABLE FOR PAROCHIAL supply until September 1st. Write Box 186, care of Southern Churchman.

**HELP WANTED**

WANTED MIDDLE-AGED LADY AS secretary and companion by an elderly lady. Address: Mrs. M. E. M. Evans, 84 Water St., St. Augustine, Florida.

WANTED, REFINED WOMAN TO LIVE with invalid. References exchanged. Address: Mrs. John Sanders, North, Va.

WANTED, LOCATION AND ADDRESS OF a smaller school for girls. Moderate price tuition. Any locality. Write "H", Box 4, Wirtz, Va.

POSITION AS HOUSEKEEPER OR MAtron for girls' school. Pleasant surroundings desired. Salary not an object. Other specialties: Elocution and English; superior musician; trained organist for Church Choir. Write: "H," Box 4, Wirtz, Virginia.

Dr. Edmund J. Lee, of Chatham Hall; the Rev. Thomas J. Faulkner, of Blackstone, and the Rev. James S. Cox, of Winston-Salem, North Carolina.

* * *

# Personal Notes Of Interest

**The Rev. Robert Ethan Merry,** of Trenton, New Jersey, has accepted a call to become Canon of St. Paul's Cathedral, Buffalo, New York, effective the first Sunday after Easter. Mr. Merry was born in Duxbury, Mass., and taught at the Iolani School, Honolulu for three years after being graduated in 1929 from Harvard. He received his bachelor of divinity degree from the Virginia Theological Seminary, Alexandria, Va., in 1935. He has had wide experience in social service, youth and pastoral work. For the last three years he has been vicar of St. Matthias' and St. Andrew's Churches in Trenton, N. J., and chaplain to the State Hospital for the Insane, State Reform School for Girls and State Prison.

**The Rev. Elliott L. Guy,** formerly assistant priest of St. Martin's Church, New York, and chaplain of Riker's Island Penitentiary, New York, and who has been priest in charge of St. Stephen's Church (Colored), Savannah, Ga., since October 1, 1942, became rector of St. Stephen's Church on April 3, 1944, his Letter Dimissory having just been received by the Bishop of Georgia from the Diocese of the Windward Islands.

* * *

**ORDINATIONS**

**Priests**

**The Rev. Christian Bennet Whipple** was ordained priest in Our Most Merciful Saviour Chapel, Santee, Nebraska, by the Rt. Rev. W. Blair Roberts, bishop of South Dakota, on March 30, 1944. He was presented by the Rev. Frank M. Thorburn. The sermon was preached by the Rev. H. H. Whipple. Mr. Whipple is to be Associate Priest of Pine Ridge Mission. Address Porcupine, South Dakota.

**The Rev. Wendell M. Pasco** was ordained to the priesthood by the Rt. Rev. Lewis B. Whittemore in St. Phillip's Church, Grand Rapids, on St. Matthias' Day, February 24. The Very Rev. H. Ralph Higgins, dean of St. Mark's Cathedral, was the presenter, and the Rev. Charles D. Braidwood preached the sermon. Mr. Pasco will continue at St. Philip's Church, Grand Rapids, and as priest-in-charge of St. Stephen's Church, Benton Harbor.

**The Rev. Frank Doremus** was ordained to the priesthood by Bishop Barnwell on Wednesday, March 29, in St. Paul's Church, Jesup, Georgia. It is believed to be the first ordination service ever to be held in St. Paul's. He was presented by the Rev. William H. Brady, rector of St. Paul's Church, Savannah, and his rector, the Rev. Hamilton West, of St. Paul's Church, Augusta, Ga., preached the ordination sermon.

The Rev. Mr. Boremus has been minister in charge of St. Andrew's Church, Darien, and vicar of St. Paul's Church, Jesup, since last fall, and will continue to serve these two churches. His address will be St. Paul's Church, Jesup St. Andrew's, Darien, is one of the historic churches of Georgia. On last January 25th, the parish celebrated its 200th anniversary.

**Deacon**

**Charles Dale David Doren** was ordained deacon in the Church of the Holy Comforter, Kenilworth, Ill by the Rt. Rev. F. A. McElwain, bishop of Minnesota (retired), for the bishop of South Dakota. He was presented by Rev. Leland H. Danforth. The sermon was preached by Rev. Percy V. Norwood, Ph. D. He will take up work in South Dakota after graduation from Seabury Western in June.

**Michael Kundrat,** graduate of Seabury Western Seminary and lay assistant at St. Paul's Church, Muskegon, Michigan, was ordained to the diaconate by the Rt. Rev. Lewis B. Whittemore in St. Paul's Church on March 5. The rector, the Rev. William T. Reeves, Jr., presented the candidate and the sermon was preached by the Rev. E. J. Templeton, of Seabury-Western faculty. Mr. Kundrat will continue as assistant at St. Paul's, Muskegon.

**Louis Basso, Jr.,** was ordained to the diaconate in St. Thomas Church, Battle Creek, on March 26 by Bishop Whittemore. He was presented by the Rev. William A. Simms, rector of St. Thomas Church, and the Rev. Lawrence E. Midworth preached the sermon. Early in June Mr. Basco will take up his duties in Grace Church, Traverse City, and St. Paul's Church, Elk Rapids.


**TYPICAL "TREASURER'S REPORT"**

$65.15 raised for our TREASURY in 2 short days

with this improved dusting mitt!

THE TREASURER'S REPORT is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "LUSTRE DUSTER." One group of 50 members raised $65.15 in two short days. Quota of 10 assigned each member; she bought one herself, sold nine to neighbors. "Lustre Duster" is the finest dusting mitt made. BARGAIN at 49c.; costs you 36c. **Use both sides** for dusting car, furniture, shoes, etc. Mail coupon below for TRIAL DOZEN. Your profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

**Your Treasury Profit is GUARANTEED**
**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** SC
**104 Crestmont St., Reading, Pa.**

Mr. Gillmore: We'll "test" a dozen "Lustre Dusters" without sending any cash. If they don't sell easily we'll ship them back collect, under your special "PAY-THE-PROFIT" **GUARANTEE** which means you'll forward us check for $1.56 —our profit on 12 dusters.

Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . State. . . . . .

**Virginia Dairy**

**"The Home of Better Milk"**

**The Rev. Peyton Randolph Williams,** rector of Christ Church in Georgetown, D. C., has received a call to Christ Church, Nashville, Tenn.

Christ Church has a congregation of between 1,500 and 1,700 communicants. The rectorship at the Nashville Church was left vacant when its minister, the Rev. T. N. Carruthers, D. D., was made Bishop of South Carolina.

Mr. Williams, who is a son of Mr. and Mrs. Lewis C. Williams, of Richmond, was called to the Georgetown Church more than two years ago. Prior to that time he had two churches in Fairfax and Arlington Counties, and was curate for a time at a Waterbury, Conn., church. A graduate of Woodberry Forest, the University of Virginia, and the Episcopal Eeminary at Alexandria, Mr. Williams is 35 years of age. He married Miss Elbert Moncure Goodwin, daughter of the Rt. Rev. F. D. Goodwin, D. D., bishop coadjutor of Virginia in 1942.

## DEATHS

### John T. Manson

John T. Manson, president of the American Bible Society, died at his home in New Haven, Connecticut, on February 21, 1944. A member of the Board for twenty-eight years, he brought to the Bible Society an invaluable leadership during the ten years of his presidency. To a large degree, the creative character of his period of the Society's life was due to him, to his suggestions and judgments, but more to his convictions. Constant was his concern that the Society go forward; always he was stirring up the staff to make sure that the Society was not in a rut, was not letting mere tradition direct its policy and method.

Mr. Manson gave particular attention to the Society's financial condition, and some of its most successful experiments in program and method owed much to his faith. None ought ever to forget his casual but classic remark at the time of the Society's 125th anniversary at the New York City Hall: "The Society is 125 years old; but that's just the beginning of our work."

The serenity of his faith and the earnestness of his spirit sprang from deep devotion to the Scriptures, and supremely to their Lord in Whom he put his trust.

### Anna Reynolds Eckel

Anna Reynolds Eckel, widow of the Rev. Edward Henry Eckel, D. D., died after a short illness at her home in Warrensburg, Missouri, on Easter Monday.

Mrs. Eckel was born in Wilmington, Del., November 1, 1868, the daughter of Prof. and Mrs. William A. Reynolds. She graduated from Delaware College (now the University of Delaware) as valedictorian of the class of 1886, in which class her future husband was salutatorian. They were married June 27, 1889, shortly after Dr. Eckel's graduation from the General Theological Seminary and ordination to the diaconate.

A woman of gracious personality, broad human sympathy, and wide general culture, Mrs. Eckel was a worthy helpmeet to her husband in his successive parishes at Newport, Del., West Pittston, Pa., Williamsport, Pa., St. Joseph, Mo., Fort Worth, Texas, and Warrensburg, Mo. After Dr. Eckel's retirement in 1934, they continued to make their home in Warrensburg. Dr. Eckel's death occurred October 17, 1942.

Mrs. Eckel, who had traveled widely in this country and abroad with her husband, was particularly interested in the promotion of the United Thank Offering during her residence in Fort Worth and Warrensburg. She is survived by her daughter, Miss Elizabeth Eckel, of Warrensburg, who is custodian of the United Thank Offering in the Diocese of West Missouri, and by a son, the Rev. Edward Henry Eckel, Jr., rector of Trinity Church, Tulsa, Okla. A younger son, Albert Reynolds Eckel, died in 1913.

Following a requiem Eucharist, the Burial Office was said by the Rev. Fordyce E. Eastburn in Christ Church, Warrensburg, on April 12th, with the committal in Sunset Hill Cemetery, Warrensburg, beside the grave of her husband.


**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**

**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES, CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**

# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK 5**

**PEABODY**
**CONSERVATORY**
**REGINALD STEWART**
**Director**
**BALTIMORE, MD.**
**One of the Leading Endowed Musical Conservatories of the Country**

**SUMMER SESSION**
**June 26 to August 5**
**Tuition in All Grades and Branches**

Credits may be offered toward the Peabody Teacher's Certificate and the B. Mus. Degree.
By special arrangement with the Johns Hopkins University, credits in certain branches may be offered for the B. S. Degree.
Tuition, $20 to $35, according to study.
Circulars mailed.
Practice Pianos and Organs available.

**Frederick R. Huber, Mgr.**

**ASK FOR**

# CLIMAX BEVERAGES

**Sparkling Spring Water**

**and**

**TRU-ADE**

**Climax Beverage Co.,**

**Richmond, Va.**

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.

Box 146 Plainfield, N. J.


## THOUGHTS FOR THE THOUGHTFUL

**Grow In Grace, and In the Knowledge of Our Lord and Saviour**
(2 Pet. 3:18)

Grow in all the beauty
Of the Master's grace,
Unto heavenly fruitage
In our humble place.
—B. F. Leggett.

There is no peace for the individual, the family, or the nation on the basis of selfishness. We have to live with and for one another if we would have peace. Selfishness leads to distrust of ourselves and others. And distrust leads to antagonisms and war. Jesus Christ in His life and teaching gives us the light we need to walk the path away from selfishness to God. He says to us today as He did to His disciples of old, "For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."

E. F. K.

**Is Heaven Rest?**

Is not Heaven rest, says some weary one. Yes; the rest of joyous, unimpeded service—the rest of those who serve Him day and night—the rest of those who run and, are not weary, who walk, and are not faint. The soul which has been crowded out of her proper place by ruthless circumstance or angry competition will breathe freely in that ampler air. There will be no jostling on the streets of the City of God. In company with the great multitude which has tasted the sorrow of defeat, we shall walk about the fields of light. What here we have yearned for there we shall enjoy. What here we have dreamed, there we shall dare and do, in endless unconstrained service, advancing from knowledge to knowledge, and from glory to glory."

J. E. McFADYEN.

"O think, to step on shore, and that shore—Heaven;
To take hold of a hand, and that—God's hand.
To breathe a new air, and find it—celestial air.
To feel invigorated, and know it—Immortality.
O think! to pass from the storm and tempest—to one unbroken calm.
To wake up, and find it—Glory!"


## St. Christopher's

**Country School for Boys**

Under auspices of the Episcopal Church. Founded 1911. Accredited College preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R.), Headmistress.**

NOW IS THE TIME TO PURCHASE

## CONFIRMATION GIFTS

As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.

EPISCOPAL CHURCH BOOK STORE,
LYCETT, INC.

317 N. Charles St., Baltimore 1, Md.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
This paper is printed on paper supplied by the Cauthorne Paper Company.

## Christchurch

VIRGINIA
SCHOOL for BOYS

**The Ideal Place for Your Boy**

Intermediate School; sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools. Upper School; College Entrance Requirements for a limited number of older boys.

Stimulating Instruction, Individual Attention, Sound Churchmanship, Moderate Rates.

Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.

THE REV. S. JANNEY HUTTON
Headmaster
Christchurch School, Christchurch, Va.

# The Southern Churchman

VOL. 110—No. 17 29 APRIL, 1944

Consecration of The Bishop of Washington

The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine Associate Editor Secretary-Treasurer

Mrs. Rawles Morel Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## FROM OVERSEAS LETTERS

### G. I. FORUMS

Fighter Group, H. Q.,
American R. C., England.

Dearest Mum:

We are going to have an interesting speaker at our G. I. Forum tonight. . . Mr. Ira Wolfert, author of "Battle of the Solomons." He's a nifty guy with a grand sense of humor. Last Sunday week we had Helen Kirkpatrick, London correspondent for the Chicago Daily News. Went to Smith with Sally Berkeley Gordon, and is most attractive and interesting. She talked on the French situation. She reported the Spanish war; was in Paris till 1940, then here for the Battle of Britain, Africa and then Italy, where she went forward with the Fifth Army. Last Sunday night we had a Quiz Contest (my first attempt at that); it was quite successful. We gave a dozen eggs as first prize.

———

### LIVING WELL

American Red Cross,
Italy.

Dearest ———:

I believe we are living better than you. Here through the hospital, the R. C. can get provisions for making fudge and nuts are one of the few native foods not rationed, so of late chocolate nut fudge has been abundant. The girls have made it for practically all the wards. Also in the Recreation Hall we have hot chocolate for the boys and often the dietitian sends over cakes and pies she has left over. We have ice cream twice a week and very good meat interspersed with spam, which I like, and C rations, which also aren't bad cooked. Of course, I can sympathize with the boys, eating them cold from the can at the front. But here everything is beautifully served and lately we have been having salads. Cauliflower seems to be another native food which has become plentiful; we had it chopped up with pickles and served raw the other day. Army bread is delicious; it is made at central bakeries for whole areas. The P X lately has had salted peanuts and Hershey bars, which are a big treat, and also bottled coca cola. We are making paper flowers to stick in each piece of cake, which is the Easter dessert. It is astonishing and hilarious to see these husky men, back from the roughest life you ever imagined, sitting down making flowers out of crepe paper.

———

### SO MANY ARE BRAVE

I went to a hymn service this evening at six and, as usual, there was a prayer for mother. It is a very nice service. The chaplain is an earnest sincere Lutheran.

Oh, mother dear, there are so many brave people in this world, and so many shocked through to their very souls. And when they tell you all of their buddies have been killed and you know they are just being mended up to go right back to the front again, I just haven't learned what to say. One of the girls I know who is going up said she wanted to go to a real church service once again and so we plan to go to a church of England service Sunday.

* * *

### A TRULY CHRISTIAN SERVICE

Italy.

Precious Mother: The service last night was, I suppose, about the most Christian I've ever attended. The Chaplain said he wanted to have a Communion service on Thursday evenings in Lent and since there is no German speaking minister around, that seemed a service which might best be understood by any of the prisoners wanting to attend a service. So one of the doctors, three nurses, two of the detachment boys and two of our patients knelt together in the little Chapel and received the Holy Communion, praying for our enemies and that we might soon all be working together to further Christ's kingdom on the earth. It was particularly fine, too, when there are some who have to struggle with themselves to forget to think in terms of the enemy.—Hospital Visitor.


# Money For Auxiliary Treasuries

HELP YOURSELVES BY HELPING US

We are Offering to the Woman's Auxiliaries $1.00 on Each New Paid Subscription to the Southern Churchman Secured by Them

———

WRITE US FOR DETAILS

# HAVEN . . .

By J. W. KENNEDY

GRANT, O LORD, we beseech Thee, that this day may be to us one of healthful work and progress, whether outwardly joyous or sad, may it be fruitful in good endeavor. Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely and of good report, grant that with one accord we may think on these things to do them."

When we pray such a prayer, we do not mean to ignore the existence of ill health, frustration, dishonesty, impurity, untruth and unloveliness. But rather to seek their defeat and ours through concentration upon their opposites. Since that is most real to which we give our best attention, it is our Christian responsibility to spend our time on the positive aspects of life rather than the negative. A "do this" philosophy instead of a "do not" one.

Many times we grow aware, all of a sudden, of the sharp differences between our intent and our conduct. When we are pushed for an answer we find most often we have not fed our intent. A young college boy once declared he was worried over what seemed to be his loss of faith. Upon inquiry it was discovered he had spent all of his time on science and other required subjects, neglecting entirely his spiritual life. He had not read the Bible or any devotional books or any biographies of great Christian saints. In other words, he had not fed his faith. We cannot hope to sustain our faith or belief or fervid zeal in our religion unless we keep it fresh, unless we keep in contact.

That is most real to us to which we give our best attention. No engineer or doctor or clergyman or business man would think of neglecting his own field, that is, if he wanted to keep up with its progress and understand the many new ramifications of its development. Yet the same man expects to keep up his spiritual growth with no similar effort on his part and is puzzled when his expertness and ability in the professional field does not carry over automatically into his religious life. Whenever a problem arises, in the field of medicine, for example, a doctor does not simply sit and wish for a method or an answer. He searches diligently through books and journals, and, if he cannot find it, he begins to experiment on his own, and he never really gives up, even though the answer is long in coming, or even if he does not fulfill the quest, he passes on what he has done to another.

IF WE WOULD ONLY follow the same procedure in our religious life! Most of us are not feeding our devotional life. That is why it is often barren of fruitfulness. Our spiritual appetites are whetted and often fed by just reading the life of some great Christian like John Wesley or Dr. Grenfell or Martin Niemoeller or Frank C. Laubach. These men had ample food and to spare for nourishing the inner man. They were secure in their certainty of God's care for this life and the life to come. They worked hard at prayer and stayed long with the Scriptures and listened to the words of others who had traveled the road ahead of them.

When our devotional life becomes dull and perfunctory, when prayer becomes routine and God seems silent, when our thinking becomes sterile and without enthusiasm, turn to the story of Brother Lawrence, or Thomas A. Kempis, or St. Augustine, or Starr Daily, or St. Paul. See and feel the flame God kindled in their hearts. Give attention to their experiences and what led to them, with as much time and thought as you would spend on the life of some great historical figure like Robert E. Lee or Abraham Lincoln, or as much earnest and uninterrupted concentration as you would spend solving a knotty problem of science or social planning.

(Continued on page 9)

# This Week . . .

BY GLASTENSBURY'S STONE ..... 8
By the Rev. James W. Kennedy, rector of All Saints' Church, Richmond, Va.
SERMON . . ..... 5
Preached at the Consecration of the Rev. Angus Dun, D. D., as Bishop of Washington, at the National Cathedral, Washington, D. C., April 19, 1944, by the Rt. Rev. Henry K. Sherrill, D. D., bishop
ARE WE READY FOR INVASION?..... 4
By Margaret Prescott Montague, Author and poet, Richmond, Va.

**FEATURES**

Haven ..... 3
J. W. Kennedy.
Children's Page ..... 9
Mrs. Conrad H. Goodwin
News . . ·····.....10

**MAY**

1. Sts. Philip and James (Monday).
7. Fourth Sunday after Easter.
14. Fifth (Rogation) Sunday after Easter.
15, 16, 17. Rogation Days.
18. Ascension Day (Thursday).
21. Sunday after Ascension.
28. Whitsunday (Pentecost).
29. Whitsun Monday.
30. Whitsun Tuesday.
21. Ember Day (Wednesday).

* * *

**COLLECT FOR THIRD SUNDAY AFTER EASTER**

Almighty God, Who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

# *Are We Ready for Invasion?*

By MARGARET PRESCOTT MONTAGUE

THE WHOLE WORLD is tense with waiting in this spring of 1944; the immense armed forces in England wait in drawn expectancy, in Europe our enemies wait, we hope, in terror, while the subjugated nations wait in an agony of hope. There the fighting men long for the day to dawn when they, too, will have a chance to rush into battle against their oppressors, while mothers there look into their children's starved faces and pray for the hour when food will come—may it not come too late!

So all the world stands expectant for the moment of invasion. Over and over again in the religious services this year I heard this Easter called "The Easter Before Invasion."

Easter stands for the Resurrection and the Life, and a new world, but Calvary must come first. Are we, at home, ready then for the invasion, for this great and terrible moment?

The armed forces have trained to the last notch of efficiency, and are ready. Some of these men wait impatiently for action! Some in cynical fatalism, but some again realize the great opportunity before them of playing their part in this hour of possible liberation. Only this morning I heard over the radio the comment of one such man, a boy from the Middle West waiting now in England. I cannot recall his exact words, but in effect he said, "We don't care what happens to us, so long as we get a chance to do something, so that twenty years from now all this terrible mess won't come upon our home lands again."

So, he did not care what happened to him as long as he might help to insure the future safety of his country! Greater love hath no man than this, that he lay down his life for his friend.

Are you and I here at home worthy of this complete devotion voiced by the man from the Middle West? Are we ready also to do our utmost when the invasion comes?

The whole material world is waiting and expectant. We may believe also that the spiritual and unclean world is waiting as well. We hear it said constantly that this is the greatest period in human history! It may also be an hour of vast importance not alone in Time, but in Eternity as well, where the secret annals of the age-old struggle between light and darkness, good and evil, and God's working through humanity, are recorded.

IT IS HERE in this unseen realm that we at home will be given an opportunity to play a vital part, but when the invasion starts, we shall be called upon to give the best we have to offer in prayer.

Needless to say spiritual people and those of good will everywhere, are already praying and have long been doing so, but when that moment comes all of us are requested to pray, to pray as we have never prayed before. It is for this that we are to be ready.

Here in Richmond, and I suppose throughout Virginia, it has been arranged that as soon as the news comes over the radio that the invasion has really begun, all the church bells are to ring, and that night every house of God is to be opened for mass meetings of prayer and consecration.

I do not know where this call for prayer at the time of the invasion originated, but I trust that the news of it is being spread far and wide. It seems to me that it is the duty of each one of us to help give this publicity, to write about it and to speak of it to our friends so that more and more localities everywhere will be ready to meet and pour forth a vast volume of prayer straight from the hearts of our country.

Here is your opportunity and mine, not only to believe in prayer, but to take that belief into the very core of our being, and act upon it with all our hearts, all our minds, and with all our strength, and so be helping to sustain our men and to release God's forces of Light.

Martin Luther used to say, "I feel particularly well today, someone must be praying for me."

Oh! may our fighting men feel particularly well on the day of invasion because the heart of all their country is with them, poured out in a mighty prayer for their success. May it lift them up to light and strength and be to them an invincible power sweeping them onward like a mighty, rushing wind!

This is no figure of speech. Prayer transcends Time and Space. The instant you pray for anyone, that very instant you are there with him, your spirit and his together in the effulgent Presence of God. Wives and mothers may not know where their men are, but their prayers will find them wherever they are and bring their spirits together. We have not yet half realized this power, nor guessed what mighty forces of righteousness are released by prayer. As I have said, it is beyond Time and Space, so that it is for us here at home to see to it when the invasion comes that the praying heart of America goes forth with our forces, our spirits mingled with their spirits, our hopes with their hopes, keeping even stride with them as they go forward on the great adventure; our hearts thrown wide open to make a free channel through which the glory of God may come in. It is for the men to fight, and for us to pray, but be sure that we shall be there together.

And what shall we pray for when that hour comes?

Let us not hesitate to pray for Victory.

In these waiting days we should be preparing and consecrating ourselves by repentance, that with "clean hands and pure hearts we may go forward in God's name." So prepared when invasion comes we shall dare to ask for victory, that to be worthy of it and of a righteous peace.

WHILE WE WAIT let us face our sins and repent as best we can, but when the hour for prayer strikes, let us be done with sins for the time being, and believing that our side is nearer to God's will than the other, boldly ask Him for victory. Otherwise, we may block the channels of our hearts against the out-pouring of His Spirit. If we do not make bold to ask, how are we to receive? And if we fail in this petition now, more may fail with us than we can possibly know. Perhaps the Church Triumphant can only give its aid if we of the Church Militant ask for it.

We are indeed unworthy, but unworthy as the human heart is, it is the only means at God's disposal for making His will in the world prevail. He, Himself has made it that way. Beauty comes into the world through sunsets, flowers and a million other lovely gifts of nature, but righteousness is given to humanity only through its own open heart, consecrated and lifted to God to make a channel for His love, wisdom, enlight-

(Continued on page 9)

# *Sermon Preached at the Consecration of the Rev. Angus Dun, as Bishop of Washington*

By THE RT. REV. HENRY K. SHERRILL, D. D.

WE ARE MET to share in the service of the Consecration of a Bishop. As we proceed, there will be heard words proclaiming the great truths of the Gospel. There will come before us constant reminders of the long life of the Christian Church and the story of successive generations of saints, evangelists and heroes. In this Cathedral, on this deeply significant occasion, we feel the reality of the Presence of the Living God. It would be easy to think and to speak solely of the Glory of God, of His Goodness and Mercy, of the Comfort and Peace which come from fellowship in the blessed company of faithful people. It is a temptation to shut the doors as of an upper room and so to forget for the moment the stern and tragic realities of the world in which we live. There are times when such relief and release are essential. But here we are consecrating a leader in the Christian Church. A leader must be prepared to face the facts, the discouragements as well as the opportunities of his times.

The Church, St. Paul declared, is the Body of Christ. It is not my intention to elaborate this familiar statement. I only wish to emphasize what the physical Body of Christ faced in obedience to the Will of God. That Body had nowhere to lay its Head. That Body was set steadfastly to go to Jerusalem to face danger and arrest. That Body was crucified on the Cross. The Church, we say, is the Body of Christ. Is the servant above his Master or the disciple above his Lord? To be truly the Body of Christ, the Church of Christ can expect no sheltered or favored position. The Church must live so dangerously, so sacrificially that the Master can once again say "This is my Body which is given for you."

IT IS ESSENTIAL that we understand that fact today. There are epochs in history which seem to be turning points, when decisions are made and roads chosen which determine the course of human events for generations. It is admittedly difficult to view dispassionately and to evaluate one's own time, but everything points to the stern fact that we are in such an era. I am not thinking alone of the winning or losing of the war. I am thinking even more of the character of the world which is to be. Our situation is too well known to need detailed description. There is no East and West in one sense, for modern invention has made the twain meet. Everything, from physical boundaries to men's hopes and fears, is in a state of flux. With clashes of nations, colors, and races there are cruelties and hatreds. Also we may be thankful there are noble deeds of high sacrifice. Above all, there is an unutterable longing on the part of untold millions for the new and finer day, which, please God, some day will dawn. It is not a comfortable, but a dangerous world. The Church cannot escape the common trial by fire. Too often Christian people are inclined to live in a paradise of wishful thinking which overestimates the influence of the Church and minimizes the difficulties we confront. We are prone to lack discipline and determination because when we are with church people and groups we become complacent. Surely now any sane view both of the Church and the world should stir us to the realization of the magnitude of the task before us. Is the Church merely an agreeable association without vital impress on the times, or is the Church the Body of Christ who gave His life? May it not be true that we are living in a period when the fulness of time has come again?

Certainly we are at one in the conviction that Christ has a message and a life for our day. Surely we must proclaim that His Gospel is applicable to our social order. But it is not enough to preach and to resolve: it is essential that the Word become flesh, that there be a true Body of Christ in an individual and corporate life which will determine the course of history.

LET US APPLY this to some of the pressing questions before us. I imagine that most of us would agree that the greatest need, beyond the immediate winning of the war, is the establishment of what, to avoid political terms, we may call a world family of nations. Only on the basis of such international understanding and cooperation can world peace be maintained and a more equable and stable world order be established. There can be no debate as to Christ's teaching as to the brotherhood of man, not as a political slogan, but because all men are the children of a Heavenly Father. From the point of view of Christianity, isolationism of an individual, a nation, or a race is a spiritual heresy. God was not isolationist when He so loved the world. The Church has never been isolationist in sending out missionaries to the four corners of the globe. I am not speaking in terms of any one scheme of world organization, but of the general spiritual objective to which the Church is committed, as the servant of Christ. It is to be hoped that from the fellowship of the Church will come inspired and determined men and women who will work out and support the definite means of achieving this objective.

This calls for more than sermons and resolutions; it demands attributes of mind and of heart. Above all, there must be a unique quality of life within the Church. The missionary cause is not a work of supererogation, not trying to force our way of life upon someone else. Missions means the sharing of the best we have, the truth of God in Christ, and then living in a fellowship with God which transcends all barriers of nationality. We may evolve all kinds of international machinery which is necessary, but which will be bound to fail if formed only for reasons of fear or of selfish advantage. There must be the spiritual

motive and life. We may be grateful to God and to thousands of known and unknown missionaries that in almost every land, yes including Japan, there are those who count themselves members of the Christian Church. There are difficulties and tensions which will continue. But here the Church can be the Body of the Christ who draws all men to Himself.

ALONG THE SAME LINE, there is the whole problem of race relationship, a question not peculiar to the Far East or India, but one which confronts us at home with immediate and pressing necessity. Again the Gospel note of brotherhood rings clear and strong. There cannot be the slightest question as to Christ's way of loving kindness which is more than justice. To be realistic it is impossible to ignore the perplexities, the fears, and the prejudices which so often tie our hands and confuse our heads. I am not proposing any definite radical solution. I am saying that here is a matter which deeply concerns the Christian Church, which is intimately connected with the practice of the religion we profess. Again it is not a question of pronouncements and of programs, though they have their place, so much as it is a matter of life within the Church. Are we in truth a fellowship in which God is no respecter of persons? The Church is called upon to set an example, to create a spiritual atmosphere in which brotherhood can grow.

Let us take our economic order. There are those who uphold the theory that here certainly is no concern of the Church. But others more realistic see that the material and the spiritual are not so easily separated. I learned long ago when I was a chaplain in France that it is hard to pray when you are unbearably cold. The Church's interest in the social order is to see that there is the proper environment so that the spiritual life of men may have the chance to live and develop. In our cities we know that slums, with their bad housing, produce crime. There are slums equally in rural areas where poverty results in ignorance and in evil and where the life of the Spirit has indeed small opportunity. The Church cares for all men, irrespective of their station, but the Church should have an especial care for those who, through circumstances beyond their control, are oppressed by surroundings which destroy opportunity.

But for a much broader reason the Church must be concerned with the social order. We live in a period of complexity when great social forces carry the individual along a current which he is unable to control. The war is the supreme, if not the only, example of this. Millions of people who had nothing to do with the policies of nations or of statesmen have been uprooted and sent to far distant places by the exigencies of the times. What is true of war in lesser degree is true of business, or labor, or of any of the great social organisms of today. Certain individuals of special gifts or of heroic proportions may for a time seem to breast the tide, but for most people it is an impossibility. The spiritual life practically is conditioned to a tremendous degree by the framework in which it is set. Christianity does not claim that the Christian life is easy or ever will be, but the Church must strive to see, unless religion is to be the possession of the few, or unless Christianity return to the catacombs or the deserts, that the average man lives in an environment in which he has a fair chance to practice the teaching of the Master. The world cannot remain one-quarter Christian and three-quarters pagan; for a house divided against itself cannot stand, as the present tells us in suffering. Once again this is not primarily a matter of statements or of resolutions. It is the matter of the common life of us all within the Church. Have we such a consciousness of the presence of God, of the impelling summons of the Christ, that from our churches will go industrial leaders, economists, laborers, farmers, men and women of every walk of life who in the name of Christ are champions of a more Christian social order?

LET US COME TO THE CHURCH. Here is perhaps the most distressing fact of all. The Church which St. Paul stated to be the Body of Christ is a divided and broken Body. Under these circumstances how can the Church preach unity to nations and men? The familiar answer is too true to be lightly turned aside, "Physician, heal thyself". At a time when the forces of evil are so strongly entrenched, when men and women are longing for clear and convinced Christian leadership, there are divisions in the very family of Christ. At a time when the trumpet should give a clear and certain note, there are many trumpets and the notes not in harmony. No words can effectively describe the unhappy effect of this upon average humanity, non-Christian as well as Christian. I realize full well that this is a somewhat brutal simplification of the situation. There is the long history of the Church which has caused this condition. There are prejudices to be overcome and wounds to be healed. On the other hand, we must not forget the real progress which has been made in the greater cooperation of the churches. But what has been accomplished is infinitesimal to what must be done. I know many of the tensions and difficulties, but this cause cannot be ignored, on the lower ground because of plain common sense, on the higher because who can doubt what is the will of Christ? I am not suggesting a colorless, regimented uniformity, or a mere theoretically conceived union, but a deep and overpowering unity of the Spirit. Again it is not a matter of words, but of the character of the Christian Fellowship and of the vision we have of the Glory of God. Let the Church be the Body of Christ.

It may seem strange to some that I have not touched upon the special responsibilities and opportunities of the Episcopate. I assure you that I have not forgotten them. They are implicit in all I have said. A Bishop has the privilege of being a Pastor to clergy and people. He has upon his mind and heart the spiritual care of all the churches. He has important administrative duties, but they are insignificant compared to the quality of his spiritual vision and leadership. This is involved in every act, whether it be the direction of Candidates for the Ministry, conferences with clergy, wardens and vestrymen, visitations for confirmation or contacts with the community. With humility and yet with persistent courage he must strive to keep the Church true to the Master, or else the salt will have lost its savour.

The Bishop is also a missionary. If one may reverse the figures, he cannot be content to minister alone to the one within the fold, he must reach out to the ninety and nine who in our world have not realized the implications of Christian discipleship. The Bishop must not be insistent upon his authority and position and rights, as such. The Church is not a club with certain officers and with the purpose of mutual help and comfort. The Church is a living, militant missionary force, glad to spend and be spent, not careful of Her own prerogatives, even Her own

(Continued on page 8)

# EDITORIALS

## *An Historic Consecration*

The local press of Washington described Bishop Dun's consecration as having been done "with pomp and ceremony." We disagree with this description. There was ceremony, it is true. It was an ancient ceremony, moving because of its simplicity. There was no pomp. It was the liturgical dignity that appealed to those present.

One fact must have made its impression upon thoughtful churchmen present. Here was an ancient ceremony being enacted in the unfinished Cathedral of the Capital of a new nation. A nation whose people have come from every country in the world. A nation whose capitol now must seem in the eyes of enslaved peoples their one hope of rescue from slavedom. Here, in this Christian service East and West met. The old Church of the West and the young Church of the East assisted in creating a new spiritual leader for the Capital of the young giant nation of the West. For the Archbishop of York and Bishop Tsu of the Chinese Church both took part in the laying on of hands, creating a new Bishop of Washington. Then to add a finishing touch to the universality of the Church, one of the bishop's attending presbyters was a Negro priest—a former student of the bishop-elect.

May the symbolism of this historic consecration be the sign of the beginning of a new union for the Church. East and West must meet on a truly Christian plane; and all people in the East and in the West must gather together on equal footing before the altar of the living God.

## *Religious Liberty*

With the tempo of this global war increasing daily in a military and naval sense, there is grave danger of our losing sight of some of the values which we are fighting to preserve.' We were glad to read in the press, this past Sunday, the text of a statement presented to Secretary of State Hull, by a committee representing the Federal Council of Churches, and the Foreign Missions Conference. We print the text of the statement in full.

The statement presented by the committee reads as follows:

"We recognize the dignity of the human person as the image of God. We therefore urge that the civic rights which derive from that dignity be set forth in the agreements into which our country may enter looking toward the promotion of world order and be vindicated in treaty arrangements and in the functions and responsibilities assigned to international organizations. States should assure their citizens freedom from compulsion and discrimination in matters of religion. This and the other rights which inhere in man's dignity must be adequately guarded; for when they are impaired all liberty is jeopardized. More specifically, we urge that:

"The right of individuals everywhere to religious liberty shall be recognized and, subject only to the maintenance of public order and security, shall be guaranteed against legal provisions and administrative acts which would impose political, economic or social disabilities on grounds of religion.

"Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion, freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others and to acquire and hold property for these purposes.

"To safeguard public order and to promote the well-being of the community, both the State, in providing for religious liberty, and the people, in exercising the rights thus recognized, must fulfill reciprocal obligations: The State must guard all groups, both minority and majority, against legal disabilities on account of religious belief; the people must exercise their rights with a sense of responsibility and with charitable consideration for the rights of others."

As Christians we should use our influence, great or small, to see that our statesmen make full use of the principles invoked in granting real religious liberty to all peoples of the nations we release from German and Japanese slavery.

# *By Glastonbury's Stone*

By JAMES W. KENNEDY

SOLEMN AND IMPRESSIVE were the happenings by Glastonbury's Stone in the Nation's Capitol on a recent April day. A bishop was consecrated there, but more important, around him flowed to uphold his hands the forces of Christendom. No other consecration ever held in America has had such significance and far-reaching overtones. Not only were patriarchs of the orthodox churches there, but also the Archbishop of York, representing the Church of England (this being the first time an English bishop has participated in an American consecration in over seventy years) and Bishop Tsu, representing the young Church of China. The significance of so many distinguished ecclesiastics and other clergy of all denominations was only one factor indicative of the importance of the occasion, for the distinguished list of diplomatic representatives and other notable leaders who were present—all the way from the British Ambassador and the Viscountess Halifax, and Associate Justice and Mrs. Owen J. Roberts to Admiral and Mrs. Ernest J. King—also witnessed to the significance of this consecration of Angus Dun as Bishop of Washington. In addition to all the living persons present, it seemed as if King Arthur and Guinevere themselves were clinging like virile spirits to that stone which was brought from the famous old Glastonbury Abbey in England to form the seat of the bishop's throne in the Cathedral Church of St. Peter and St. Paul on Mount St. Alban, D. C.

In a real sense it was the people and the way they seemed to feel about this man who was to lead the Church in an area of such vital importance to the contemporary life of the nation and the world—it was they who made the atmosphere atingle with significance. The task of the Bishop of Washington is tremendous and intricate, and the demands upon this man who traces his ancestry back to a Scotch Presbyterian minister will try him to the full scope and span of his roots and stature. I sensed among the people there, as well as those who were not there, except in the spirit of their hope and expectation, a great faith in this man who can play such a dramatic and forceful role in the life of the Church in our time.

AS I LOOKED AT Bishop Dun following his consecration, there was a serenity and simple dignity about him that buoyed me up, for I felt that here was a leader prepared to face the facts and the discouragements as well as the opportunities of his time. His sense and acceptance of responsibility will only be increased by the realization of the magnitude of the task before him. He is an example of this unique quality of life we call spiritual, a quality so deep and sturdy that it has shown through many times before when great questions were at stake. Nowhere than in Washington could he exercise greater influence toward the unity of Christianity, a cause very dear to him, nor could he find a place more needful of a spiritual atmosphere in which brotherhood can grow.

Why did laymen, bishops, priests, friends, and the press journey many miles to witness such a consecration? There are perhaps three main reasons. One, the care and dignity in selecting and electing this bishop were a model to follow, and the man chosen is bright with many gifts, both intellectual and spiritual, and whom even to know casually is to love. Two, there is an unexpressed yet earnest desire for the bishop to bear tremendous witness in the nation's capitol. Three, the Church looks to the Bishop of Washington to furnish her a sounding board and measure of Christian strength in America.

The prospects for warmth and good humor and homey atmosphere at the Bishop's house on Mount St. Alban are exceedingly good because of the woman who will preside in it. There need be no fear of lack of power behind the throne. I realized that fact as I saw the surreptitious glance and handclasp between Bishop and Mrs. Dun as he left his chair and passed by her side on the way out of the Cathedral.

I began by saying all this took place by Glastonbury's Stone. I end with a fervent prayer that this consecration of a bishop will mean all we have declared it would, and that the significance of the event will make its mark on the soft wet clay of man's present life to help shape a different future for the world.

---

## SERMON PREACHED AT THE CONSECRATION OF THE REV. ANGUS DUN

(Continued from page 6)

life. Nothing which is human can be alien to Her purpose. The Bishop should be the exemplar of this truth.

PERHAPS THE NOBLEST FACT in our day is that millions of men and women everywhere are giving themselves without counting the cost to a cause which they conceive to be greater than they. Whatever their limitations, and they are many, they have learned the meaning of sacrifice. They put to shame many of our complacent self-centered conceptions of the Christian life. They will spurn any institution, no matter how venerable or sacred, which is interested merely in self service or self preservation. The Church is the Body of Christ. A Body is to be used, as was Christ's Body—used to heal the brokenhearted, to free captives, to preach the acceptable year of the Lord, not for the sake of social reform alone but that men might be made into the glorious Body of their Risen and Victorious Lord. That is what it means to be a Bishop or a Priest or a Deacon or a layman, in the Church. We must never forget these uplifting yet exacting words: "Ye are the Body of Christ".

**My Brother:**

Those of us who know you will realize with what deep regret you leave the special work of training men for the Ministry of the Church. Because this is so vital in your eyes, I feel certain that in this new office you will find many opportunities to further this same cause. Out of years of study and of teaching, fundamental truths of the Word of God have laid hold upon you and you care deeply that these truths be applied to the Church and to the World. With simplicity, steadfastness and sympathetic understanding you will labor to this end. Again, those of us who know you appreciate your genuine pastoral insight and care. Clergy of many points of view,

parishes and missions will find in you a wise counsellor and friend. You will strive to make the Church in this Diocese a Fellowship, which is the Body of Christ. Perhaps I can best express our prayer for you in the familiar words of the Prayer for the Alumni of the School you have served so well—that God will grant unto you the spirit of wisdom that you may teach His people His eternal truth and the spirit of holiness that you may go before them and lead them into His everlasting Kingdom.

### HAVEN

(Continued from page 3)

The reality of our religious life is dependent in large measure upon the amount of time we give to it. We should always be nibbling at a devotional book, and the life of George Washington Carver is as valuable as the classic **Confessions** of St. Augustine for this; and to read and ponder the words of the Bible in order to learn more and more of Jesus Christ and the way God unfolded His life that we might in smaller measure attain unto the height and depth and rich enlargement of the same.

Our prayers for spiritual attainment demand hard and persistent work, take time and willing attention, but the results in freedom and power, in strength and faith, in security and adventure prove the worth of our endeavors.

### ARE WE READY FOR THE INVASION?

(Continued from page 4)

enment, and power.

So then let our hearts be open and ready, that our prayers may go forth as our men go forth, that our Father's light may triumph over darkness, His unspeakable goodness be victorious over evil, His kingdom come, and the blessing of an enduring peace be established on earth.

## A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### THE LORD'S HOUSE

Enter it quietly—
Jesus is there,
Leading our worshiping,
Hearing each prayer.

Sit in it silently,
Making no noise;
Share in its reverence,
Share in its joys.

Greater than presidents,
Emperors, kings—
God is the ruling One
Over all things.

Now He is seeing us,
Hearing our praise;
Honor His holy house,
Walk in His ways.
—Shirley Still in Junior Life.

* * *

### PROFESSOR BULLFROG'S TRIP

**William Allen Ward**

Professor Bullfrog was already late at the bend in the creek where he was due to give jumping lessons to all the little frogs of the swamp. But the Louisiana sun was hot and the wind was soothing to Professor Bullfrog's brow. So he sat down under a magnolia tree beside the creek and had almost dropped asleep, when he looked in the lazy waters and saw Old Man J. Thomas Alligator dozing on the surface of the stream.

Professor Bullfrog knew that the alligator was a good swimmer and could take him down the stream in a rush; but he also knew the old fellow had a mild temper and would not move an inch if he was not coaxed.

But Professor Bullfrog acted and then talked. He leaped on top of the alligator's slimy back. The alligator, awakened by the pounding on his back, was startled, and started swimming down the stream.

Within a few minutes the alligator turned the bend in the creek and Professor Bullfrog croaked: "Thank you, Old Man Alligator, I enjoyed the ride."

The alligator had not realized until Professor Bullfrog leaped from his back to the bank that he was hitch-hiking on his slimy back. He was very much provoked, but it was too late. Professor Bullfrog croaked in joy as the alligator turned the bend.

At the bend in the creek the frog children were waiting for their leaping lessons.

"You must learn to stand on the bank and leap far into the water," Professor Bullfrog was saying. "Just watch me. I'm one of the best jumpers in this swamp. Just watch me!"

Professor Bullfrog leaped.

And he leaped right in front of Old Man Alligator, who by this time was wide awake and on his way back to his favorite resting place.

"I'll snap you right in two!" the alligator sneered between his sharp teeth.

Professor Bullfrog started swimming and the big alligator started after him. It was a close race but Professor Bullfrog had one more trick in his bag. He dived under the alligator, then leaped on the Old Man's back and from that safe place he was able to brace himself for a big leap to the shore. And all the little frog people croaked happily. But Professor Bullfrog frowned and said, "You must show me more respect. But I'm mighty glad to get out of reach of that alligator. So, now, we'll all just go home."

* * *

### FAITH IN HUMANITY

One day every pedestrian passing the governor's residence in the ancient Swedish city of Orebro was met by a duck who looked up at him and squawked excitedly. She evidently had an important story to tell, but how understand her? Finally the police officer noticed that after each speech she ran up to a tall tree close to the castle. He followed, and the duck flew up to an old magpie's nest near the top of the tree. There she stayed, looking down and continuing her chattering. The man brought a ladder and climbed up. He found the duck had selected this nest as a comfortable place to hatch her brood, but, alas! it was so high above the water that she could not possibly bring her little ones down. So she decided to invoke human aid, and her appeal was not in vain. The officer carried the dowy nestlings down and placed them gently in their native element.—Johanna Lyback in Our Dumb Animals.

* * *

### THE VOICE

Hear the voice of Jesus
By Bethesda's pool,
Where the water's moving
Ever fresh and cool.

Words of comfort; hear them
Down the ages roll—
Art thou sick and helpless;
Wilt thou be made whole?

Tender Voice of loving
Wisdom to restore
Man to grace eternal;
Rise, and sin no more!
—Alicia Hubbard.

## *Consecration Of Bishop Dun*

**In Presence of 2500 Persons in Cathedral of SS. Peter and Paul**

Washington, D. C.—"The only ceremony comparable of this service today was the Coronation of the King". These words, attributed to the Chaplain to His Grace, the Archbishop of York, the Rev. G. A. Ellison, significantly sounds the note of description of the sacred ceremonies attendant upon the Consecration of the Very Rev. Angus Dun as Fourth Bishop of the Diocese of Washington, in the presence of a congregation of 2500 persons who packed the present portion of the great structure of the Cathedral of St. Peter and St. Paul on Mount St. Alban on Wednesday, April 19, 1944.

The order of the procession included about 640 persons, made up of representatives of the Diocesan organizations, Lay Members of the Cathedral Council and of the Executive Council of the Diocese; Lay Readers of the Diocese, Candidates and Postulants. Also represented were local Universities and the Cathedral Schools, the Trustees of the Episcopal Theological School, the Faculty and Student representatives of the Theological School in Virginia and of the Episcopal Theological School of Cambridge, Massachusetts. Representative Ministers of other denominations and Clergy of the Orthodox Churches. Following a marshal as a special segment of the procession were the Deaconesses of the Diocese, the Clergy of the Protestant Episcopal Church, the President of the House of Clerical and Lay Deputies. The Deans of the Episcopal Seminaries and as representatives of the Cathedral, the members of the Cathedral Chapter and of the Diocese. the members of the Standing Committee, followed by representatives of the National Council; the readers of the Testimonials, the Clergy of the Diocese, the Honorary Canons of the Cathedral. Probably the most observed section of the procession was that which contained the Primate of Iceland, the Bishops of Orthodox Churches, the Bishops of the Protestant Episcopal Church, and the Participating Bishops who preceded the Bishop-elect with his Attending Presbyters; in turn followed by the Presenting Bishops, the Co-Consecrators, the Venerable Primate of England and his Chaplain and the Presiding Bishop with his Chaplain.

Important implications behind the rites connected with the Consecration was the closer cementing of the bonds of Protestantism and the rapproachement of differing communions within the Christian Church. It was also significant that for the first time since 1871 an English Archbishop participated in an American Consecration, represented by the Most Reverend Cyril Forster Garbbett, Archbishop of York.

Before the high Jerusalem Altar the Presiding Bishop of the Church began the Communion Service. The Epistle was read by the Suffragan Bishop of New York and the Gospel by the Bishop of Missouri. The high point in the Service was the sermon preached by the Bishop of Massachusetts who said, "the Church which St. Paul stated to be the body of Christ is a divided and broken body. At a time when the forces of evil are so strongly entrenched, when men are longing for clear and convinced Christian leadership, there are divisions in the very family of Christ. There are prejudices to overcome and wounds to be healed. On the other hand we must not forget the real progress made and the great cooperation made by the Churches. But what has been accomplished is infinitesimal to what must be done." His plea echoed the sentiment expressed by Bishop Dun at the Triennual Convention of the Episcopal Church at Cleveland.

Following the sermon, which was delivered in the Canterbury Pulpit at the Crossing, Bishop-elect Dun and his attendants walked through the great Choir to the Altar rail where the Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio, and the Rt. Rev. Malcolm Peabody, Bishop of Central New York presented him to the Presiding Bishop.

Then followed the reading of testimonials, printed in purple ink on parchment. The certificate of election was read by Ogle R. Singleton, Secretary of the Diocesan Convention, which elected Dr. Dun; the Canonical Testimonial, read by Charles F. Wilson, Chancellor of the Diocese; the Evidence of Ordination, read by the Rev. Edward Gabler, Secretary of the Diocesan Standing Committee; the Consents of the Standing Committees, read by the Rev. Franklin J. Bohanan, President of the Standing Committee and the Consents of the Bishops, read by the Rt. Rev. Noble C. Powell, Bishop of Maryland.

The Bishop-elect then made his promise of conformity to the Presiding Bishop answering the questions of the examination provided for in the service of Consecration of a Bishop. Having been vested with the Episcopal habit and the Veni, Creator Spiritus having been sung over him by the Bishop of Central New York, antiphonally with the Bishop and congregation, the Presiding Bishop and Bishops designated as Consecrators, the Rt. Rev. Henry Knox Sherrill of Massachusetts, and the Rt. Rev. Andrew Y. Y. Tsu, Bishop of Kunming, China, together with the Rt. Rev. William Scarlett of Missouri, the Rt. Rev. Charles Gilbert, Suffragan Bishop of New York, the Rt. Rev. Noble C. Powell of Maryland, the Rt. Rev. Appleton Lawrence of Western Massachusetts, the Rt. Rev. Henry Wise Hobson, of Southern Ohio, the Rt. Rev. Malcolm E. Peabody of Central New York, and His Grace the Archbishop of York, Cyril Forster Garbbett, laid their hands in consecration on the head of the Bishop-elect and Angus Dun became the Fourth Bishop of Washington.

Bishop Dun was then installed in the official seat of the Cathedral reserved for the Bishop of the Diocese. The pastoral staff being presented to him, seated in his stall, by Canon Chancellor of the Cathedral, the Rev. Charles W. F. Smith.

The Communion Service then followed. Thirty-four Bishops partook of the elements, Bishop Dun receiving the

(Continued on page 12)

## *Presiding Bishop Suggests Prayers*

**Episcopal Churches Throughout Country to Be Thrown Open**

New York, N. Y.—At the moment announcement is made of the invasion of Europe by Allied troops, Episcopal churches throughout the country will be thrown open for people of all faiths to enter and pray.

The head of the Episcopal Church, Presiding Bishop Henry St. George Tucker, suggested this nation-wide prayer in a telegram sent today (Friday) to all the Bishops of the Church.

Bishop Tucker suggested that prayers be offered for the men engaged in the invasion; for victory, and for a future world order that will assure lasting peace and international justice.

Text of Bishop Tucker's message follows:

In view of nearness of invasion will you invite your clergy to open churches when news of battle has been confirmed, summoning their people to unite in prayer for God's blessing upon our armed forces and on all who minister to their needs, and for an early, honorable and lasting peace.

* * *

**DIOCESE OF KENTUCKY**

**116th Annual Convention**

Louisville, Ky.—The 116th Diocesan Convention of the Diocese of Kentucky opened on the evening of April 18 in St. Mark's Church, with a dinner for all the clergy of the diocese, the heads of all organizations in each Parish and Mission, with the Department of Promotion members and the Executive Council. The Rev. Benedict Williams, rector of Trinity Church, Toledo, Ohio, was the speaker, using as his theme, "Will the Return to Religion Be a Return to Christian Religion?" Immediately followed the opening service, at which time Bishop Clingman delivered his annual address. He reported he had participated in two inspiring ceremonies of burning the mortgages at the Church of Our Merciful Saviour, the only Negro congregation in Louisville, and in Emmanuel Mission, Louisville. Bishop Clingman called particular attention to the matter of business affairs in the conduct of the church's business, requesting that all treasurers be placed under bond and that the accounts of the church be audited annually either by certified public accountants or by other persons who will be recognized by the Department of Finance of the diocese. He added, "in connection with business affairs, I would urge upon you the importance of placing your parishes and missions in the best possible financial condition at this time. Our present prosperity is probably temporary and somewhat fictitious; the fact remains that there is a great deal of money in circulation and that more members of our congregations are in good financial condition than has been the case for many years. It is certainly their duty, as I trust they

would consider it also their privilege, to support the church and its enterprises to the extent of their ability. Those of us who are in positions of responsibility should see to it that every member of every congregation is given the opportunity to contribute regularly and systematically to the support of his parish or mission and, quite definitely, to the support of the missionary work of the diocese and the National Church. I do not see how we can hope to avoid some sort of unhappy financial reaction within a few years after the close of the war. The larger the number of our regular supporters, and the larger the average pledge,—especially on the 'Red Side'—the better will be our condition to withstand the ravages of another possible depression. I speak out of a real personal experience in this connection, and out of the bitter experience of many congregations and dioceses during the lean years 1929-1934."

During Wednesday the reports and elections were held in St. Mark's Church. The elections were—Standing Committee: Rev. J. Wilson Hunter, Rev. W. H. Langley, Jr., Rev. Robert C. Board, Messrs. Alex. G. Robinson, Wm. E. Pilcher, Sr., and E. J. Wells. The Executive Council: Rev. W. B. Myll, of Owensboro, and the Ven. Harold J. Weaver, Messrs. Edward Hungarland and G. Edgar Straeffer, Sr.

* * *

## W. A. GIFT ACKNOWLEDGED

### Bishop Shen Tells of Hardships in Northwest China

"The Chinese general, who is almost second in command of China's armies, asked me to explain Christianity to him, for two hours last week," writes the Chinese Bishop, T. K. Shen, of Sian, northwest China, in a letter which has been some three months on the way.

A more recent letter from Bishop Shen, acknowledging a gift from the Woman's Auxiliary, says in part, "I do not need to tell you what hardships my fellow-workers have had during these seven years of war. The work has suffered, the people have been neglected and the churches are not growing as they should.

"I used to visit most of our stations every month, but now as traveling is too expensive my visits have been fewer. The annual budget for my travel used to be $100. Now a single trip to a country station only twenty miles from Sian costs more than $1,000 by mule cart. I have to resort to my bicycle, and I am not too proficient in cycling in hilly country. Your generosity will enable me to travel more, to increase our depleted staff, and to support our fellow-workers more adequately.

"Our mission compound is quite different from what it was when you saw it eight years ago. Twenty-three bombs have dropped on it. The church was totally demolished. The school and my house were partly destroyed. It is no use, and it costs too much, to do any repairs as we might be raided again. However, none of us were hurt or killed, though it is beyond me to describe the noise and the havoc of each raid.

"My wife is teaching in Sinking College and our children are studying at colleges and schools at Chengtu. We have been separated since 1938."

# *Many Stop to Pray*

### Noon Day Moment of Prayer Movement Growing

Radford, Va.—"Announcement is made by the committee in charge of the Radford Noon Day Moment of Prayer movement that the one minute service each day during the coming week at the Honor Roll of Sons and Daughters in Service, will be conducted by representatives of the First Baptist Church, Colored. The present week's services are being looked after by Zion Hill Colored Baptist Church members."

Items of this nature are appearing weekly in Radford's newspapers, which have accorded unlimited space and editorial encouragement to the group of men of Grace Episcopal Church, whose undertaking it was to promote a consciousness of the need of community prayer for guidance in the critical period through which the world is passing, as well as for the safeguarding of loved ones in service. The group represents the Laymen's League of Grace Church, which, in search of some definite, helpful activity in which it might engage, adopted the Noon Day Moment of Prayer as its objective. At a conference of representatives of other denominations, the movement was given hearty endorsement and an agreement was reached among them to take over week assignments for the moment before the Honor Roll. Thus far, Methodists, Lutherans, the Church of God, Episcopalians and two colored Baptist churches have carried on. Needless to say, the Ministerial Association of Radford has given its endorsement.

Obviously it cannot be estimated how many individuals there are who, at the noon hour, remember to stop wherever they may be to offer a prayer in their own way, but the indications are that there are many. Especially in the schools is the observance noted as teachers and pupils pause for it in their work. A business man in conference with others a short time ago, halted discussion and invited his associates to join him in his prayer, afterwards explaining the movement to them. There is no set prayer. It is appreciated that as for any who pray, the words of their mouths and the meditations of their hearts will be acceptable.

Grace Church committee is comprised of the Commonwealth's Attorney, the Secretary of the Chamber of Commerce, a professor at the State Teachers' College and the Rector.

* * *

## ORDER OF ORDINATION

### Rev. Thomas Neely Carruthers—May 4

New York, N. Y.—Presiding Bishop Henry St. George Tucker has taken Order for the Ordination and Consecration of the Rev. Thomas Neely Carruthers, bishop-elect of the Diocese of South Carolina.

The Consecration Service will be held at St. Philip's Church, Charleston, South Carolina, on May 4, 1944, at 10:30 A. M. Presiding Bishop Tucker will be Consecrator, with the Rt. Rev. James Matthew Maxon, D. D., Bishop of Tennessee, and the Rt. Rev. Albert S. Thomas, S. T. D., retired, as co-consecrators. The Rt. Rev. Clinton S. Quin will be the Consecration preacher.

Bishop-Elect Carruthers will be presented for Consecration by the Rt. Rev. Everett H. Jones, of West Texas, and the Rt. Rev. Arthur R. McKinstry, D. D., Bishop of Delaware. The Litany will be read by the Rt. Rev. Frank A. Juhan, D. D., Bishop of Florida. Attending Presbyters will be the Rev. J. Francis McCloud, Christ Church, Nashville, Tenn., and the Rev. Prentice A. Pugh, D. D., Church of the Advent, Nashville, Tenn. The Rev. John H. Fitzgerald, Brooklyn, Secretary of the House of Bishops, will be Registrar.

* * *

## SOUTH FLORIDA

### Should the Emergency Come, Preparing to Meet it.

Miami, Fla.—The Rev. G. W. Gasque, rector of the Church of the Holy Cross, made the following announcement to the 11 o'clock congregation Sunday morning, April 16:

"We want to acquaint you with the fact that it is the definite policy of your vestry not to spend a cent of our income for anything that is not absolutely necessary, and all monies received above expenses will be laid aside for possible postwar emergencies. We anticipate that as soon as the war is over, the masses of the people will go on a spending spree and that within a year or so most of our savings will have been dissipated; at the same time with millions of men returning from military service, and millions of women now in industry not willing to return to domestic life, we may be faced with the possibility of lowered wages, considerable unemployment, and general economic stress.

"Because of these possibilities we wish as a parish to build up a reserve fund during these prosperous days, and to urge our people to spend sparingly, to save all you can in war bonds, and to be liberal in special gifts to your church, so that as church and people, should the emergency come, we shall be prepared to meet it.

"For the benefit of those who do not want to invest all their savings in war bonds, and who may find it difficult to open savings accounts with small amounts at the bank, the Men's Brotherhood is forming a Church Credit Union where you can open a savings account with as little as one to five dollars."

### Bishop Tsu Pays Second Visit to Florida

Orlando, Fla.—The Rt. Rev. Y. Y. Tsu, Bishop of Kunming, China, made a second most welcome visit to South Florida recently, having come first when making a tour with the Florida Chain of Missionary Assemblies in January and February. He preached in St. Andrew's Church, Tampa, and confirmed two young women there who belong to the WAC. On Easter Day Bishop Tsu preached in Holy Trinity Church, West Palm Beach, and that evening he preached in St. Patrick's Church (colored). He also visited the Air Field at Venice and addressed a large group of Chinese cadets who are being trained there for service,—his helpful ministrations deeply appreciated.

### Testimony Meeting for Dr. Brunton

Bradenton, Fla.—Knowing that the Rev. Frank M. Brunton has resigned

his charge of Christ Church, effective in May, a group of colored residents there asked him to attend a "Testimony Meeting" which they were to have in his honor on April 12th. This meeting had a large and enthusiastic audience, including several of Dr. Brunton's parishioners, and the interesting program gave earnest tribute to four phases of his work for the colored residents:

"Dr. Brunton's Contribution to Civic Organizations."

"Dr. Brunton's Contribution to the Boy Scouts."

"Dr. Brunton's Contribution to the Religious Activities of the Community."

"Dr. Brunton's Contribution to the Schools."

He was presented with a beautiful gold Cross and chain from the colored churches and schools, and with a handsome wooden panel from his Boy Scouts, who had made this panel and carved an inscription on it. For some years Dr. Brunton has added work for the colored residents to his parish labors,—founding and sponsoring the colored troop of Boy Scouts, visiting and speaking in all the colored schools every two weeks, helping with their hospital and getting the Woman's Auxiliary of his parish to supply two annual scholarships of $50.00 each for two young colored people to attend college. He has also ministered to a large group of Bahama Negroes in a camp near Bradenton, giving them the Holy Communion regularly and assisting them in other ways.

* * *

### THE PRESIDENT WIRES FELICITATIONS

Washington, D. C.—"Let me add my sincere felicitations to those of your many friends on the day of your consecration as Bishop of Washington," said a telegram to Bishop Dun from President Franklin D. Roosevelt, which reached Bishop Dun immediately after the consecration service. Continuing, Mr. Roosevelt said: "Behind you are many fruitful years dedicated to the preparation of others for holy orders; before you lies an even wider field of opportunity in which you can continue to exert a strong and even greater influence on the nation as a whole."

* * *

### SUMMER SESSION AT NASHOTAH HOUSE

Nashotah, Wis.—For the first time in its 102 years of existence, Nashotah House will this year maintain a full summer session. The Very Rev. E. J. M. Nutter, Dean, explains that although the House does not favor the principle of accelerating the normal seminary course, a distinct obligation to incoming seminarists makes such a course obligatory. The majority of the members of each incoming junior class consists of men who have been living on the campus for two or three years, and who have been taking their college work at Carroll College (Waukesha) while living under the discipline of the seminary. The recent government directive which demands that all prospective seminary students must be so registered by July 1st, on pain of losing their special draft classification, makes it imperative that Nashotah House be regularly in session by that date, if its obligation to its collegiate students is to be met.

In an effort to meet this obligation, Dean Nutter has announced that the seminary will open in regular session May 31, and will continue until August 26. A full semester of work will be offered in this period. The regular faculty will be in residence and will offer the regular courses. Such courses will include the ones that would ordinarily be offered during the first semester of the academic year: Old Testament, Ecclesiastical History, New Testament Greek, and (in the field of pastoral theology) parish organization and religious education.

### DIOCESE OF EAU CLAIRE ELECTS BISHOP

The Rev. William Wallace Horstick, since 1931 rector of Trinity Church, Aurora, Illinois, Diocese of Chicago, was elected on April 18 Bishop of Eau Claire, succeeding Bishop Frank E. Wilson, whose death occurred on February 16.

Mr. Horstick was born in January, 1902, in Harrisburg, Pa. A graduate of Nashotah House, Nashotah, Wis., in 1929, he was ordained deacon in December, 1928, and priest the following June. He was curate at the Church of the Redeemer, Chicago, until he became rector at Aurora. In 1937 he married Miss Joan Piersen.

* * *

### GROUP MEETINGS

Towanda, Pa.—Diocese of Bethlehem is conducting a series of district meetings of clergy and vestries to discuss "The Church and the Post-war World". Starting Sunday evening at Christ Church, Towanda, with the Rev. Burke Rivers and Bishop Sterrett as speakers, each section of the Diocese will share in the group meetings. Monday, St. Mark's, Dunmore, is host; Tuesday, St. Clement's, Wilkes-Barre; Wednesday, Trinity, Pottsville; Thursday, East Mauch Chunk, St. John's parish, and Friday, the final meeting at Church of the Mediator, Allentown. The speakers will vary, but the Bishop and the Rev. W. Paul Thompson, executive secretary of the Department of Promotion, will follow through. The meeting at Towanda was well attended and the speaker was clear, daring and helpful.

* * *

### ENTHUSIASM OF LENTEN OFFERING

Sayre, Pa.—The Church School of the Church of the Redeemer reports a Lenten Offering of over $350.00. The enrollment of the school is under seventy-five. The following idea had much to do with the size and enthusiasm of the offering. The Sunday before Ash Wednesday when the boxes were distributed, each child was made an enlisted sailor for his or her boot training. With each twenty-five cents earned or contributed to the box the sailor advanced one rank and was awarded the appropriate ribbon for the sleeve. All who earned the rank of ensign or above were saluted by the rector as the reward was made. This salute was returned. The school had more officers than enlisted men on the Sunday after Easter with one admiral, one vice-admiral, a rear-admiral, three commanders and many of lesser rank. As the navy defends the world so Christian Brotherhood brings joy to the children of the world.

* * *

### INTERCOMMUNION ILLUSTRATED

Porto Alegre, Brazil—The fact of intercommunion between the Old Catholic Church and the Anglican Communion has been illustrated by a recent service in southern Brazil, where there are five Polish Old Catholic congregations. One of these invited three clergy of the Brazilian Episcopal Church to hold a service in the Polish Church of the Holy Cross, Porto Alegre. The three Anglicans were the Rev. J. K. Appel, Brazilian, of Trinity Church, and the Rev. Custis Fletcher, Jr., American, Church of the Ascension, both in Porto Alegre, and the Rev. Octacilio M. da Costa, Brazilian, Christ Church, Jose Bonifacio.

An instance of the pastoral care and assistance which the Episcopal Church extends where desired by Eastern Orthodox authorities took place when the new missioner general of the Russian Orthodox Church in South America, the Rev. Dmitri Tkatachenko, visiting his people in Brazil, held two services in Christ Church, Jose Bonifacio, in which the rector, Mr. da Costa, took part.

* * *

### FAITHFUL LELIA HASKINS

Radford, Va.—On the evening of Shrove Tuesday, the day before Ash Wednesday, just past, for the fortieth consecutive time the congregation and friends of Grace Episcopal Church, in observance of an old custom, sat down to a meal of pancakes prepared by the same faithful Lelia Haskins, colored, who prepared the first meal forty years ago, and without exception all of those that have followed.

* * *

### NEWS OF PASTOR NIEMOLLER

Interest in Pastor Niemoller is so great that even the following brief items of recent news taken from a Swiss source may be welcome to our readers:

"Pastor Niemoller's health is good and his detention less strict: he has been given a bed instead of the pallet which was his only couch until recently. He is interned with five Roman Catholic Churchmen. Intercession on his behalf continues in his church at Dahlem. His wife is allowed to visit him every fortnight. He is greatly saddened by the news that his younger son is suffering from tuberculosis."

* * *

### IN COMPLETE AGREEMENT

#### First Conference on Life and Work for Negro College Youth

Fort Valley, Ga.—Sponsored by National and Provincial Divisions of College Work and the Woman's Auxiliary, with Fort Valley State College Cooperating, the First Conference on Life and Work for Negro College Youth has ended with complete agreement by all present that it was a success in every way.

About 25 girls attended. They came from the Fort Valley State College, St. Augustine's College, Georgia State College, Milledgeville and Jacksonville, and including two young women, Episcopal Church members, who are studying this year at Gammon Theological Seminary in Atlanta.

Other vocational conferences have been held, notably in the Eighth, Fifth, Fourth and First Provinces, but the Conference just closed is the first Negro Provincial vocational conference to be held. The National Council's Division of College Work, the College Commission of the Fourth Province, and the national Woman's Auxiliary participated. The Rev. J. Henry Brown, D. D., Chaplain of the Fort Valley Episcopal Church Center was host of the conference and did much of the preparatory work. The Rev. Bravid W. Harris contributed several talks bringing out the need of doing something to meet the problems of Youth at this time; Youth, "who often have nothing but beer joints to which to go." He stressed the need of personal consecration, comparing the preparation for Church work with that of preparation to be a surgeon; also emphasizing the need to love people deeply in order to bring out the best in them. Miss Ellen Gammack, Personnel Secretary of the Woman's Auxiliary explained different types of work and specific needs in the Church right now, and the qualifications for Church workers. Dean C. D. Halliburton of St. Augustine's College preached at the Sunday morning service. Mr. W. M. Boyd of Fort Valley State College presided and President H. M. Bond of the College gave a general and cordial welcome.

Other topics discussed included: The Family, War Marriages, Soldier Adjustment, Religious Education, Post-War Problems, Employment-Unemployment and Demobilization; Camp Leadership, Personal Counselling.

* * *

### $900 CONTRIBUTED TO BIBLE SOCIETY

New York, N. Y.—The Presiding Bishop's Fund for World Relief has contributed $900 so far this year to the American Bible Society. Contributions in 1943 amounted to $4,250 to this agency.

From the Bible Society's figures, the $900 given this year will supply New Testaments to 4,500 men—three regiments. Bibles, New Testaments and Bible portions are being supplied to men and women in the armed forces, to prisoners of war, and to refugees and distressed populations. The Society is now planning a post-war supply of Scriptures for Europe, to be printed in Sweden. The total number will be about 100,000 Bibles and 250,000 Testaments in about ten of the languages of Europe.

* * *

### EASTER RECORDS BROKEN

Miami, Fla.—Easter at the Church of the Holy Cross broke all previous records, with an estimated attendance of more than fifteen hundred at the three celebrations of the Holy Communion, 7, 9 and 11 o'clock. Chairs for the overflow were provided on the lawn between the Church and Firestone Hall. Easter Eve, the rector, the Rev. G. W. Gasque, baptized sixteen babies. Two new alms basins presented by the Young People's Service League were blessed at the first communion.

* * *

## Personal Notes Of Interest

### RESOLUTIONS

#### William Bland Dew

At the regular monthly meeting of the Vestry of Ascension Church, Amherst, Virginia, held on Tuesday, April 18, 1944, the following Resolution was adopted:

The Vestry of Ascension Church, realizing the ineffectuality of resolutions as a memorial to one of its deceased members, and having in mind the loyalty of service which William Bland Dew rendered to this Parish as a communicant and generous supporter of the Church, a member of its Vestry, a Lay Reader at many of its services, our frequent Delegate to the Annual Councils of the Diocese, do feel and resolve that we do hereby perpetuate the memory of our beloved friend and co-worker, so far as in our power lies, by incorporating into the minutes and records of the Vestry a copy of the article and likeness of the said William Bland Dew as it was published in the Southwestern Episcopalian of this Diocese in the March-April issue, 1944, thereof, and the Registrar is directed so to incor-

(Continued on page 14)


**F. C. Hogg**

Wholesale and Retail

**Oysters**

Gloucester Point, Va.

SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

ATLAS BAKING CO., Inc.
Richmond, Va.

SURPLICES, STOLES, CASSOCKS,
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

**Capt. Herbert's Sea-Food Boat**

Clams—Crabs—Oysters in season
Shrimp—Crab Meat a Specialty
Anchored at Richmond,
17th and Dock Sts. Virginia
Phone 2-7968

ASK FOR
**CLIMAX BEVERAGES**
Sparkling Spring Water
and
TRU-ADE
Climax Beverage Co.,
Richmond, Va.

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

PRIEST—AVAILABLE FOR PAROCHIAL supply until September 1st. Write Box 186, care of Southern Churchman.

COUNTRY FARM ON TRAILWAY BUS Line 28 miles west of Richmond will give reasonable board to couple, or lady. Buckner, Va., R. 1 B. 156.

### HELP WANTED

WANTED MIDDLE-AGED LADY AS secretary and companion by an elderly lady. Address: Mrs. M. E. M. Evans, 84 Water St., St. Augustine, Florida.

WANTED, REFINED WOMAN TO LIVE with invalid. References exchanged. Address: Mrs. John Sanders, North, Va.

WANTED, LOCATION AND ADDRESS OF a smaller school for girls. Moderate price tuition. Any locality. Write "H", Box 4, Wirtz, Va.

POSITION AS HOUSEKEEPER OR MAtron for girls' school. Pleasant surroundings desired. Salary not an object. Other specialties: Elocution and English; superior musician; trained organist for Church Choir. Write: "H," Box 4, Wirtz, Virginia.

WANTED: A WHITE MIDDLE AGED woman to housekeep and cook for self and one other person in walking distance of an attractive country town with churches, good shops, two railroads and through highways, person to live in the house of matured professional man in robust health. References required. Call Richmond, Va., 70701 or write: Employer, 3507 Seminary Avenue, Richmond, Va.

WANTED—COUNSELLORS AND HEAD Counsellors for St. Stephen's Camp for Boys, "Camp Great Neck" on the Great Neck of the Susquehanna, near Tunkhannock, Pa. A Camp in which the principles of Christian Democracy are maintained. Address William McClelland, Asst. Director, St. Stephen's Parish House, South Franklin Street, Wilkes-Barre, Pennsylvania.

**ASSISTANT WANTED**

Ascension Parish in the Diocese of Sacramento needs an energetic assistant for a war center parish. Middle of the road Churchman, 30-40 (or younger) years of age, willing to work. $2,200 and house. Communicate with: The Rev. Herndon Carroll Ray, 638 Georgia Street, Vallejo, California.

## *DEATHS*

**MRS. VIRGINIA MASON YANCEY**

Passed into life eternal at Woodville, Va., on the night of April 11, 1944, MRS. VIRGINIA MASON YANCEY, daughter of William S. and Octavia L. Mason, and wife of W. L. Yancey. Her beautiful life was an inspiration to her loved ones and friends.

**MRS. HAYDEN BLANDFORD LEWIS**

MRS. HAYDEN BLANDFORD LEWIS, widow of the late Rev. Arthur M. Lewis, passed into the great beyond April 1, 1944, at St. Albans, West Virginia.

Mrs. Lewis, a woman of sterling Christian character and greatly beloved, leaves behind a host of relatives and friends to bemoan her passing.

Funeral service was held at St. Albans, following which the remains were brought to Fredericksburg, Va., and interred in Oak Hill Cemetery beside her husband.

Mrs. Lewis is survived by a son and a daughter, three sisters and a brother.

### PERSONAL NOTES

(Continued from page 13)

porate the said biographical sketch and picture into the records as kept by the Vestry of this Church as a perpetual memorial to this Christian and Server of our God.

Resolved, That a copy of this paper be sent to Mrs. William Bland Dew, and to the Southwestern Episcopalian and Southern Churchman.

Richard E. Lee, Rector.
Wm. Kinckle Allen,
Committee.

**Norborne P. Gatling**

At the regular monthly meeting of the Vestry of Ascension Church, Amherst, Virginia, held on Tuesday, April 18, 1944, the following Resolution was adopted:

The Vestry of Ascension Church, Amherst, Virginia, hereby express their sorrow at the passing of Norborne P. Gatling, a member of the Vestry of this Church. Although long connected through marriage ties with this Parish, where he was most affectionately regarded, Mr. Gatling until the last few years had been engaged in business in New York City, and had his residence in Brewster, Westchester County, within commuting distance from that city.

After retiring from business in New York he came to Amherst, the former home of his wife, to reside.

Immediately he became an active member in Ascension Church and was elected to its Vestry and lent his loyal efforts to the upbuilding of our Church as well as to the betterment of the community.

We express sorrow for our loss and extend our sympathy to his wife and his surviving son.

It is ordered by the Vestry that a copy of this Minute be sent to Mrs. Norborne P. Gatling, his wife, and to his son, Major Norborne P. Gatling, now in the United States Army in England.

Richard E. Lee, Rector.
Wm. Kinckle Allen,
Committee.

* * *

### CONSECRATION OF BISHOP DUN

(Continued from page 10)

chalice from the hands of the Presiding Bishop, communicated the members of his family, which consisted of Mrs. Dun, Augus Dun, Jr., now in training at Harvard for a Chaplaincy in the Army and Mrs. Dun, Jr.; Allen Dun, another son a third year medical student at Harvard; two sisters of Mrs. Dun, Miss Alice H. Pew, Salem, Massachusetts, and Mrs. Harriett Garfield, Cambridge. Also receiving was Bishop Dun's brother and sister-in-law, Mr. and Mrs. Henry W. Dun and their daughter, Eleanor, of Kansas City.

Among the prominent guests were the British Ambassador Lord Halifax and Lady Halifax, Miss Frances Perkins, and Associate Justices Roberts, Reed, Jackson, and Frankfurter of the United States Supreme Court. An attentive observer of the service was Mrs. Freeman, widow of the late James E. Freeman, Third Bishop of Washington, who presented to Bishop Dun, prior to the Consecration, a Pectoral Cross worn by her husband.

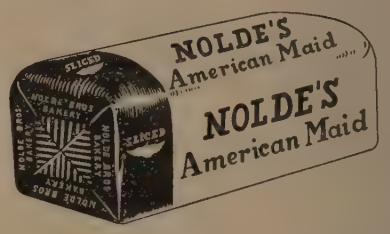
**Virginia Dairy**

"The Home of Better Milk"

Because of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

**NAATIONAL MUTUAL CHURCH INSURANCE COMPANY**

**11 South La Salle Street**
**Chicago 3, Illinois**




**FEEL PEPPY—RELIEVE BACKACHE**

DUE TO FATIGUE AND EXPOSURE

Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. 60c and $1 at your druggist. Caution: Use only as directed. National Remedy Co., N. Y. C.

**EN-AR-CO**

# Simplicity of
# New "Step-By-Step" Teaching Plan
## Improves Sunday School Teaching

Teachers easily recruited when shown this simple plan of lesson presentation. Makes every teacher an expert in pedagogy . . . makes pupils eager to learn. Builds attendance . . . imparts new life and zeal to your whole school.

# COOK'S *Graded* UNIFORM LESSONS

Christian teaching true to the Bible. The most *complete, adaptable* and *economical* teaching program you can find.

**COMPLETE** because it covers every Department with a wealth of graded teaching material: Teachers' guides and "Helps," Pupils' Lesson outlines and Story Papers, Memory cards, Handwork and Visual Aids, attendance plans and special-day features; also Superintendents' needs and Pastors' and Officers' requirements.

**ADAPTABLE** because lesson outlines permit development of your own ideas and inclusion of any special teachings you wish. The wide variety available provides ample choice to meet your particular needs.

**ECONOMICAL** because unit price is amazingly low dern equip- es possible without

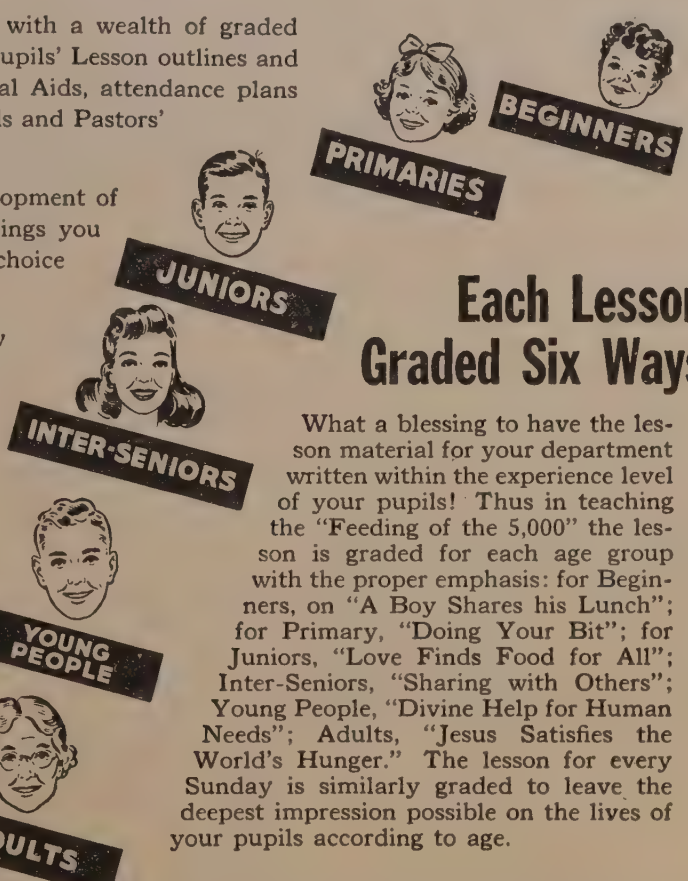
k

aching plan, lesson material, Teachers' and Pupils' periodicals and supplies, etc. An encyclopedia of ideas.

"Successful Sunday School Attendance Plans"

**FREE**

with first Lessons order for $1 or more; otherwise regular price 50c each.




## Each Lesson Graded Six Ways

What a blessing to have the lesson material for your department written within the experience level of your pupils! Thus in teaching the "Feeding of the 5,000" the lesson is graded for each age group with the proper emphasis: for Beginners, on "A Boy Shares his Lunch"; for Primary, "Doing Your Bit"; for Juniors, "Love Finds Food for All"; Inter-Seniors, "Sharing with Others"; Young People, "Divine Help for Human Needs"; Adults, "Jesus Satisfies the World's Hunger." The lesson for every Sunday is similarly graded to leave the deepest impression possible on the lives of your pupils according to age.

**REMEMBER** the combination of "Step-by-Step" Teaching with our Graded Uniform Lessons provides the truest, strongest and simplest teaching plan ever developed. Acclaimed by thousands of Sunday Schools. Attracts and holds children . . . **wins souls.** Just what you need to transform your Sunday School and make it a greater power in your community. Mail coupon today.

**DAVID C. COOK PUBLISHING COMPANY**
846-D North Grove Avenue, Elgin, Illinois

Please send me FREE "Victory" Handbook explaining New "Step-by-Step" Teaching Plan and Graded Uniform Lessons. Also send FREE samples of Teaching Helps for ☐ Begin. ☐ Pri. ☐ Jr. ☐ Inter-Sr. ☐ Y. P. ☐ Adult Dept (s).

☐ Check here for ..... cop(y) (ies) of 140 page book "Successful Sunday School Attendance Plans," price 50c each. I enclose $..... (copy FREE with order for lesson you are NOT now using totaling $1 or more).

Name.....

Address.....

City & State.....

I am ☐ Pastor, ☐ Supt., ☐ Teacher ☐ Worker in the .....

..... Sunday School.

**DAVID C. COOK PUBLISHING CO.**
**846-D North Grove Avenue, Elgin, Illinois**

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## PATTERSON SCHOOL

LEGERWOOD, N. C.

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

Write GEORGE F. WIESE, Supt.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

Elizabeth S. Cochran, Charlottesville, Va.

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS
EST 1871

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.

Box 146 Plainfield, N. J.


### GENERAL MONTGOMERY ON THE CORONATION SWORD

England—At a Mansion House luncheon in connection with "Salute the Soldier" Week. General Montgomery referred to an incident in the Coronation Service, and applied it to the nation's task in the invasion of Europe.

"The nation's Church," he said, "handed to our King from the altar of Westminster Abbey the Sword of State: 'With this sword do justice, stop the growth of iniquity.'" The task now in hand was the use of his Majesty's consecrated sword in the reawakened spirit of that day. There was no fear that the spirit which was alive with that resolution would fail, falter, or fade, on the day of victory. All must help, and the nation's Church must give the lead.

* * *

### MINISTERS PLAN EVANGELICAL SERVICES HERE

Richmond, Va.—Dr. E. Stanley Jones, missionary to India, will be guest evangelist for the Richmond Christian Mission, which will be held from April 23 to 28 in the auditorium of the First Baptist Church, under the sponsorship of the Richmond Ministerial Union and the Federal Council of Churches of Christ in America.

Dr. Jones, who has thrice refused election to the post of bishop, preferring to continue his missionary work, has worked in India, Japan, Korea, Burma, China and Malaya. He began his work as a missionary in 1907, when the Methodist Episcopal Church commissioned him as a pastor of the English Church at Lucknow, India.

A native of Clarksville, Md., he received his education at City College, Baltimore, and Asbury College. He has written 11 books, among them the "The Christ of the Indian Road." Some of his works have been translated into as many as 20 foreign languages.

The mission will open with a youth's rally at 3 P. M., Sunday, April 23, after which mass meetings will be held nightly through Friday.

* * *

### "CHURCHWAYS" WILL COMBINE FIVE PAPERS

New York, N. Y.—A new methods periodical, under the aegis of the National Council, will make its appearance next September. CHURCHWAYS will combine five papers now issued by various National Council Divisions, the Woman's Auxiliary and Forward in Service.

The papers which will be discontinued are: **Forward Today, Pointers, The Educational Reporter, The Broadcast,** and **The Social Relations Bulletin.** A nominal subscription price, 10 cents per year, has been placed on the new paper, and existing subscriptions for any or all of the former publications will be extended to expiration.

The editorial board at Church Missions House, on which all Departments and Divisions of the National Council are represented, believes that the consolidation of the former papers into one will result in a considerable saving of manufacturing and distribution costs, and in addition will assure the continuous presentation of methods applicable to all varieties of work in dioceses, districts, parishes and missions, without overlapping, and with a wider range of usefulness.


NOW IS THE TIME TO PURCHASE

## CONFIRMATION GIFTS

As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.

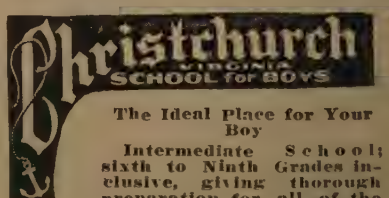
EPISCOPAL CHURCH BOOK STORE, LYCETT, INC.

317 N. Charles St., Baltimore 1, Md.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

## Cauthorne Paper Company

The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.




The Ideal Place for Your Boy

Intermediate School; sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools. Upper School; College Entrance Requirements for a limited number of older boys.

Stimulating Instruction, Individual Attention, Sound Churchmanship, Moderate Rates.

Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.

THE REV. S. JANNEY HUTTON
Headmaster
Christchurch School, Christchurch, Va.

# The Southern Churchman

Vol. 110—No. 18 6 MAY, 1944

## RIGHT AGAINST WRONG
## GOD VERSUS THE DEVIL

The "Daily Sketch" recently published a remarkable article found among the papers of Vice-Admiral Halifax, who lost his life in an aeroplane accident. The Admiral saw the present struggle as a plain battle of Right against Wrong, God versus the Devil. This is how he summed up the position:

"We say we are fighting for freedom; but there is no such thing. We say we are fighting for justice. We say we are fighting for a better world.

"Yet, in reality, if we are true to ourselves, we are fighting for one thing and one thing only—Goodness—and if we win that we win a true freedom and a real justice and a new heaven and new earth, for we shall win God.

"We seem to be ashamed, or frightened, to face up to it and openly declare our aim, for we are all so desperately conscious of our own shortcomings.

"But that should not matter. It is the aim that matters, and if we fearlessly declared the aim and strive for it in public and private life we should progress along the right path instead of drifting aimlessly without any object, albeit from time to time we would surely individually and collectively transgress."

---

## WAR PRAYER

(Adapted from Queen Elizabeth's Armada Prayer)

We do instantly beseech Thee, of Thy gracious goodness, to be merciful to Thy Church militant, here upon earth, and at this time compassed about with most strong and subtle adversaries. O! let Thine enemies know that Thou hast received into Thine own protection our land and Empire, which they, most of all for Thy Gospel's sake, do malign. Set a wall about it, O Lord, and evermore mightily defend it. Let it be a comfort to the afflicted, a help to the oppressed, and a defence to Thy Church and people persecuted abroad. And, forasmuch as this cause is new in hand, direct, and go before our armies—and those of our Allies—by sea, air, and land. Bless them, and prosper them, and grant unto them honourable success and victory. Thou art our help and shield. O! give good and prosperous success to all those that fight this battle against the enemies of Thy Gospel. We ask this in the Name of Jesus Christ, our Lord and Saviour. Amen.—*The Record (English.)*

# The Southern Churchman

Rev. Beverely M. Boyd, Editor — Associate Editor

Mrs. R. Tate Irvine — Secretary-Treasurer

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. Rawles Morel — Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS TO THE EDITOR

### WHO WILL WIN THE KINGDOM?

April 19, 1944.

Mr. Editor:

"The Wacs and Waves'll Win the War," But?

Who will win the Kingdom for our Lord? According to a report from the Church Missions House, forty women are needed to fill vacancies, not to speak of new places which should be filled, and no candidates or volunteers! Talk about going to foreign places, right here in Arizona we have a foreign field among a pagan people and we need three workers. Who will win the Kingdom while the Wacs and Waves are "winning the war"?

Sincerely,

Walter Mitchell,
Bishop of Arizona.

### TO CLARIFY CONFUSED STATEMENT

Mr. Editor:

The Federal Council of the Churches of Christ in America today asked the cooperation of the religious press in dispelling the confusion created by the use of a similar name by an organization calling itself "The American Council of Christian Churches."

The immediate occasion for the statement was the evidence that an ill-considered resolution recently made public by "The American Council of Christian Churches" is being erroneously attributed, in uninformed circles, to the Federal Council of the Churches of Christ in America. The resolution in question proposed that the government of the United States make a deliberate bombing attack upon the Shinto shrines in Japan.

When the resolution was first made public the officers of the Federal Council paid no attention to it. They assumed that readers would be fully aware of the difference between the American Council of Christian Churches, which was recently organized by a small group of ultra-Fundamentalists, and the Federal Council of the Churches of Christ in America, which has been in existence for thirty-five years as a federation of historic Evangelical denominations. It is now clear, however, that not a few readers of the resolution in question have been misled.

Particular cases in point are the Japanese-American papers, **The Utah Nippo**, issued in Salt Lake City, and **The Rocky Mountain Shimpo**, both circulated among Japanese-Americans in resettlement areas and relocation centers. These newspapers, in printing the resolution, interpreted it as coming from the Federal Council of the Churches of Christ in America, and so erroneously concluded that it represented the main body of American Christians. Loyal Japanese-Americans have been so painfully distressed by the resolution that the Federal Council's officers have felt it necessary to make a public disclaimer of any connection whatever with the resolution.

Samuel McCrea Cavert.

* * *

### SIN

Mr. Editor:

If a Christian says to a brother Christian, "I am no longer a sinner, for I have surrendered all to God and He leads me in the way everlasting" his brother Christian is shocked and exclaims, "O, don't say anything like that, God will punish you for such talk. All have sinned and all are sinners."

He expects you to sin and confess your sins and then sin again and confess again ad infinitum. In 1st Cor. 15: 34, we find this, "Awake to righteousness and sin not, for some have not the knowledge of God, I speak this to your shame," and "How can we that are dead to sin, live any longer therein?" They think they are better Christians if they sin and confess their sin than if they did not sin.

We are told to "follow in the footsteps of Jesus, who did no sin." One does not hear sermons now on that text.

Lewis Hoffman Kemper.
Hendersonville, N. C.


# Money For Auxiliary Treasuries

HELP YOURSELVES BY HELPING US

We are Offering to the Woman's Auxiliaries $1.00 on Each New Paid Subscription to the Southern Churchman Secured by Them

WRITE US FOR DETAILS

# HAVEN . . .

By J. W. KENNEDY

AN ANGLE to the problem of forgiveness was dealt with recently in this manner: The question arose during a discussion of verses 12, 14 and 15 of Chapter 6 of St. Matthew's Gospel. I quote from an American Translation. "And forgive us our debts, as we have forgiven our debtors . . . For if you forgive others when they offend you, your Heavenly Father will forgive you too. But if you do not forgive others when they offend you, your Heavenly Father will not forgive you your offenses." Somewhere along in the discussion the statement was made that repentance was always the necessary prelude to forgiveness. Someone challenged this by remarking that a Christian should always forgive everyone, even the unrepentant. We examined the question from many angles and concluded somewhat in this manner: We cannot, nor can God, forgive anyone who is unrepentant. We can keep from being resentful against them and can love them, but we can only pray that in some way they will be brought to repentance and to the point of asking forgiveness and offering to make amends—for no one is truly repentant who is not willing to do any and everything possible to atone for his wrong doing. We must always stand ready to forgive and we must understand when repentance does not come, that it is because of blindness or ignorance or self-will. We must also seek to win others to repentance.

WE MUST FOLLOW Jesus' lead in this whole matter. In almost every instance of forgiveness recorded in the New Testament we find repentance—the desire for newness of life, and the willingness to make all possible reparations. This is true of most of the healings—it is true of the incident of the dying thief upon the cross—it is true of the scene at the foot of the cross which prompted Jesus to cry, "Father, forgive them for they know not what they do." His prayer showed He did not blame them and held no bitterness in His heart against them. But His prayer was not forgiveness. If we take the key message of Jesus into account—"Repent"—when thinking about this prayer we feel Jesus prayed that God might prompt them to turn and recognize their misdeeds, to fall upon their knees and cry, "Lord, have mercy upon us sinners." One did actually repent and was forgiven because of this prayer.

We must remember that God gave us the power to choose His way or another. It was not quite so simple as a moment's prayer of forgiveness. Each man must open the door from the inside and let the light of God in, the light from the lamp kept well trimmed and burning, ready for bursting in upon us the moment the door is opened. We cannot forgive another until that one is repentant, but as we pray for his awakening God opens many ways for us to aid in the process that breaks down the barriers.

The ones who have been forgiven most are the ones ready to forgive the most of those who have repented. That is why great sinners once forgiven often become great saints.

# *This Week . . .*


THE UNITED THANK OFFERING ..... 4
By Sara Gaither Lewis

A JUST AND LASTING PEACE ..... 5-6
By the Most Rev. and Rt. Honorable Cyril Forster Garbett, Archbishop of York

WESTERN WINDOWS ..... 8
By B. Frank Mountford


**ANNOUNCING**

**A new series of Sermons on UNDERSTANDING THE PROPHETS by the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Maryland. The series of nine will commence in the near future.**

**FEATURES**


Haven ..... 3
J. W. Kennedy.
Editorials ..... 7
Children's Page ..... 9
Mrs. Conrad H. Goodwin
News ..... 10


**MAY**

1. Sts. Philip and James (Monday).
7. Fourth Sunday after Easter.
14. Fifth (Rogation) Sunday after Easter.
15, 16, 17. Rogation Days.
18. Ascension Day (Thursday).
21. Sunday after Ascension.
28. Whitsunday (Pentecost).
29. Whitsun Monday.
30. Whitsun Tuesday.
21. Ember Day (Wednesday).

* * *

**COLLECT FOR THE FOURTH SUNDAY AFTER EASTER**

Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

Jesus came into the world to draw all men unto God through repentance of their love of evil and surrender to their love of Him who gave each day a dawn.

# *The United Thank Offering*

By SARA GAITHER LEWIS

THE UNITED THANK OFFERING is a subject on which I am glad to speak, always, as it is of vital interest to many of our women. Conceived in the mind of a Churchwoman, Mrs. Ida W. Soule, in 1886, it was born of a divine discontent, for it grew from her dismay and amazement when 500 women, attending the General Convention held in Chicago that year, gave less than one hundred dollars—she was one of two asked to count the collection—she felt they knew no joy in their giving. She suggested they might give more at the next General Convention if they knew beforehand for what purpose the money would be used, and she appealed to the women of the Church through a letter in the Spirit of Missions, prior to the Convention of 1889, which met in New York City. Even then the goal of $2,000 was only attained because Mrs. Cochran, the mother of Alexander Smith Cochran, who later built and endowed the College of Preachers at the Washington Cathedral, gave $1,000, and volunteered to give the same amount yearly, as long as she might live. But a beginning had been made, and, small though it was, it sent Miss Liza Lovell to Japan, as our first United Thank Offering Worker; it also built Christ Church at Anvik, Alaska. That small acorn of two thousand dollars became a mighty oak, in the form of about nine million dollars given in fifty-five years through the little Blue Box. At one time it paid the salaries of 194 women workers, Bishop Rowe's salary, and erected 35 buildings, besides repairs and upkeep for these buildings. It was not known as the United Thank Offering until offerings from women not attending the General Convention, were included. At General Convention in Baltimore in 1892, Mrs. Soule was introduced to Miss Julia Emery, as the "Mother of the United Thank Offering."

BEFORE GOING ON, I must pay tribute here, as all loyal Church women will do, to Mrs. Soule, who entered the life eternal on March 21st last, having celebrated her 95th birthday in February. The funeral was from the Church of our Saviour, Brookline, Mass., where as a child she attended school and church school with little Willie Lawrence, a family connection, who afterwards became the Bishop of Massachusetts, and who was a life long friend. The Living Church says: Died seems an inappropriate word to use in connection with Mrs. Soule, as she lives and her work lives, in all the multitudinous ways that missionary training, support, housing and pensioning, sponsored by the United Thank Offering, enables it to live and be an ever increasing power. What development, through the interest and initiative of one woman! In connection with her husband's business interests, Mrs. Soule lived in thirteen dioceses in this country, also, in South Africa and Russia, in addition she visited in Alaska and in China. A significant thing is, that wherever she went she was a constructive power in the life of the Church. For example, she started the Woman's Auxiliary of St. John's Church, Roanoke, when resident in Southwestern Virginia, where in 1893 she entertained as missionary speakers the Rev. John W. Chapman and Mrs. Chapman, when those pioneer missionaries of Anvik, Alaska, were on their wedding journey. The organ in Christ Church, Anvik, she gave in memory of her husband. She also gave the Chapel of the Transfiguration, in Nopala, Mexico, a tangible expression of her own ever vivid sense of thankfulness to God. She had always a happy face and gracious presence. Ever an honored guest at the United Thank Offering presentations in Massachusetts, she would rise in response to invitation, looking as sweet as the corsage of flowers the Auxiliary officers had pinned on her breast, and say that in the course of her long life she had reason to be thankful for many things; her chief cause for thankfulness, however, was that God had put it in her heart to start the United Thank Offering. But, if I had not thought of it, someone else would surely have done so, she would modestly add. So it was that a zest for happy, active, intelligent and helpful living, consecrated to noble ends, illuminated all her days; and we who remain join in the Church's prayer that we may have grace to follow the example of one of God's true saints, Ida Whittemore Soule, founder of the United Thank Offering.

The Pension Fund, named in honor of Mrs. Soule, should be a source of great satisfaction to the women of the church; it's capital account now totals $806,-238.39. Each triennium $100,000 is added, with an additional $18,000 set aside for pensions not covered by the Soule Fund, until it shall reach the desired amount. No more worthy memorial could have been instituted, for we owe it to our workers, to make their old age secure.

AT THE LAST TRIENNIAL a resolution was passed, reading: "That the designation United Thank Offering Worker be eliminated, and the United Thank Offering go toward the support of all women workers. $738,000 (more than half the last offering), in addition to the income from the Ida W. Soule pension fund, was turned into the National Council budget, towards the training, salaries, allowances and pensions of women workers, therefore in the future, the National Executive Board will have the privilege of approving all appointments of women workers. This Board has also been asked to prepare a budget for the offering to be presented in 1946—such faith they have in our remembering to be thankful."

There is not an item in the budget for this triennium to which I personally do not thrill, and feel deeply thankful we had a fund from which we could contribute to such vital needs today as British missions, Orphaned missions, the Women's Christian College, in Madras, India, Gingling College, China, work with Sharecroppers and Migrants, War Prisoners Aid, and Christian Literature, which is being used to offset the undesirable literature flooding the world today, which is a menace to the newly literate. Nor would we want to miss the share we will have in the Memorial to Bishop Rowe, for he was peculiarly our own, having been the only man supported by the United Thank Offering, and such a beautiful, stalwart soul he was.

Virginia's place, fifth, in this great offering, is a thing of which we are justly proud, but constructive criticism often calls for comparisons. There was a time when our church women were asked to give as much as a penny a day, and in the old type of Blue Box, used by Mrs. Soule as long as she lived, and by her contemporaries, there was always that amount. Today the slogan, "A Thank Offering when you are thankful," sets a higher standard, but even so, I believe

(Continued on page 8)

*Address Delivered in the Cathedral of St. John the Divine, New York City, April 25, 1944*

# *A Just and Lasting Peace*

By THE MOST REV. AND RT. HONORABLE CYRIL FORSTER GARBETT,
ARCHBISHOP OF YORK

AT THE VERY OUTSET of my address on "A Just and Durable Peace" I want to pay a tribute to the thorough and remarkable work which has been done already in your country on this subject. The declaration issued under this title has been widely studied and appreciated in Great Britain. It has been of great service in clarifying our thoughts and in expressing our ideals. The Archbishop of Canterbury, myself and many others sent a reply to the Federal Council of Churches in America in which "We welcome unreservedly the statement, believing that the main principles are such as to commend themselves to Christian minds in our country." Though greatly influenced both by this important declaration and the many comments on it, I do not propose to discuss it in detail, but to approach the problem in my own way and to state to you some of the principles which ought to govern, and steps which ought to be taken to secure, a just peace.

We start with the conviction that no lasting peace will be possible until the enemy in the East and the West are completely defeated. There would be no hope for the immediate future of mankind if the Axis emerged undefeated. They are not yet defeated. There is still in front of us a long, fierce and exhausting struggle. The more closely our foes are pressed the more unscrupulous they will show themselves in using treachery and cruelty to save themselves. Their leaders are fighting with the hangman's noose from their necks and will be ready to sacrifice millions to save their own lives. Only by victory can a lasting peace be won.

When peace comes there will be three immediate problems to solve—three duties to perform—I mean the starving millions of Europe to feed; a group, I fear a very large group, of wicked and impenitent war criminals to punish; and the necessity of disarming completely the Nazi nations. I must say a word or two about these duties of mercy, justice and security before I pass to the more permanent conditions of peace.

AS COUNTRIES are freed from the oppressor we shall find millions starving and exhausted. When some months ago I was on my way home from Russia, I met on different occasions men who had special knowledge of conditions on the Continent and in the Middle East. They all spoke in the gravest way about the position. They said in different words that starvation and oppression had worn very thin the crust of civilization, it might easily crack and all that we call civilization would be submerged by primitive despair and anarchy. Starving men care nothing about law and justice, their one passionate need is food for their families and themselves. We must be ready to feed at once the peoples as they are freed. Unless we do this a preliminary condition of lasting peace will be absent. People fighting for the means of bare existence will pay no heed to our idealistic exhortation. For the sake of food they will rob and murder. We must be ready to pour food into these countries. And this duty will not be fulfilled in a few months. It may be necessary for years to help these people in a fight against hunger. Both in your country and mine we may have to accept food restrictions long after the guns have ceased firing, so that the world may be saved from famine and pestilence. We who are Christians must lead the way in educating our peoples to accept gladly this sacrifice for the sake of our brother men who have had to pass through almost unimaginable sufferings.

THERE IS ALSO a sterner duty which will have to be accomplished by the allies. If there is to be permanent peace, the war criminals must be punished. Never in any war have crimes of such detestable cruelty been committed on such a vast scale and with such cold deliberation. If these ghastly crimes of murder and torture are allowed to pass unpunished the sense of justice in the heart of civilized man will be shocked. If the victorious allies decided to ignore these criminals by whom millions of men, women and children have been murdered and enslaved, mob vengeance and private vendettas would make Europe unsettled for many years to come. Justice and policy alike demand that the men who have been responsible for these awful crimes should meet with stern punishment.

And, thirdly, the Axis power must be completely disarmed. We do not want to take from them all hope for the future, we do not want to make them into the slaves of the victors, but we must take away from them their weapons and so deprive them of the means of again destroying the peace of mankind. The disarmament must be thorough, not only must existing arms be confiscated, but what is much more important, the means of manufacturing new weapons must be taken from them, and no other country must be allowed to supply them with munitions. The victors must not trust to the promise of the Germans and Japanese to abide by these terms, they must see that they are steadily enforced by international commissions armed and authorized to take immediate action where they detect any attempt at infringement.

From these preliminary conditions I pass to the more permanent conditions of peace. Let us be clear about our aims as Christians in creating a new order. We believe that God is the Father of men of all races and all nations, we believe it is His will that nations and individuals should live in obedience to Him and in fellowship with one another as members of a great family. We believe that all members of that family, both nations and individuals, are of value in the sight of God and that it is their duty to make the best use of any talents or gifts He has bestowed upon them and use them for His glory and in the service of their fellow men.

From this it follows that in a world according to God's will, the following characteristics would mark the relationship of nations to one another and to the whole human race.

FIRST, EVERY NATION would have political freedom to develop its own culture and to make its special contribution to the building up of a nobler civilization. This would apply to the great nations, to the peoples included within an empire, Republic, or Commonwealth, and to the smaller nations. The greater nation has its freedom to develop its own culture—the peoples within a system or union of nations should have, and often have, the freedom to develop and use their special gifts, and the smaller nations should have the security to enable them to do so. Sometimes the more powerful nations look down on the smaller nations and question the value of their independent existence. Mr. H. G. Wells in one of his best known books has a contemptuous reference to them. But our civilization would be infinitely the poorer if it had not had great and notable contributions from the city State of Athens, the small country of Palestine, and the city of Florence. The civilization of the future will suffer if Holland and Belgium, Poland, Czecho-Slovakia, Norway and Denmark are unable to give freely to it of their best.

Political freedom is not enough, the individual must have economic as well as political freedom. A man is not really free because he has a vote if within industry he is merely a cog in a vast machine. And the nation of which he is a member cannot give him economic freedom unless it has access to, or the use of, the natural sources of the earth. One of the most potent causes of war is the division of nations into those which have and those which have not. The nation excluded from the natural wealth of earth becomes restless and embittered. Some scheme must be devised by which all nations have some share in the riches of the earth. For this, economic co-operation is required. One of the chief causes of the failure of the Treaty of Versailles was that though on the whole its political clauses were good, it paid insufficient attention to the economic needs of the nations. In what is sometimes called "The Five Points" of the English leaders of religion there is the demand which really sums up what I am now saying, "The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.' What is this but in other words a demand that God's gifts should be used for the good of the whole household of His children.

Thirdly, the relationship between States should be decided by justice and not by violence. This has two corollaries of vital importance. First there must be the progressive reduction in armament of the nations. Vast armies will not be needed if disputes are to be settled by peaceful means. The enemy nations must be disarmed as soon as possible, but if the victorious nations all remained armed to the teeth, sooner or later there will come the temptation to put some dispute to the test of force, or even a longing to prove the value of superiority of a huge and well equipped armed force. The sooner there is a reduction in the armies, the sooner will it be possible to direct great sums of money to the production of goods which benefit mankind. I doubt if, in an imperfect world, complete disarmament will ever be possible, but an all round progressive reduction in armaments should be possible until little more than a police force is left. But a general reduction in armaments will never be possible unless there is some method, other than that of war, of settling disputes between nations. I agree whole heartedly with the statement of the Commission on a "Just and Durable Peace." "We must have an organization to promote such changes in the treaty structure of the world as may be needed to keep that structure responsible toward the changes underlying future conditions. Without this no conditions of peace, however just and fair initially, will permanently assure peace."

IN A WORLD THEN in which there was peace, the nations would have political freedom, a just share in the riches of the earth, and would look to law instead of force to solve their disputes. Not one of these features of a new order could be obtained without co-operation, the small nations would not survive without the protection of the stronger; the riches of the earth would not be open to the weak without the active goodwill of the strong; and progressive disarmament is not practical without the agreement of those who are the most completely armed. What is clearly essential is some international organization or organizations which give security to the weak, arrange fair economic relationships between the nations, organize reduction in armaments and establish some means of revising obsolete treaties and agreements.

The real problem is: how is such an international body to be enforced. The last twenty-five years have taught us in tones of thunder that peace will never be secured by wishful thinking, pious resolutions, and rhetorical pacts. Something much more is required than the repeated declaration of peace loving societies and nations that war is hateful and should be abolished. Nor will the League of Nations secure the peace of mankind. It was too cumbrous to work in a time of emergency: the demand of unanimity petrified it when it should have acted; and it never had the whole hearted support of the great nations. Myself, I doubt if it is wise to attempt now to draw up a blue print for a comprehensive international organization. This no doubt will come in time. Its shape, nature and powers will emerge as the result of failures and experiments. What I am clear about is that the future peace of mankind, the peace of the world for many generations to come, will depend at first upon the closest co-operation between the three greatest of the Allies—the United States, Russia, and the British Commonwealth. These three great powers will stand out above all others when victory comes. On their future co-operation depends the peace of the world. None of us by ourselves are strong enough to make it certain that no nation might not risk braving our displeasure. But no nation, however wilful and militant, would dare risk the displeasure of the three greatest Powers. There are differences between us: our ideals are not the same in every case. Our internal policies are different, and we must respect the special characteristics of each of our allies. But it is the common interest of the three that there should be universal peace. Formal alliances and agreements may prove advisable, possibly even essential, but there must be the outcome of a determination for the three great Powers to continue into the days of peace the co-operation which will have led to victory. Other Powers would soon be associated with us. One of the earliest of these would be China-Poland, Czecho-Slovakia, Holland, Norway, and others who have heroically fought the Nazi, would each make their contribution to the peace of mankind. Under the sheltering shield of the three great Powers there would be built up international organizations for the practical work of co-operation in different fields which would express and further the aims we all have at heart when we ask that the horror of war should be

(Continued on page 8)

# EDITORIALS

## *"Invasion Jitters"*

The press, both in this country and abroad, refers over and over again to the tension caused by the anticipated invasion of "fortress Europe." The English, after nearly five years of war, must be on edge. The occupied countries may have reached the stage of stupefaction after three to four years of subjection to tyranny. We, in this country, in spite of the heavy drain upon our man-power, are too far removed to have real "invasion jitters."

We do feel that as Christian people we should prepare ourselves now for the shock of invasion. To do this we should be thinking seriously upon our corporate guilt. The New York Times, in an editorial last Sunday, struck a very fine note. The gist of the writer's thought was this: We have reached the point where brutal ruthless methods must be used to win a victory. There is no way to turn back. We must see it through by "the way of blood and sweat and tears."

The Christian must be prepared to "carry on." He must be ready to allay "invasion jitters." He must be ready in the calm light of Christian reasoning to prepare for the victory that is to come.

St. Paul gives the clue for all Christians to follow—"God was in Christ reconciling the world unto Himself." God is with us!

* * *

## *The Church and the Chaplains*

The Southern Churchman has always and will always stand back of our Army and Navy Commission. We think that they have done and are doing a fine piece of work. We happen to know a little about the busy life of the chairman of the Commission. The Bishop of Massachusetts is the bishop of a large diocese. A diocese that requires administrative oversight. He has given unstintedly of his time to the work of the Commission. Before any funds were available to carry on this important work, he personally conducted a campaign by correspondence which resulted in an initial sum being raised. This required time and energy.

We also know that both Bishop Sherrill and Dean Washburn have been careful in presenting to the commission the names of clergy who have applied for chaplaincies. We are certain that this "screening process" has proved effective because the record of our chaplains in the armed forces is good. All of this is on the positive side.

Because of our friendly attitude toward the Army and Navy Commission we dare make some suggestions. They may sound like criticism. If they sound in that nature, we trust that they will be considered constructive criticism.

The average layman and the average clergyman does not realize that a ministry in the armed forces and a ministry in civilian life are exercised along entirely different lines. The writer has served as a chaplain and knows something of the work of a chaplain. While traveling for the National Conference of Christians and Jews last year, and having the privilege of visiting many army camps and naval training stations, the writer met a fair number of our chaplains. Some of these were terribly discouraged. The Army and Navy make only the classifications Catholic, Protestant and Jew. Our men function as Protestant chaplains, not as Episcopalians. This poses a situation that some of our chaplains are not able to meet gracefully.

Our first suggestion is that the Army and Navy Commission direct the men who will be commissioned as chaplains to some retired chaplain or a man on active duty for that matter, who may clearly tell them of the many problems they will face, and how different a ministry in the services is from a ministry in civilian life. This might save many heartaches after the new chaplain reaches the Army and Navy indoctrination schools at Harvard or Williamsburg.

The second suggestion that we would make is, that the Commission hold retreats or one or two conferences for the chaplains stationed in a given area. We believe that both the Army and Navy would grant men leave for such a purpose. These conferences to be led by persons preferably who have had experience in the military or naval services. This, we believe, would give our chaplains a sense of security through continued contact with the civilian ministry.

Another suggestion we would like to make is, that the Army and Navy Commission notify Bishops of the men who are stationed at posts within their dioceses. We are sure that all Bishops would be happy to keep in touch with these men.

Further, we believe it would be helpful if the Commission would do as the Roman Church is doing, and appoint men to keep in touch, by travel if necessary, with our chaplains. Archbishop Spelman of the Roman Church, has just announced the appointment of fourteen military vicars (so called) to assist him in visiting their chaplains. The Southern Presbyterian Church has a man whose entire time is given to visiting their chaplains. We know that Bishop Sherrill paid a visit to Alaska, and has visited a great many other areas. He cannot do it alone.

Expenses? Some of the money raised by the general church could, we believe, be profitably spent in this manner. Our plea is for the church not merely to do material things through its Army and Navy Commission for our chaplains, but to minister to them spiritually, which will help them do the same thing for the men committed to their charge. Frankly, we believe this is one weakness in our Commission.

We believe that Bishop Sherrill gets a good many letters from chaplains. It would be helpful, we believe, in interesting larger numbers of people in the work of our chaplains, if the Commission would publish some of those letters. We know the church press would cooperate.

We believe in the Army and Navy Commission. We only wish to see its field of usefulness enlarged.

# Western Windows

Friends All,

We are a scattered company, and our visits, one to the other, can be made only by means of the mail. Very encouraging have been your letters; many of them I would like to share so that others might be cheered. A southern man, into whose life had come a terrible tragedy, writes of the "inspiration" that Western Windows brings to him.

Infirmity deprives many of us from being active in the things of the Kingdom; some can no longer worship in their parish church. Such can continue to help by prayer. Many faithfully remember at the Throne of grace, clergy and teachers and choir and vestry and young people and servicemen, and others. God forbid that any should sin by neglecting to pray for these people. (I Samuel 12:23.) Some kind of service is within the reach of each of us. Heres' a man who has been in bed 18 years, stricken with arthritis soon after graduating from college, yet that man is the treasurer of his church.

From Connecticut another writes that the reading of the last eight or nine verses of Psalm 71 was the means of turning his helplessness into usefulness. Here is a fragment from his letter:

"Dear old friend, Western Windows, coming to me now for some two years, has been bringing new courage and determination not to give in to a broken body and advancing years while our Heavenly Father needs labourers. He has been so wonderful to me all my days; and now He finds work for me to do and gives me strength to do it. It is not what this world calls work, but each day He knows, tells me it is what He sends me to do; and I know He accepts my efforts. It may be a letter to write; a question answered; it may be a smile, as a visitor leaves me and comes again with that same smile. So now, I just want to say Thank You to you, for have you not shown me a way to serve? I have neither silver nor gold, but I have faith to send to you and to all your friends, with the prayer that it will help them while they wait also to serve in His cause, the cause of the Kingdom."

Thinking of you, I have been rejoicing in a verse familiar to most of us—"Jesus! where'er Thy people meet, there they behold the Mercy-seat; where'er they seek Thee, Thou art found, and every place is hallowed ground." Isn't that a comforting word for such as cannot reach the parish church of which Cowper wrote? (Hymnal 459)—But we have found that our homes, our rooms, our very chair or bed, have become sacred spots, hallowed ground. (See Romans 16:5 and Matthew 18:20.) A promise made long ago to a scattered people, we claim as ours: "I will be to them as a little sanctuary" (Ezekiel 11:16). The Holy Spirit has made our dwellings into an Ecclesionea Dei—God's Little Church—a Church in the House, and that is one of the great compensations experienced by those whose physical movements are limited. We belong to the same spiritual family as the man who sang out his soul in the 84th Psalm. "Blessed are they that dwell in Thy house"—Yea, and blessed, too, are all whose home, whose room, whose heart, has become another sanctuary, for then Christ's Presence hallows us; His protection is assured; His provision enriches us; His fellowship rejoices us.

Verse 11 of that 84th Psalm reads like a word from the New Testament, and indeed, the New Testament is its commentary. "The Lord will give grace and glory." Grace is redemption in its beginning, and Good Friday tells of that. Glory is redemption in its coronation, and Easter and Ascension-tide complete that story. There can be no glory apart from grace, but where there is grace there will be glory. Grace is the prelude to glory, and it is also the pledge of glory.

Have we allowed the Lord to be to us as a little sanctuary? Then the glory is as certain as the grace, and both the glory and the grace are our Father's gift to us through Jesus Christ. . . .

May we each grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory now and forever.

My love to you all, and my gratitude for all.

B. Frank Mountford.

White Oaks,
Williamstown, Mass.

* * *

## A JUST AND LASTING PEACE

(Continued from page 4)

no more and that instead mankind advance in an age of just and durable peace.

AGAINST SUCH international co-operation there will be ranged the opposing forces of national pride, greed and hatred; and sectional jealousies and interests. They will be overcome only by the power of a still stronger motive. We Christians believe we have this in our conviction that God is the Father of all mankind and that it is His Will that nations should live in peace and concord. The great aim of the Christian Church must be to bring individuals and societies to accept the Lordship of Christ. Discipleship of one Lord, devotion to one Saviour, allegiance to the one God, should draw us into a union which would enable us to transcend minor differences. I see no hope of a lasting peace unless behind it there is the passion and enthusiasm which comes from religious conviction. Force will eventually be misused, treaties and pacts will become outworn, old alliances made in days of peril will deteriorate and age long jealousies will revive unless the lovers of peace and goodwill are banded together in devotion and loyalty to God the Father above all nations. As the Churches fulfill their primary obligation of bringing mankind through Christ to God, they will be preparing the way for the establishment of lasting peace based on the acceptance of the eternal laws of God.

* * *

## THE UNITED THANK OFFERING

(Continued from page 6)

if every woman gave the equivalent of a penny a day. Virginia would be in first or second place. We need to promote the offering, not by custodians alone, but by every woman, feeling an interest and helping reach the uninterested. Prayer, without thanksgiving is like orchestral music without the harp—together they make exquisite harmony. Our offering is already of tremendous force—surely we want to support and enlarge it.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### CAN YOU?

Can you take a lot of roses and a hollyhock or two
And make a nectar finer than any witch can brew?
It is an old, old secret, known since the world began,
And if you cannot do it I know some one who can.

Can you take some tiny branches, some wool and bits of string
And make a cozy dwelling that lasts from spring to spring?
No builder through the ages has found a better plan;
And if you cannot do it I know some one who can!

—Our Dumb Animals.

* * *

### LANGUAGE OF THE CITIES

Paisley shawls came originally from the Scottish city of Paisley, while the French city of Haviland gave its name to the delicate and highly prized Haviland china.

Bayonets took their name from the French city of Bayonne, nankin cloth from the Chinese city of Nanking and calico from the port of Calicut in India, from whence it was first shipped to the Western world.

The near-by Indian city of Madras gave its name to madras cloth and the Chinese city of Canton to canton cloth. Brussels sprouts bear the name of Belgium's capital city, while the first Axminster rugs and carpets were woven in the little English village of Minster on the river Axe.

Another village in England, called Worsted, gave name to the material known as worsted, while the old Arabian port of Mocha is still identified with coffee, because it was once the chief source of all the coffee used in Europe.

Cordova, one of the ancient cities of Spain, is remembered in cordovan leather, and the first cantaloupes were cultivated around the Italian city of Cantaloupo. It was for the same reason that the tangerine took its name from Tangiers on the north coast of Africa.

Marseilles is probably the only city in the world to give name to a national anthem. "Le Marseillaise" was so called because it was first sung by French people in the streets of this seaport city that faces the Mediterranean.

Venetian blinds are a reminder of Venice, while another Italian city gave name to Neapolitan ices. These were so named because Naples was one of the first European cities to sample ice cream when Marco Polo brought back the recipe from his Oriental travels.

Cremona violins are a trademark of the world's finest, because several families and several generations of expert violin-makers lived in the little Italian hill town of Cremona.—J. B. Sinclair in Girlhood Days.

* * *

### DONNIE HELPS THE ROBINS

"I wish I could see the robins build their nest," said Donnie when Mother told him she believed they were going to build in the little maple tree. It was a pretty tree with foliage so thick that a nest could be hidden nicely.

"Perhaps we can help them," said Mother.

"How?" asked Donnie.

"The robins will gather grass and straw and leaves to use," answered Mother, "and they'll want something to weave them together. Maybe they will use pieces of strong grass or the little roots of plants, but if there is any string handy, I feel sure they will like that better, it would be so much easier to find."

"If I would give them a ball of string, would they use it to build a nest?" asked Donnie.

"They might not know how to manage a whole ball," said Mother, "but you could put out some pieces and see what they do."

Just outside the kitchen door was a little clothesline. Donnie cut pieces about half a yard long from his ball of string. It was good stout string. He stood on a chair so he could reach to hang the pieces on the line.

"We'll have to go inside to watch," his mother told him.

Donnie almost lost his patience watching, it was so long before a robin came. But at last one lighted on the honeysuckle vine.

He turned his head and cocked his eye. The strings were swinging in the breeze. He flew down and took one in his beak. It blew around and tangled in his claws. He jerked it loose and flew away with it.

"Will he come for another?" Donnie asked.

"We'll see," said Mother. "I'm sure he will."

In just a few minutes, back Mr. Robin came. He took one piece of string, then another and another until his beak was full.

"I think he's very greedy," laughed Donnie.

"No," said Mother, "he's not greedy. He sees how nice the string is to weave the straw and grass and little sticks into a nice nest, so he'll carry all he can at once."

"I guess he'll take a long time to weave that in," said Donnie.

"Do you know what I believe?" asked Mother. "I believe he's carrying the string to his wife and she'll weave it into the nest."

"Maybe she can build a prettier nest than he can," said Donnie. "Here he comes."

For three days Donnie kept strings on the line and the robin kept carrying them away.

At last he did not come any more. Donnie saw him hunting worms in the garden, but he didn't take any more strings.

"Their house must be done," Donnie decided.

"All but the plastering," said Mother. "The ground is so dry I don't see where they'll get mud to use in plastering their nest."

"Couldn't we make a little mud for them?" asked Donnie. "I know how."

"Sure enough," answered Mother.

So Donnie got a pan of dry earth from the garden and mixed it with water until it was a soft mud. Then he set the pan beside the bird bath and Mr. Robin and Mrs. Robin each came and took a beakful and flew away. They came again and again.

"They're plastering their nest now," Mother explained.

Presently Mr. Robin came alone to carry the mud.

"He's taking it to the nest," said Mother. "He will drop it in and Mrs. Robin will settle down in the nest and turn around and around in the mud until the nest is plastered with it. When that is finished, both of them will carry soft grass and drop it in the mud until it makes a cozy nest for the four pretty blue eggs."

One day Donnie got a peep at the nest with four little heads sticking out. They were the baby robins. Soon they could fly, and how they did cry for food. The father and mother birds had to work very hard to feed them. Soon they were as big as their parents.

"We'll always keep strings out for the robins to use, won't we, Mother?" said Donnie.—Etta W. Schlichter in Story World.

# A WEEKLY REVIEW OF THE NEWS

## National Council April Meeting

**Archbishop of York Expresses Church of England's Gratitude for Aid to Missions**

New York, N. Y.—At its April meeting, The National Council received a short visit from the Archbishop of York, who expressed the gratitude of the Church of England for the aid to British Missions given by the Church in America, and urged a closer fellowship in understanding and service between the Church in England and in America.

Other visitors were the former Presiding Bishop, the Rt. Rev. James DeWolf Perry, Bishop of Rhode Island, who spoke briefly, and the Rt. Rev. Harry Beal, Panama Canal Zone, who told of the opportunities arising from wartime populations in his territory, and plans for enlargement of facilities to meet new needs.

Council set up a "Committee on Projects and Appeals," membership to be appointed by the Presiding Bishop, its work being to secure through officers of departments and divisions of the Council requests from the fields, for funds which cannot be normally secured through budget appropriations for buildings, equipment, repairs, elimination of debt, etc. The Committee will gather information about such projects, approve or disapprove of them, when the project does not amount to more than $5,000, referring larger requests to the National Council for approval or disapproval then to present approved projects to the Church in general, in cooperation with the Department of Promotion; further, to cooperate with the Executive Board of the Woman's Auxiliary as to use of funds under its control for financing approved projects; and, finally, to recommend to National Council projects for which appropriations might be made from legacies or other funds available for work outside of the budget. The Committee at present is made up of Dr. Lewis B. Franklin, Chairman; Miss Edna Beardsley for the Auxiliary; Mr. J. Earl Fowler for the Overseas Department; Mr. Robert D. Jordan for the Department of Promotion; the Rev. Dr. George A. Weiland, for the Home Department.

**Treasurer's Report**

Council heard with pleasure a report by Treasurer Lewis B. Franklin to the effect that "there was due from those dioceses which have filed expectations, the sum of $277,977. Of this amount 108.3% was paid. This compares with 95% for the same period to April 1, 1943. Dr. Franklin reported also the largest receipts from legacies in any year since 1928.

Eindham House, National Council Training Center in New York City will have regular courses of study given in the House, Mrs. Arthur M. Sherman told the Council. Courses will be given by members of the faculties of General Theological Seminary and Union Theological Seminary.

**Church in China**

A plan to set up a central executive body of the Church in China was approved by Council. The plan was urged by the Bishops from China now in this country, as well as the American section of the Anglo-American Committee on Missionary Cooperation. The plan is to set up an organization much like our own National Council. At present a temporary setup is contemplated, with a permanent organization after the war. "It should be set up by and be responsible to the Bishops in Free China, and should in no way interfere with the direct relations between diocesan bishops, or their representatives and the mother Churches as at present established, the Council agreed, referring to the temporary plan.

The Committee of Reference of the Council is to make a study of missionary work in Mexico, with "a fraternal deputation to visit and study that mission field".

**St. John's University**

National Council approved the setting up of a St. John's University in Free China, with the expectation that it will ultimately be united with the existing St. John's University. Alumni have raised a considerable sum of money toward the project and the Council made a "token" gift of $2,000. In the name of St. John's University, Shanghai, National Council, acting as its Board of Founders, applied for membership for St. John's, in the Associated Boards for Christian Colleges in China. Council also accepted membership in the Committee on Cooperation in Latin America, a committee of the Foreign Missions Conference of North America.

**Rev. Robt. A. Magill Elected Council Member**

Vacancy in Council membership caused by the election of Dean Elwood L. Haines, of Louisville, Ky., to the Bishopric of Iowa, was filled by election and later acceptance of the Rev. Robert A. Magill, rector of St. John's, Lynchburg, Va.

New pastoral responsibilities growing out of the return of men from the armed services were discussed by the Rev. Dr. Almon R. Pepper, of the Council's Division of Christian Social Relations. Dr. Pepper emphasized that the need for such ministry will increase rapidly, and that the Church must be alert and awake to opportunities, and ready to supply the needed ministry, as well as to cooperate with Government and community projects on behalf of the men and women released from service.

**Appointments**

The Department of Promotion announced the appointment of the Rev. James W. F. Carman, rector of the Church of the Ascension, Pueblo, Colo., as the first member of the Field Staff which it is hoped to build up. Mr. Carman has a splendid parish record, Mr. Robert D. Jordan, Director of Promotion, told the Council, as well as an established record in diocesan work and community service. He will be assigned to, and will live within, the Third Province, and will take office late in the summer.

(Continued on page 15)

## New Theme Plan of Action

**Forward in Service Announces Subject of Emphasis for 1944-1945**

New York, N. Y.—Forward in Service announces that its emphasis for the season 1944-1945 wil be "Christian Fellowship: International and Interracial Understanding." The Plan of Action for this period is to be presented to clergy conferences throughout the country during April, May and June. More than 70 of the dioceses and missionary districts are holding such conferences and adapting the Plan of Action to their local situations.

The Rev. Gerald F. Burrill, associate secretary for Forward in Service, comments on the new Theme and Plan of Action:

"One feature of the year's plan is the attempt that has been made to integrate the Plan of Action with the several departments of National Council and the various national organizations. This it is expected will give a more united impact on the whole life of the Church.

"The subject of this year's emphasis is of the greatest importance to our time. The most critical problem before man today is that of human fellowship. War and hatred, racial antipathies and class antagonisms are tearing asunder the human family. No greater gift could be offered man than help in solving this problem.

"These words from the Presiding Bishop's address to the Joint Session of General Convention make clear the task of the Church for this triennium:

" 'Bringing men to Christ and fellowship with one another in Christ are two ways in which we can help Him bring His redemptive power to bear upon the world of today. The scope of both these endeavors must be greatly widened if the Church is to make its proper contribution to the making of a new and better world. . . . World evangelism as a means to world fellowship must be the aim of every parochial, every diocesan, and every general Church program.'

"The Presiding Bishop urges Christian people to concern themselves with international and interracial understanding. The Christian Church has a real answer to this problem. In Christ there is a fellowship which transcends differences of nation, race, and class.

"The Lambeth Encyclical of 1920 says:

" 'The secret of life is fellowship. So men feel, and it is true. But fellowship with God is the indispensable condition of human fellowship. The secret of life is the double fellowship, fellowship with God and with men. . . . And so He has called into being a fellowship of men, His Church, and sent His Holy Spirit to abide therein, that by the prevailing attraction of that one Spirit, He, the one God and Father of all, may win over the whole human family to that fellowship in Himself, by which alone it can attain to the fullness of life.

" 'This then is the object of the Church. In the prosecution of this object it must take account of every fellowship that exists among men, must seek to deepen and purify it, and above all to attach it to God. But in order to accomplish its object, the Church must itself be a pattern of fellowship. . . . The more our minds are filled with the hopes of seeing the universal fellowship in full and free activity, the more zealous ought we be to improve and strengthen in every way the fellowship of our own Church.'

**Plan of Action**

"The Plan of Action for 1944-45 will endeavor to bring about a greater realization of the fellowship inherent in the Church. Members of the Church must realize that as Christians we are members of one another and that we are bound together in a unique way. The evidence of the concern of the whole Christian family for every one of its members is seen in the Book of Common Prayer in the use of the occasional offices—Baptism, Confirmation, Marriage, times of sickness and death. We are bound together by prayer and sacrament.

"A realization of this fellowship of the redeemed depends also upon an intelligent membership. Forward in Service recommends the study of the Christian Doctrine of God in Lent, 1944-45. Our belief about God will inevitably affect our relations with other races and nations.

"The Plan of Action urges that we use every effort to extend the fellowship not only throughout the world, but by personal evangelism in our parish at home. Furthermore, we must interest our young people in offering themselves for special work in the Church. The extension of the fellowship after the war depends largely upon our young people.

"At the spring conference now being held, methods material is presented to the clergy to assist them in applying this year's emphasis in their own parish. These method booklets are written by clergy who have been successful in carrying out such work in their own parish.

"Forward in Service presents a year's program of worship, education, and service that with God's help will help our Church to go forward."

* * *

**BISHOP OF BRITISH HONDURAS CHOSEN**

The Archbishop and Bishops of the Province of the West Indies have selected the Very Rev. William James Hughes, Dean of British Guiana, to be the new Bishop of British Honduras, to succeed the Most Rev. E. A. Dunn, who resigned a year ago as Archbishop of the Province, having served as Bishop of British Honduras for twenty-six years. The retired Archbishop is now living at Bergerville Placencia, British Honduras.

* * *

When Bishop Tsu, of Kunming, China, was in West Palm Beach recently, the rector of Holy Trinity Church, Canon Turner, arranged with him for an emergency confirmation service, presenting a young man of German descent to a Chinese Bishop in an American church.

# *New Mission Consecrated*

**Building, Bought at Auction, Paid for by Competitive Bidder**

New Roads, La.—Holy Trinity Church was consecrated on April 16 by Bishop Jackson in the presence of a large congregation which included many visitors. The Bishop also dedicated several gifts for the furnishing of the new church, one of which was an altar book and Missal stand, given by Mr. and Mrs. W. H. Miller of Baton Rouge. Ten were confirmed in this old but newly activated mission of the diocese.

Holy Trinity had owned two well located lots for many years, but a building had never been erected. At one time the Council of the Diocese had seriously considered disposing of the land. But under the energetic leadership of the present Rector, the Rev. Mr. Edwin L. Conly, the congregation was revived and is now an active, though small, group.

The main portion of the new church was at one time a building owned by a government agency, which was offered at competitive auction sale. Mr. Conly, bidding for his people, reached his limit and reluctantly saw an outsider top his best bid, which he decided to meet. Turning to his opponent, Mr. Conly remarked that the bid had cost the church more than it had expected to pay. The other man said that he did not know he was bidding against a church, and said he would send a check for the difference. Mr. Conly received a check, but it was for the full amount of the cost, not simply for the difference.

The purchase of the building itself was merely the first step. The next was to move it to the land already owned by the church, on the main street of New Roads, to re-erect it on concrete foundations, and to add a porch, vestibule, and vesting room. The interior was then improved by white boardings, electric fixtures installed, and carpets laid down. The altar, before a blue silk reredos, and with a tastefully designed frontal, was the final step, making ready for consecration to God one more of the many smaller rural missions which are so important in the Diocese of Louisiana.

* * *

**DIOCESE OF GEORGIA**

**Bishop Barnwell Makes Strong Address at Annual Convention**

Savannah, Ga.—Stressing two things, the Forward in Service program of the diocese and deploring the fetishes of nations and race prejudice, Bishop Barnwell made a strong address at the opening of the diocesan convention at St. John's Church, Savannah, on the evening of April 18. For the Forward in Service program the Bishop named three priorities: First, to remodel the Christ Church property in Augusta, where the parish house has been condemned by the city as unfit and unsafe for use. Christ Church is located in the cotton mill district of the city. The second priority is to build a combination parish house and rectory at Jesup, a thriving little city of southeast Georgia. There is already a beautiful little church there with an enthusiastic congregation.

The third priority is to merge the two Negro parishes of the city and to build a beautiful Church, parish house and rectory second to none in the city. The National Council will be responsible for the buildings, but the diocese is desirous of furnishing the building lot. One of these parishes is in a section of the city where few Negroes now live. The other is in great disrepair and is in an unattractive location. To make these improvements will require, according to estimates, about $25,000.

From here, Bishop Barnwell went on to speak of world conditions as they might be and should be. Of the unity that may not be possible now among the different religious bodies, but will some day exist; of the world in which national boundary lines will mean no more than those between states of our country; and of the fetish of race prejudice.

He said that "this world is passing through the Golgotha of today because of these arbitrary lines of national and racial division. . . . We have drawn imaginary lines to divide nation from nation, but God has not.

A boundary line may be a bond of union as it is between Georgia and Alabama, or it may be a barrier separating God's children from each other, as it is between ..... and Germany. What a boundary line is depends upon us and not on God. We can make it a bond or a barrier. What we make it depends on the kind of mind we have. If we have a cooperative mind, it becomes the tie that binds. If we have competitive minds, it divides. But never forget that our state of mind is the determining factor.

"The next fetish which must go is what we call national sovereignty. This means, of course, that a strong nation is free to knock a weaker nation on the head and take away its rightful possessions. . . .

"The next fetish which must go is that of race prejudice; a belief in the inherent superiority of the people of my race over the people of another. This is the thing which has made the Germans and the Japanese what they are. . . .

"These three things which are chiefly wrong with the world today, and they have nothing to do with the outward forms of life, but entirely with our inner attitudes.

"The world cannot be altered for the better by changing markets, boundaries or masters, but only by changing hearts, and I know of nothing which can do this except the renewing Gospel and the constraining love of Christ, and living faith in the reality of God, who is the Father of us all."

The Bishop said that the prejudice "that wars are inevitable because man is by nature a fighting animal is not true." He said, "that man by nature is a child of God and would rather have friends than enemies."

The convention and the annual meeting of the Woman's Auxiliary opened Tuesday evening, with a short devotional service conducted by the Rev. Allen B. Clarkson of the Church of the

Good Shepherd, Augusta. The men and boys' choir sang. Bishop Barnwell gave his annual address, following which the rector of St. John's, the Rev. Ernest Risley, welcomed the conventions and announced that the Woman's Auxiliary would meet for organization in order to shorten the next day's work. The convention formally opened the next morning with a celebration of the Holy Communion, the Rev. Thomas Mundy of Christ Church, Valdosta, being the celebrant.

Another matter of great interest that came before the Convention was the Laymen's Conference that is to be held at Camp Reese from Friday evening, June 9 through Sunday, June 11. Two laymen from each parish and mission will be selected by their rector to attend. The diocese will pay travel and other expenses. Among those to be present will be the Rev. William Campbell and the Rev. Louis Melcher of Trinity Church, Columbia, S. C.

The Convention voted to meet at St. Paul's Church, Albany, Ga., next year on April 14-15, 1945.

**Five Camps at Camp Reese, Public School Teachers Request One**

Savannah, Ga.—An additional gift of $750, to be used by the Bishop as part of the salary for a priest to take charge of the missions at Bainbridge and Baxley was decided upon at the annual meeting of the Woman's Auxiliary held in St. John's Church, Savannah, April 18 and 19. Each branch of the Woman's Auxiliary has been prorated so much. Since the retirement of the Rev. Herbert Scott-Smith, some five or six years ago, Bainbridge has had no regular services, but there is a church there. Baxley will be a new mission.

At a joint meeting of the Convention and Woman's Auxiliary, arranged by the Department of Christian Education, it was announced that due to there having been such an overflow at the camps at Camp Reese last year, that there would be five camps this year. They will run continuously from June 12 through August 19. They include camps for boys, college and adult, girls 11-12 and another for girls 13-14, and high school.

A most interesting request was that from some of our public school teachers who are running into pupil problems with mothers doing war work, or otherwise employed, for a short camp for them to specialize in how to approach their pupils spiritually. So a camp will be held for them. Applications have also come from out of town teachers, also.

* * *

**PROVINCE OF WASHINGTON**

Pittsburgh, Pa.—The Nineteenth Provincial Synod of Washington will meet in St. James' Church, Lancaster, Pa., in the Diocese of Harrisburg, on Tuesday, Wednesday and Thursday, October 17, 18 and 19, 1944.

It will begin with a Devotional Service at 3:00 P. M. on Tuesday and will continue until noon on Thursday.

* * *

**BEQUESTS**

Owosso, Mich.—The will of the late Mrs. Jennie H. Osburn, long a communicant of Christ Church, Owosso, contained a generous bequest for Christ Church, and her home to be used as a rectory. Mrs. Osburn also bequeathed $5,000 to the trustees of the Diocese of Michigan, the income to be used for diocesan Missionary work.

Miss Ann Shipley, President.

**MOTHERS' DAY APPEAL FOR WORK WITH DELINQUENTS**

Richmond, Va.—Juvenile delinquency is a subject that is falling into the category of Mark Twain's proverbial "weather." We are talking about it a great deal but doing very little about it.

**Dreams Do Come True**

For six years we have been dreaming of answering a call for a special full-time director of religious education for the Bon Air Industrial School. Our hopes are about to be realized. We have secured a well-trained worker and six hundred dollars has been pledged for the support of the work.

This school is under the Department of Public Welfare of the State of Virginia and is charged with the responsibility of training and rehabilitating girls between the ages of twelve and eighteen who have been committed as wards of the State by the juvenile courts and local departments of public welfare across Virginia.

For many years we have had regular Sunday activities including worship services in which ministers of Richmond have cooperated and for several years we have had a Thursday night recreation program participated in by young people's groups of this area. Last summer a special committee investigated the possibility of having a Daily Vacation Bible School. There were many handicaps but out of this study came the conviction that we ought to have a religious education program integrated with the training program of the institution and that anything less than this would be inadequate. Immediately we began a search for a worker and now we are attempting to provide the financial means necessary to pay the salary and provide materials for the program.

**Interest in Juvenile Delinquency**

Church groups throughout the nation and in Virginia have been interested in doing something to stem the tide of juvenile delinquency. Our churches have a job at home which is preventive; this we must do. We have a job which is curative and this must be done also. This job has to be done cooperatively in the institutions to which our youth go.

**our New Worker**

**Miss Amy Shipley, who has her A. B. from Scarritt College for Christian Workers and her M. A. in religious education from Emory University, has been secured for this important task. Miss Shipley has had experience with youth on the Texas-Mexican border. She has just closed eighteen months as Director of Religious Education at the Monument Methodist Church in Rich-**


**Shrine Mont** **Clergy Seminar: July 17-28. Vacations: May thru October, for clergy, laity, families and friends.** In Alleghenies, west of Washington by Greyhound Bus and auto. Grounds of rare mountain beauty; mineral springs, many recreations; modern lodges, cottages, central refectory and social halls; perpetual trust of the Church. The Heart of Shrine Mont is the Cathedral Shrine of the Transfiguration. Rate —from $16.50 and $18.00 a week for general accommodation, refectory meals and service. **Prospectus Rev. E. L. Woodward, M. D., D. D., Dir., Shrine Mont, Orkney Springs, Va.**

**The Junior Unit of the**

**U.S. RESERVE OFFICERS TRAINING CORPS**

at Oak Ridge Military Institute, Oak Ridge, N. C., is under the direction and supervision of the War Department. The military school is productive of the best type of scholarship and the formation of good mental habits.

Four years of high school work. Two years of college. Also, two-year commercial course. 93rd year. Fully accredited. Small classes; individual attention to each student. Write for View Book and Catalog. **OAK RIDGE MILITARY INSTITUTE, OAK RIDGE, N. C.**

**Lynchburg College**

**Lynchburg, Virginia**

A liberal arts college of Christian culture and life for men and women.

A setting of natural beauty in the foothills of the Blue Ridge Mountains.

A program of guidance for students on educational, personal and vocational problems.

A stimulating fellowship of Christian youth.

Scholarships available for honor students. Opportunities for ministerial students.

For information write

**R. B. MONTGOMERY, Ph. D., President**

**STRATFORD**

**ACCREDITED JUNIOR COLLEGE AND HIGH SCHOOL**

**Formerly Randolph-Macon Institute**

Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism, Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view book address

**JOHN C. SIMPSON, PRESIDENT**

**Box R-P, Danville, Virginia**

**AVERETT**

**Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program, Transfer and Terminal Courses. All sports. Eighty-fifth session.**

**For catalogue, address**

**CURTIS BISHOP, Box J, Danville, Virginia**

**Virginia Commercial College**

**LYNCHBURG, VIRGINIA**

**1909** **1944**

Offers Courses in: Gregg Shorthand, Accountancy, Filing, Typewriting, Bookkeeping, Banking, Ediphone, Calculating Machines.

Reasonable tuition. Free Employment Department.

Member, National Association of Accredited Commercial Colleges.

mond. During her residence in Richmond she has done graduate work at the Richmond School of Social Work. We would have to go far to find a person better qualified in Christian experience, personality, and professional training for this work than is Miss Shipley.

**Our Goal $1,500 by Mother's Day**

What more lovely tribute could be paid our Mother this year than to provide in her honor for this new work at the Bon Air Industrial School. Our goal is $1,500 by Mother's Day. $600 of this has already been pledged by the women of the Baptist Churches of Virginia.

Checks should be made payable to John A. Tate, Treasurer, and sent to: Interdenominational Religious Work Foundation, Inc., Rev. Henry Lee Robison, Jr., Director, 101 N. Jefferson Street, Richmond 20, Virginia.

* * *

**STATEMENT**

**From the Dean of the Philadelphia Divinity School**

Philadelphia, Pa.—As some confusion exists in the academic world, due to war conditions, it seemed advisable to the Joint Boards, of the Philadelphia Divinity School, at their meeting of March 20, to issue a statement.

The Undergraduate school will continue under the New Plan of Theological Education, which was begun in 1937; this includes Clinical Training as a part of that Plan, in the Department of Pastoral Theology.

Likewise the Boards desire to continue the Department of Women in accordance with the existing agreement between them and the Board of the Church Training and Deaconess House.

A Committee of the Boards consisting of the Rev. Dr. E. Frank Salmon, Chairman; Canon Ernest C. Earp, the Rev. James M. Collins, Dr. Owen J. Toland, and the Dean, is now at work considering the selection of a Professor of Systematic Divinity who should begin his work at the opening of school in September, 1944.

Another committee consisting of the Rev. Dr. James M. Niblo, Chairman; the Rev. Dr. Leicester C. Lewis, the Rev. Chauncey E. Snowden, Mr. Rowland Evans and the Dean, is now working on a revision of the constitution and by-laws and the reorganization of the Boards into one single Board. The proposed revision will be available shortly and after consideration at a special meeting, will be acted upon finally at the Annual Meeting in June.

As soon as the new appointments to the Faculty have been made the Graduate Department will resume its program under the direction of the Rev. Dr. Lewis.

The Bishop of the Diocese and the Executive Committee of the Boards consider the present financial condition of the school to be the best since it was reopened in 1937. In that connection several bequests have been received recently as follows:

1. The Arkin Bequest of $16,000, which has been added to the Endowment Fund.
2. The Beins Bequest to St. Andrew's Chapel of $2,000.
3. The Baird Bequest, which should amount to approximately $1,900.
4. The Pearson Bequest, subject to several life interests in an estate worth approximately $1,600,000. The school's one-sixth interest should ultimately be worth about $150,000.

Rt. Rev. Oliver J. Hart,
President for the Joint Boards.

* * *

**COLUMBIA CONFERS DEGREE ON ARCHBISHOP**

New York, N. Y.—Columbia University conferred the degree of Doctor of Laws upon the Most Rev. and Rt. Hon. Cyril Forster Garbett at a special Convocation held on Tuesday, April 25, in the Low Memorial Library.

The citation for the degree read:

"The Most Rev. and Rt. Hon. Cyril Forster Garbett, Lord Archbishop of York, Primate of England, and Metropolitan: outstanding representative of the religious thought of the English people and forward-facing leader in their public service; scholar, author, and honored spokesman of the Church of England; now bringing to the American people a welcome message of faith, of friendship and good will.

"I gladly admit you to the degree of Doctor of Laws in this University and confer upon you all the rights and privileges which attach thereto."


**F. C. Hogg**

Wholesale and Retail

**Oysters**

Gloucester Point, Va.

SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

**ATLAS BAKING CO., Inc.**
**Richmond, Va.**

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

**Capt. Herbert's**

**Sea-Food Boat**

Clams—Crabs—Oysters in season

Shrimp—Crab Meat a Specialty

Anchored at Richmond,

17th and Dock Sts. Virginia

Phone 2-7968

ASK FOR

**CLIMAX BEVERAGES**

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

PRIEST—AVAILABLE FOR PAROCHIAL supply until September 1st. Write Box 186, care of Southern Churchman.

COUNTRY FARM ON TRAILWAY BUS Line 28 miles west of Richmond will give reasonable board to couple, or lady. Buckner, Va., R. 1 B. 156.

**HELP WANTED**

WANTED MIDDLE-AGED LADY AS secretary and companion by an elderly lady. Address: Mrs. M. E. M. Evans, 84 Water St., St. Augustine, Florida.

WANTED, REFINED WOMAN TO LIVE with invalid. References exchanged. Address: Mrs. John Sanders, North, Va.

WANTED, LOCATION AND ADDRESS OF a smaller school for girls. Moderate price tuition. Any locality. Write "H", Box 4, Wirtz, Va.

POSITION AS HOUSEKEEPER OR MAtron for girls' school. Pleasant surroundings desired. Salary not an object. Other specialties: Elocution and English; superior musician; trained organist for Church Choir. Write: "H," Box 4, Wirtz, Virginia.

WANTED: A WHITE MIDDLE AGED woman to housekeep and cook for self and one other person in walking distance of an attractive country town with churches, good shops, two railroads and through highways, person to live in the house of matured professional man in robust health. References required. Call Richmond, Va., 70701 or write: Employer, 3507 Seminary Avenue, Richmond, Va.

WANTED—COUNSELLORS AND HEAD Counsellors for St. Stephen's Camp for Boys, "Camp Great Neck" on the Great Neck of the Susquehanna, near Tunkhannock, Pa. A Camp in which the principles of Christian Democracy are maintained. Address William McClelland, Asst. Director, St. Stephen's Parish House, South Franklin Street, Wilkes-Barre, Pennsylvania.

**ASSISTANT WANTED**

Ascension Parish in the Diocese of Sacramento needs an energetic assistant for a war center parish. Middle of the road Churchman, 30-40 (or younger) years of age, willing to work. $2,200 and house. Communicate with: The Rev. Herndon Carroll Ray, 638 Georgia Street, Vallejo, California.

## FIDDESOF JOINS THE NAVY

Washington, D. C.—The Brotherhood of St. Andrew announces the enlistment of its Executive Secretary and Editor of Saint Andrew's Cross. Lt. (jg) Harrison Fiddesof recently volunteered and is now on active duty with the U. S. Navy. During the last four years Harry has been a member of the leadership group of this sixty year old men's organization of our Church. He is a communicant at St. Alban's in Washington, and in the past has been director of the Brotherhood chapter in this parish. He was a member of the Youth Commission of the National Church and was in close contact with Forward in Service, the Presiding Bishop's Committee on Laymen's Work and the Army and Navy Commission. He was also a member of Justice Roberts' Nominating Committee, which recommended several priests of the Church to the convention which elected Angus Dun Bishop of Washington.

The Episcopal Canteen at the Church of the Epiphany in downtown Washington was started by Harry and several of his associates and is now being copied in other cities because of its continued effectiveness. Saint Andrew's Cross, the official publication of the Brotherhood, has been markedly improved under Lt. Fiddesof's four-year editorship and continues to be a strong Church paper.

The Brotherhood also announces that the National offices have been moved from 1010 Vermont Avenue, N. W., Washington, D. C., to 105 West Monument Street, Baltimore 1, Maryland, headquarters for the Episcopal Church in the Diocese. Bishop Powell has been hospitable in inviting the Brotherhood to come to the Church Headquarters in Maryland.


TYPICAL "TREASURER'S REPORT"

$65.15 raised for our TREASURY in 2 short days

with this improved dusting mitt!

THE TREASURER'S REPORT is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "LUSTRE DUSTER." One group of 50 members raised $65.15 in two short days. Quota of 10 assigned each member; she bought one herself, sold nine to neighbors. "Lustre Duster" is the finest dusting mitt made. BARGAIN at 49c.; costs you 36c. **Use both sides** for dusting car, furniture, shoes, etc. Mail coupon below for TRIAL DOZEN. Your profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

**Your Treasury Profit is GUARANTEED**
**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** SC
**104 Crestmont St., Reading, Pa.**

Mr. Gillmore: We'll "test" a dozen "Lustre Dusters" without sending any cash. If they don't sell easily we'll ship them back collect, under your special "PAY-THE-PROFIT" **GUARANTEE** which means you'll forward us check for $1.56 —our profit on 12 dusters.

Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . State . . . . . .

20% Discount Duplicating Supplies

U. S. & Christian
Silk Flags 3' x 5' . . . . . $8.60 Fringed

Sent on five days approval

Presentation outfits consisting of 3' x 5' silk fringed flag, gold cord, and 4" tassel, hardwood pole, gold bronzed metal stand, and eagle (cross supplied with Christian Outfit). $18.10.

NATIONAL SCHOOL SUPPLY CO., INC.
Raleigh, N. C. - Richmond, Va.

Religious Films For Rent

Church building *specialists*

Since 1922, building over 100 churches—all denominations, sizes and styles. Flexible financing. Write for information.

Southeastern Construction Co.
CHARLOTTE, N. C.

St. Christopher's

Country School for Boys
Under auspices of the Episcopal Church. Founded 1911. Accredited College preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

SAMPLE FREE TO OFFICIAL

NORWALK COSMETIC CO.,
Norwalk, Ohio.

Virginia Dairy

"The Home of Better Milk"

## NATIONAL COUNCIL

(Continued from page 10)

Appointment of Mr. William E. Leidt as editor of "FORTH" was announced by the Presiding Bishop. Mr. Leidt has been doing much of the work on FORTH for some time, and he now becomes, officially, its editor. He has been at Church headquarters since 1922, first doing work in connection with Missionary Education, then as associate editor of The Spirit of Missions, and lately in charge of all the Council's printing production.

An appeal to be made privately to interested persons, was authorized by the Council for maintenance of Conscientious Objectors. There are 81 men who are members of the Episcopal Church, and who because of their religion, cannot engage in war, and the proposed fund is to aid in their support under the regulations laid down by the Government.

### United Church Canvass Dates

United Church Canvass Dates and Episcopal Church Every Member Canvass dates will be the same this year, November 12-December 3.

Announcement was made of the forthcoming new publication of the National Council, CHURCHWAYS, a "methods" paper superseding five papers at present produced by departments and divisions of the National Council and the Woman's Auxiliary. The new paper will be out Sept. 1.

The critical situation arising as a result of the war, in the securing of recruits for the Ministry was described by the Rev. Dr. Alden D. Kelley, of the Council's Division of College Work. Acting upon his suggestion, National Council authorized the setting up of a committee of representatives of agencies interested in men in the armed forces who may be potential clergymen, to consider and take action on questions involved in meeting the needs of those men who will become the future ministers of the Church.

National Council discussed 1945 quotas. In accord with the action of General Convention, the 1945 budget is to be $2,677,132. The total of quotas to be apportioned for 1945 is to be $1,944,402. Items going toward the budget total include lapsed balances, estimated share of the United Thank Offering, Interest on Trust Funds, miscellaneous receipts, etc. A standing committee on quotas is to be appointed, to make a constant study of the whole quota question.

Just before closing, Council passed a resolution expressing gratitude and appreciation to the officers and staff at Church Missions House for "the extraordinarily efficient manner in which the Church's business is carried on."


**VESTMENTS**

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 *Church Vestment Makers Over One Hundred Years* 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

# HALLOWED GROUND

There is comfort in the knowledge that the monument keeping vigil at Mother's grave is built of genuine

## WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

and its beauty and durability cannot be excelled.
The very rock itself seems to bring back tender memories of her. Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.
Be sure that you get genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

*Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"*

**Winnsboro Granite Corporation, Rion, S. C.**

## PEABODY

**REGINALD STEWART, CONSERVATORY Director BALTIMORE, MD.**
**One of the leading endowed Musical Conservatories of the country.**

**SUMMER SESSION**
**June 26 to August 5**
**Tuition in All Grades and Branches**

Credits may be offered toward the peabody Teacher's Certificate and the B. Mus. Degree.
By special arrangement with the Johns Hopkins University, credits in certain branches may be offered for the B. S. degree.
Tuition, $20 to $60, according to study.
Circulars mailed.
Practice Pianos and Organs available.
**FREDERICK R. HUBER, Mgr.**

## BRUGLER HOUSE

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

**R. F. KENT, Secy.**
**281 Fourth Ave., New York, N. Y.**

# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

## THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

**Further information available by addressing any of the above at**

20 EXCHANGE PLACE NEW YORK 5

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

### PATTERSON SCHOOL

LEGERWOOD, N. C.

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

Write GEORGE F. WIESE, Supt.

### ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

Elizabeth S. Cochran, Charlottesville, Va.

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

R. GEISSLER, INC.,
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS
EST 1897

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.

Box 146 Plainfield, N. J.


## THOUGHTS FOR THE THOUGHTFUL

Sundaies observe: think when the bells
do chime,
'Tis angels' music; therefore come not
late.
—George Herbert.

Force yourself to do little things well and you will do big things well from habit.—Stephens.

This is how people get to know God—by doing His will. And there is no other way.—Henry Drummond.

More prayer, more exercise of faith, more patient waiting, and the result will be blessing, abundant blessing.

God can use anyone of whom He has the whole personality.—Canadian Churchman.

He came, He said, to give men life, true life, a more abundant life than they were living. This is what He Himself possessed, and it was this which He offered to all mankind. And hence His direct appeal for all to come to Him who had not made much of life, who were weary and heavy laden. These He would teach His secret. They, also, should know the life that is life indeed. —Henry Drummond.

He is the freeman whom the truth
makes free,
And all are slaves besides.
—Cowper.

"The substance of the Gospel," concludes Bishop Lightfoot in the Preface to his great commentary on Philippians, "is neither a dogmatic system nor an ethical code, but a Person and a Life."

"I sometimes think we have spent time on picturing the united Church when we should have been practicing the way of fellowship to it. You cannot have reunion without fellowship, but you can have fellowship without reunion. When there is true fellowship there will also come the demand for the expression of this in corporate and visible union."—Selected.

One night a little girl fell out of her bed; but she was soon tucked in again by her mother. The next day, upon being asked how she happened to fall out, she answered simply, "I must have stayed too near to where I got in." And that is the cause for more than one person's falling out spiritually.

We are not out to build the New Jerusalem: God alone can do that, and she will come down from Heaven in His good time. Our task is to do the will of God as it confronts us in this world at this time; to tackle it in passionate conviction of faith, and to leave the issue to Him. If this generation can devise a workable scheme of international peace and security, it will do a notable bit of work for God. We should be able to do it—we can, if we care enough.—Scottish Guardian.

Christ is present as Judge in every opportunity which knocks at our door, and stands as an Avenger among us in every crisis which shakes the world. It is a tragedy that He should so often knock in vain and His Presence pass unnoticed. Therefore He bids us "Watch."—The Rev. S. Getty.

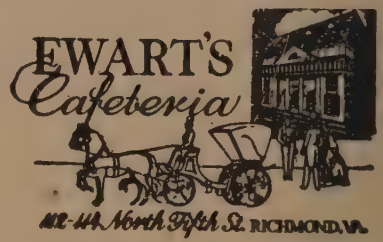

NOW IS THE TIME TO PURCHASE

## CONFIRMATION GIFTS

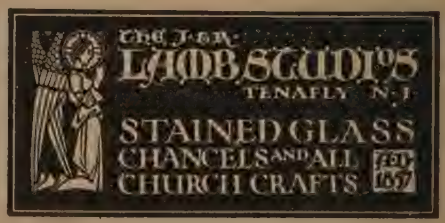
As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.

EPISCOPAL CHURCH BOOK STORE,
LYCETT, INC.

317 N. Charles St., Baltimore 1, Md.




EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.




## Cauthorne Paper Company

The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

## Christchurch
VIRGINIA SCHOOL for BOYS

The Ideal Place for Your Boy

Intermediate School: Sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools.
Upper School: College Entrance Requirements for a limited number of older boys.
Stimulating instruction.
Sound Churchmanship
Individual Attention.
Moderate Rates.
Diversified recreation program, including sailing and other salt-water sports on the Rapahannock River.

THE REV. S. JANNEY HUTTON
Headmaster
Christchurch School, Christchurch, Va.

ONE

# The Southern Churchman

Vol. 110—No. 20 13 MAY, 1944

**GENERAL "STONEWALL" JACKSON'S CODE**

1st. "Say as little of yourself and friends, as possible."

2nd. "It is not desirable to have a large number of intimate friends."

3rd. "Fix upon a high standard of action and character."

4th. "Resolve to perform what you ought; perform without fail, what you resolve."

5th. "Sacrifice your life, rather than your word."

6th. "Through life, let your principal object be the discharge of your duty."

7th. "You can be what you resolve to be."

The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. R. Tate Irvine
Associate Editor
Secretary-Treasurer

Mrs. Conrad H. Goodwin,
Associate Editor

Mrs. Rawles Morel
Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

# LETTERS TO THE EDITOR

### NOTE OF REPENTANCE NEEDED

April 29, 1944.

My dear Mr. Boyd:

I just want to write this line of thanks to you for your editorial on the spirit of Invasion Day and the necessity of repentance.

As you probably know, Bishop Tucker telegraphed all the bishops, urging that we suggest to the rectors that we invite the people into "open churches for united prayer for God's blessing upon our armed forces and on all who minister to their needs, and for an early, honorable, and lasting peace."

To this, I added a portion of your editorial, when I wrote to the clergy, as I felt that this note of repentance needed to be sounded.

I wanted to express my appreciation for its help.

Yours faithfully,
W. APPLETON LAWRENCE.
Springfield, Mass.

* * *

### PROJECT IDEA APPEALS TO SCHOOL CHILDREN

New York, N. Y.—Endorsement of the "project" idea comes from St. Mary's Church School, Reading, Pa., to the National Council. Miss Ethel H. Imschweiler writes that the school reached the goal set for its Lenten Offering, $178. The children seemed very much more interested this year in having a specific project for which to work, and we were especially interested in the Negro Parochial School, due to the fact that we have a Negro Mission in connection with St. Mary's, which, though small, is very active. In fact, they made a small but welcome contribution to the Offering.

* * *

### SPEAKERS FOR THREE FAITHS MARKED RELIGIOUS BOOK WEEK ON BROADCAST

New York, N. Y.—A round-table discussion of the outstanding religious books of the year marked a special broadcast in honor of "Religious Book Week" Saturday, May 6 (NBC, 2:00-2:15 P. M., EWT). Representatives of the three major faiths spoke on the program under the auspices of the National Conference of Christians and Jews.

This second annual "Religious Book Week" is being observed May 7-14. Eight special committees of prominent clergymen, educators, authors and librarians, representing all faiths, have been appointed to select 200 outstanding religious books.

The three participants on the broadcast are: Maurice Samuel, author of "The World of Sholom Aleichem," which has just received an award, representing the Jews; Mrs. Maisie Ward, author and lecturer and co-partner of the publishing firm of Sheed and Ward, speaking for the Catholics; and Dr. L. Wendell Fifield, pastor of the Plymouth Church of the Pilgrims, Brooklyn, N. Y., spokesman for the Protestants.

* * *

### SEMINAR FOR CLERGY SHRINE MONT, JULY 17-28

Shrine Mont, Va.—The Fifteenth Annual Shrine Mont Seminar for Clergy of the General Church will be held from Monday, July 17 to July 28. Some twenty dioceses usually are represented by attending bishops and clergy. Often members of their families accompany them and share in the congenial fellowship of the vacation season which extends from May through October.

As usual the Presiding Bishop of the Church leads the faculty with several lectures. Bishop Walker of Atlanta will give a full ten lecture course on Faith, so profoundly needed in this world crisis and tragedy.

The Rev. Gerald F. Burrill, of the Forward Movement, lectures on "Christian Fellowship." The Rev. William C. Roberts of the Diocese of Maryland gives a stimulating and scholarly course on "Current Religious Issues in Theology"—also a ten lecture course. The Chaplain of the Seminar will be the Rev. Dr. Edmund J. Lee, for a quarter of a century missionary in the heart of China, and now Rector of Chatham Hall, Va.


# Money For Auxiliary Treasuries

HELP YOURSELVES BY HELPING US

We are Offering to the Woman's Auxiliaries $1.00 on Each New Paid Subscription to the Southern Churchman Secured by Them

WRITE US FOR DETAILS

# HAVEN . . .

By J. W. KENNEDY

MANY PEOPLE reach the point where they feel they can "stand it" no longer. When and if this moment comes to any of us, it is the signal for questioning: have I tried every possible means for solving the impasse? have I tapped all the resources available? 99% of the time we find there are avenues yet unexplored, one of which will usually relieve the tension and remove the terrific pressure which has brought us up to the breaking point. The things we have left undone or the things we have done are usually clearly a part of the total picture of the reasons for this "end-of-rope" state of mind. But the frantic grabbing at straws in prayer, and ripping through books, and talking with another, and making good resolutions often finds us no nearer the solution; in fact these attempts at getting something have only accentuated the condition and deepened the feeling that we can stand it no longer. What can we do?

FIRST, quit the panic approach. The jig is not up yet, and the fear for what will happen to "poor me" muddles the mind and leads one into the whirlpool of repetition and frustration. Even when leads are available, such a state of mind is too jittery and blank to recognize and grasp them. Calm the panic by attempting a quiet time, repeating the 23rd Psalm slowly or some other remembered phrases that remind us that "in quietness and in confidence" we shall find the way out.

SECOND, give up the expectation of a miracle at the instant of our demand. The situation has probably developed over a long period of time and we have undoubtedly been standing it more or less successfully for years. Therefore, we must realize that it may take some time to get things reasonably straight. We must keep moving toward every opening as fast as we can. Even when the next step looks as if we would go under—like Jean Valjean in the rescue of Marius through the sewers of Paris where the foul waters got deeper at every step. Jean Valjean went on because he saw a crack of light, even though the next step meant going down beyond his height. His second step, however, was up, and both were saved. God may be making some costly demands of us before we are released from a situation that is seldom all the other fellow's fault. Remember how the evil spirit convulsed the demoniac before he came out of him? Release is often costly. Are we willing to pay the price?

THIRD, we must honestly face the question, wherein am I to blame for this "unendurable" condition? This question usually leads us into a long journey of self-discovery and the need for getting many things straight with God and the other or others involved in our plight. We must be sure we have removed the planks from our own eyes. We'll find oftentimes our situation grows more bearable as we do all that lieth in us to make it right.

FOURTH, put aside your books. We read books only to help us catch that one thread which unravels the knitted garment of our misery. This same thing is true when we talk with others. It is fairly easy to get leads on what to do. The biggest difficulty is actually to do what we know is the right thing, especially if it involves self-discovery. We are too prone to weigh our chances of the survival of our own righteousness, and choose the path of least resistance. Some people had rather continue in an "unbearable" relationship than take steps toward the light.

(Continued on page 6)

Fifth—and this is the crux of the matter and

# This Week . . .

THE GOSPEL OF THE EXALTATION ..... 4
By the Ven. F. W. Neve, Archdeacon of the Blue Ridge

ADDRESS BEFORE THE CHURCH CLUB OF NEW YORK ..... 5
By the Most Rev. and Right Hon. Cyril Forster Garbett, Archbishop of York

ADDRESS BY BISHOP MANNING ..... 6
At the Dinner given in honor of the Archbishop of York by the Church Club of New York

**FEATURES**

Haven ..... 3
J. W. Kennedy.
Editorials ..... 7
Children's Page ..... 9
Mrs. Conrad H. Goodwin
News ..... 10

**MAY**

1. Sts. Philip and James (Monday).
7. Fourth Sunday after Easter.
14. Fifth (Rogation) Sunday after Easter.
15, 16, 17. Rogation Days.
18. Ascension Day (Thursday).
21. Sunday after Ascension.
28. Whitsunday (Pentecost).
29. Whitsun Monday.
30. Whitsun Tuesday.
21. Ember Day (Wednesday).

**THE FIFTH SUNDAY AFTER EASTER, COMMONLY CALLED ROGATION SUNDAY**

**The Collect**

O Lord, from whom all good things do come; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

**COLLECT FOR THE ASCENSION DAY**

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

# *The Gospel of the Exaltation*

By FREDERICK W. NEVE

THE FIRST FEW YEARS after the present war will constitute one of the most important epochs in human history because it is the general desire of all the leading nations to lay down the foundations upon which they will endeavor to build up such a new and better order of things as can be counted on to last for centuries to come. The creation of such a new order will depend, in a very great measure, upon the unselfish desire of those who will take a prominent part in this great work to provide for the universal good rather than for the special interest of their own particular nation or for the particular class to which they belong.

It affords, therefore, an opportunity to the Christian Church, through its leaders, to point out that the only way to insure the permanence of such an order is to recognize the fact that this world was specially created and man placed upon it in order to fulfill the Divine Purpose. This Purpose has been made clear to us by God sending His Son into the world to make Himself known to us and what His will and purpose is with regard to us. The rulers of the Allied Nations, or their representatives, may meet in conference to decide what is the best means of establishing permanent peace and promotion of good will and friendly intercourse between the different nations of the world. But unless such a conference is willing to put the Divine Purpose first and foremost before everything else, its plans and decisions, however promising they may seem to be, cannot hope to create an order of things which is destined to meet with lasting success.

IT IS WELL TO REMEMBER that Christ's coming into the world and the great work that He accomplished while He was here, formed merely the beginning of His connection with the World Order into which He had entered and become a part when He was born at Bethlehem. His Ascension did not mean that He was severing His connection with the world which He had come to save, for in one of His appearances to His disciples, after His resurrection, He expressly stated, "Lo, I am with you alway, even unto the end of the world," thus promising that His Spiritual Presence would be with them at all times. And there are many occasions in the New Testament when He is mentioned as present after His ascension, as, for instance, more especially on the occasion of the conversion of St. Paul. It must be remembered that the period of His Humiliation ceased after His resurrection, for St. Paul, in his Epistle to the Philippians 2:8-12, draws a distinction between the two periods of His Humiliation and His exaltation in this way: "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If Christ then is present with His Church here on earth, it is as the Exalted Son of God, as King of Kings and Lord of Lords, with all the power pertaining to Him, as holding this exalted position, for we must remember that Christ said after He was risen, not only "Lo, I am with you alway even to the end of the world," but also, "All power is given unto Me in Heaven and in earth." His humiliation is over, it is as Christ is now that His Church is endowed with the power which should carry all before her.

The Gospel of Christ's Humiliation reveals to us how completely Christ, the Son of God, made Himself one with us, and by so doing was enabled to carry out the great work of redemption which was completed by the offering of Himself to God, on our behalf on the Cross of Calvary. And it is because of this that He is able to bring all the divine resources to bear upon the needs of mankind, and His Church should be able, in union with Him, to establish His Kingdom here on earth. We cannot separate His Humiliation from His Exaltation, for God, Himself, knit them together when He exalted Him to His Right Hand, and what God hath joined together let no man put asunder.

THE GOSPEL OF THE EXALTATION not only assures us that Christ was raised to God's right hand, but also that all power in heaven and in earth was given to Him. That He would use this supreme power for the benefit of mankind is made certain by the fact that in His humiliation He gave all that He had to give in order that our redemption might be secured. Since He gave all then, we may be sure that He is willing to share all that He has to give now for mankind, and in the Epistle to the Ephesians, St. Paul states clearly that he prayed for his Ephesian converts as follows: "The eyes of your understanding being enlightened, that ye may know . . . what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." St. Paul evidently considered that the Divine Power was to be shared in by all of Christ's followers, and the question arises as to what Christians generally were to do with this power, and for what purpose they could use it. In their case it was certainly intended to enable them to carry forward the work of Christ in the world by making it what Christ wanted it to be, in other words, to bring in the Kingdom of God upon earth.

THE FIRST DUTY, therefore, of the Christian Church is to bring in the Kingdom of God by setting before the world, plainly and courageously, that Christ alone can save the world, not only as individuals but as a world Order. If this is the Divine purpose, then, however impossible to us it may seem to be, we must believe that the Power of God working through His Church can certainly bring it to pass.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Christ waits serene till we awake and see
His vision of the earth as it would be
If He could always count on you and me.

*At the Waldorf Astoria Hotel*
*on Wednesday, April 26, 1944*

# *Address Before the Church Club of New York*

**By THE MOST REV. AND RIGHT HON. CYRIL FORSTER CARBETT, ARCHBISHOP OF YORK**

DURING THE WAR, organized religion has experienced many difficulties. First and foremost there has been the destruction of many churches by the raids. In all, including all denominations, over 1100 have been completely destroyed or seriously damaged, while nearly 3000 have been less seriously damaged. In one night in Southampton six Churches were destroyed. Some of the largest parish churches in England have been destroyed—Great Yarmouth, Plymouth, and St. Mary Abbott, Kensington. Coventry Cathedral, the R. C. Cathedral of Southwark have been destroyed; Exeter and Manchester, in addition to St. Paul's, damaged.

The blackout has seriously interfered with attendance at evening services, often the most largely attended; it has often been necessary to move the hour of church service to the afternoon in the winter months.

In addition war work has made it impossible for large numbers of regular worshippers to attend Church. They are away from their homes on active service; or working in some munition factory; or drilling in the Home Guard. Nor must we forget that most of our younger clergy are serving as Chaplains, so that the parishes are understaffed and much work has had to be suspended.

These causes have led to a falling off in Church attendance.

ON THE OTHER HAND there are encouraging features in the present position: First, there is a growing conviction that the old scientific materialism is bankrupt; that neither nations nor individuals can live by bread alone. It is felt that it is absurd for a nation to fight for spiritual ideals if its people are ignorant of the source from whence they come. So there is the demand, largely met by a new Education Bill, that religion should be carefully taught in all our schools. The desire for some expression of the spiritual is seen in the large crowds which attend places of worship on special days of prayer, and the observance of the one moment of private prayer at 9 P. M.

Secondly, there is greater friendliness and closer cooperation between all Christian Churches. An illustration of this was the acceptance of the Pope's foundations of peace by all the leaders of religion in Great Britain.

Thirdly, there is increasing recognition that religion has a social message. That it must bear its witness against social injustice and demand food, homes, work, and good education for all.

Fourthly, there is every hope we shall have a good supply of ordinands when the war is over. Over 2000 now in the forces are enrolled as possible candidates for ordination. We shall require large sums of money to train them.

And I must add how fortunate we are at the present critical time to have William Temple as Archbishop of Canterbury. In intellectual power he stands head and shoulders above the rest of us. He has great courage and vision. Many of us believe he will prove one of the greatest Archbishops the Church of England ever has had.

I HAVE ALSO BEEN ASKED to give some impressions of my recent visit to Russia.

(1) I was deeply impressed by the vigor, vitality and strength of this great ally. Its resources are enormous; its population vast; the youthfulness of its citizens, nearly half under 21 years of age; the children I saw looked happy and well cared for. Russia has a great future, and whether we like it or not, will play a great part in the future of the human race.

(2) It is a socialist rather than a communist state. Its citizens can keep what they have earned; they may have savings, furniture, jewelry, motors, even houses of their own. There is considerable difference in the amount paid in wages. But while private property is permitted and all things are not held in common, the State possesses and works all the means of production and distribution. It owns all the land and all the industries.

(3) There is an undoubted revival of religion. Complete freedom of worship within their churches is granted to all religions. Anti-god propaganda has been suspended, godless museums are closed, and respect for religion is encouraged. The Orthodox Church has greater freedom than it ever had under the Tsars. The Churches are crowded, though many are still closed or secularized. The change in the Soviet attitude towards the Church is due to the recognition that religion cannot be eradicated, that a large proportion of the people of Russia are religious, that the Church now supports loyally the Soviet regime and strengthens national resistance to the common enemy.

IN CONCLUSION I WANT to answer the question, "What is the spirit of England after nearly five years of war?" Of course we are tired, we have gone through hard times, we are without many of the comforts of life. We have homes broken up. We feel the strain of suspense, and the bitter pangs of bereavement. But the nation is unshaken in its determination to fight until complete Victory is gained. We are completely united in this resolution. Men and women of all creeds and political parties are of one mind and heart in this. We have very few pacifists, though we all hate war. We have never wavered in our determination to fight until Victory is won and we never shall waver. We shall fight until the tyranny of Germany is smashed, and we shall then continue to fight until the tyranny of Japan meets the same fate. We have a splendid war leader in Winston Churchill and the nation stands solidly behind him. We are confident that Victory will be won, though we know only at a great cost. And when Victory is won with God's help we hope, with you and our other allies, to build up a new and better order, in which the nations are governed not by force and violence, but by law and justice.

# *Address by Bishop Manning*

*At the Dinner Given in Honor of the Archbishop of York by the Church Club of New York at the Waldorf Astoria Hotel on Wednesday, April 26, 1944*

Mr. President, Most Reverend, Right Reverend, and Reverend Fathers, Members and Guests of the Church Club:

WE WELCOME with all our hearts the guest of honor here tonight, the Archbishop of York, and we feel it an especially happy thing that the Archbishop is here at this dinner as the guest of our Church Club which represents so largely and generally the life of our Diocese.

In my own name, and in yours, I assure the Archbishop that our entire Diocese joins in welcoming him here among us. The Archbishop comes to us as the Representative of our Mother Church, the Historic Catholic Church of England, and he comes to us from the Ancient See and City of York. In 1927 I had the great honor and privilege of preaching at the 1300th Anniversary of the Glorious Minster of York, and of carrying a message from New York to Old York. It was the thirteen-hundredth anniversary of continuous worship on the site where that noble Minster stands. We have in New York, at present, no such history as that, but it has given me great pleasure to show the Archbishop the Cathedral that we are building in this metropolis of the Western Hemisphere, and I will tell him one of the numerous stories that are told about our Cathedral, a story which no doubt many of you have heard. The Nave of our Cathedral, from wall to wall, is eleven feet wider than St. Peter's in Rome. A boy from the West was shown through the building as thousands are, and was told that fact among others. In his letter home about it, he spelled the word Nave with a K— and he wrote "This Cathedral has a bigger Knave in it than St. Peter's at Rome." I enjoy telling that story to our Roman Catholic friends, because it is perfectly fair and cuts both ways.

The See of York has a marvellous history. For more than 300 years the tramp of the Roman Legions was heard in the streets of York. In 314 the Bishop of York attended the Council of Arles. In 627, Paulinus, the first Archbishop of York, baptized King Edwin of Northumbria, with many of his nobles and people, on the very site where York Minster now stands. But we are not envious of our brethren in York. We do not envy their wonderful history, because we claim it for our own, we claim that great Minster, and all that it stands for, as a part of the history and heritage of the Episcopal Church and we welcome the Archbishop among us, not as someone from the outside but as one of our own Communion and of our own Household of Faith.

IN THE NAME OF our whole Diocese I want to say three things to the Archbishop.

1st. We in the Episcopal Church and in the Diocese of New York value beyond all earthly measure the heritage of the Catholic and Apostolic Faith which we received from our Mother, the Church of England, and which we hold in common with the whole of the Anglican Communion, the Faith, the Sacraments, and the Three-fold Ministry of Bishops, Priests and Deasons, as they have been held in all the continuous life of the Holy Catholic Church from the Apostles' time.

We stand with the Church of England, and with the whole Anglican Communion, for that Faith in all its Divine Reality as it is given to us in the Prayer Book, and as it was expressed by our own great Bishop of New York, John Henry Hobart, in that Watch-Word and Rallying-Cry with which he called the Episcopal Church in this land out of a condition of deepest discouragement back to clear conviction, back to faith and life and realization of her Mission, the Watch-Word—"Evangelical Truth and Apostolic Order."

And we in the Episcopal Church know that it is by bearing our witness faithfully for the Divinely-given principles of Christ's Church that we shall do our true part for the coming of a true World-Wide Christian Reunion, and for the whole cause of Christ's Religion in this World.

2nd. We realize the immeasurable debt that America owes, and that the world owes, to Britain in this great World Crisis. We do not forget, and shall not forget, those days when Britain stood alone and Winston Churchill spoke those words to the British people which will live through all history.

We pay full honor to the magnificent achievements of Russia, and to the indomitable spirit of China, we honor greatly the heroic people of Greece and of Yugo-Slavia and all those who have resisted, and are still resisting, so far as possible, the brutal power which has attacked them, but we know that in the hour of supreme peril it was the British air-men and the British people who held the Gates of Liberty and checked the onslaught of the enemies of mankind.

It is because of what Britain did then, in those desperate years, that we are now confident of Victory.

3rd. We pray, and believe, that out of the agency and suffering of this war shall come a truer and more Christian World Order, and we know that this must be based upon the true and enduring fellowship of America and Great Britain and all the English speaking peoples. For the hope and future of the world, the two great English speaking democracies must stand always in full fellowship.

Anyone in this land who seeks to create anti-British feeling, or anti-Russian feeling, is disloyal to our country and to the cause for which our country is giving its life.

We ask the Archbishop to carry back to our brethren in Britain our most heartfelt greetings and to tell them that our prayer is that the war may speedily end with complete and righteous victory, and that America and Great Britain shall stand always together for the welfare and hope and peace of mankind.

* * *

**HAVEN**

(Continued from page 3)

should have come first—deal with the question: has God forsaken me or have I forsaken God—have I failed to keep in contact through fellowship with other Christians, through reading His word, through daily communing with Him? Or if all this has been done, has my own self-righteousness been the block? The answer to almost every difficult or seemingly impossible situation is that God has been left out in one way or another and must be brought in—for without Him there is not sufficient wisdom or strength to work things out or to endure.

"Choose ye this day whom ye will serve—God or gods?" And know that your choice will indicate whether to expect continued darkness or dawn.

# EDITORIALS

*Rogation Sunday*

This Sunday before Ascensiontide, commonly called "Rogation Sunday," is deeply significant. In quiet and peaceful days one thought of asking God's blessing upon the seeds the husbandman was sowing. A blessing of the crops of the future. An anticipation of thanksgiving for an abundant harvest.

Today, men are sowing the seeds of suspicion, hatred, and a callous disregard for human life. We cannot ask God to bless such sowing. We can in the spirit of Rogation Sunday ask God to help us lift our eyes in penitence to the Mount of Ascension, where we may receive afresh the vision of His Goodness; and learn anew to destroy the tares of human sin, that do despite to the good seed God would have us sow.

The difficulty is that we acknowledge the existence of unchangeable physical laws, and deny the existence of God's immutable principles. Consequently we continue to sow destruction, and in turn reap destruction. By the power of the Risen and Ascended Christ may we in humbleness of spirit, ask for true forgiveness, and the vision to sow the seeds of righteousness, "that the Kingdom of this world may become the Kingdom of God."

*What Price Religious Freedom?*

The easy way in which we banter terms, sometimes appalls. Shortly after the historic meeting that set forth the famous Atlantic Charter, we read constantly about the "Four Freedoms." The countryside was placated with very attractive posters drawn by the distinguished Rockwell Kent. One of those freedoms we heard a good deal about was religious freedom. We believe that a great majority of the people of this country are interested in religious freedom. We are certain that the vast majority of Protestant clergy will do their best to see that religious freedom is preserved. We also believe that there are great numbers of Roman Catholic priests who would not welcome the establishment of a state church, even though on the surface it might appear to their advantage. The foundation of the great liberty that all forms of religion have enjoyed in this country is our heritage of religious freedom.

The Southern Churchman is as disturbed as the rest of the Protestant population of this country, with the recent ruling or decision of the Selective Service, cancelling the deferment of pre-theological students for the ministry. We are firmly of the conviction that a grave injustice to the cause of religious freedom in this country has been done either arbitrarily or inadvertently, by Selective Service in this ruling. We trust it was inadvertent.

Briefly the facts are these. It is a known fact that the Protestant Churches rely upon the public schools, some denominational private schools, and the colleges and universities for the pre-theological education of students for the ministry. The Roman Catholic Church, is exempt under this ruling, as it follows an entirely different system. As the prepared statement made by the official heads of twenty-three Protestant denominations puts the case: "In keeping with the official interpretation of the Selective Service Act, Roman Catholic students for the priesthood may be exempt from the draft when they are in junior seminaries—that is, when they are students on the college level. As a result, Roman Catholic students for the priesthood would not be affected by the new ruling. Protestant students for the ministry, however, although they are of **the same age and at the same stage** of educational preparation as Roman Catholic students—would not be permitted to continue their training." We believe this to be grossly unfair. The burden of feeding the ranks of our armed forces should fall equally upon all religious groups—Roman Catholic, Protestant and Jewish.

The Army and Navy are continuing to ask for chaplains. The religious forces of this country have responded admirably. The Chaplains Corps in all branches of the services has rendered a good account of its activity. The Army and Navy trust the denominational boards in the selection of suitable candidates for the Chaplains Corps. No Chaplain can remain in service whose denominational approval has been withdrawn.

Is Selective Service fearful that denominational boards will use less judgement in accepting candidates for the ministry? Does Selective Service think that Protestant groups will aid unworthy men, who may use the pretext of pre-theological training as an escape from service to the country? We cannot speak for all denominations. We can speak for the Protestant Episcopal Church's Seminaries. We know that the Deans of our Seminaries and the Committees on Admission, will exercise scrupulous care in the men they endorse. We believe that Bishops, Rectors, and Standing Committees will all exercise due vigilance in the men that they accept as Candidates for Holy Orders. The real responsibility rests upon the Bishops who accept men as postulants. We believe Selective Service can trust these men and the leaders in other denominations not to further the desire of any weak young man to escape service to his country.

To you who may read this editorial, we suggest that you get in touch immediately with your Congressional Representative and lodge a protest against this discriminatory ruling of Selective Service.

The Protestant Churches of this country have been and are loyal to the war effort. They feel that there are larger issues involved than a military victory. They have been looking toward the post-war world. If their supply of future leadership is seriously crippled they will be powerless to help maintain the moral foundation upon which any government must rest.

We are not asking for more than is being given to the Roman Catholic Church. We are only asking for equality. Upon that basis and upon that basis only, will religious freedom be maintained!

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### TWO MEN PRAYED

Two men prayed in the long ago,
Two men, much like the men we know;
One man prayed with his head held high,
With a square-set jaw and a tearless eye;
Convinced that his was a righteous cause,
He thanked the Lord for the man he was.
So, satisfied, he turned away,
The self-same man who had paused to pray.

The second man, penitent and lowly,
Dared not life his eyes to a God so holy,
But smote on his breast as he spoke this word:
"Be merciful to a sinner, Lord."
And God, who delights to forgive and bless,
Credited him with righteousness.
A guilty sinner, he paused to pray;
A justified saint he walked away.

Two men prayed in the long ago,
Two men, much like the men we know;
Two men facing eternity,
Which is like you? Which is like me?

—Barbara Ryberg, in Sunday School Times.

* * *

### FOR HIM WHO LIFTS THE ROCK

Once there lived a king who ruled his people wisely and well. But whether it was the heat of the country or whether it was just in the nature of the people they were a lazy set, and none of them would do a thing if he could possibly get out of it. "Leave it for somebody else," was ever their motto. So the king decided he would teach them a lesson.

Near the town where he lived the road passed through a narrow pass between two steep hills. The king went there one night and scooped out a hole right in the middle of the road. This he lined with pebbles, then put into it a purse with several gold coins, then covered it over with a rock as big as he could move, and went back to his palace.

Next morning came along a farmer driving a cart loaded with hay. "Look at that rock," he said. "Why doesn't somebody move it out of the road?" But it did not occur to him that he might be that somebody, and so he pulled his oxen to one side, although he almost upset his cart in so doing, and went on his way swearing at the lazy people who would not move the stone.

Soon came a soldier marching proudly along in his bright new uniform with his head up and his chin out as he had been taught to do. So, of course, he did not see the rock in the road, against which he struck his foot and sprawled in the dark. "Curses on the lazy people of this country who will not keep their roads in shape for an army," he exclaimed, brushing the dust as well as he could from his uniform, and went marching on his way. His chin was not so high, though, and his eyes kept nearer the ground, lest there should be other stones on the road.

Next came a company of merchants with a string of donkeys and pack horses going to the fair in the king's town, where they hoped to sell their silks and spices at a good price. "This seems like a fine country to live in if they only had decent roads," said one of them as his donkey stumbled against the rock and fell to his knees and almost lost his pack in the ditch.

So it went on day after day and week after week, every one cursing the rock and the people who would not remove it, but none of them lifting a hand to move it. Finally, the king called together his people about the rock and said to them:

"Three weeks ago I myself put this rock here in the road to see who would take it out of the way. For three weeks every one has passed by blaming his neighbor for not doing it, but not one doing anything himself. See what you all have missed." Then stooping down he pushed the rock aside and lifted out the bag he had placed there with all the gold coins still in it. Attached to the bag was a card with the words: "For the one who lifts the stone."

"See," said the people, "what we have lost because we expected others to do for us what we were too lazy to do for ourselves."—John R. Wilkie, in The Christian Century Pulpit.

* * *

### WHY A STICK FLOATS AND A STONE SINKS

If you throw a stick or piece of wood into the pond, it will float. If you throw a stone in, it will sink to the bottom. Have you ever wondered why this is so?

You know that the earth is always trying to pull everything to itself. It pulls you and me, for, if it didn't, we would fly off into space. And the heavier things are, the more the old earth pulls them to itself.

The stick which you throw into the pond is not solid and heavy like the stone. It is full of tiny bits of air which make it light. The stone does not have bits of air inside of it, so it is heavier. The earth can get a better pull on it because this is so. That is why the stone goes right to the bottom and the stick floats about on the water.

Of course the earth is all the while pulling on the water in the pond, too. But the earth cannot pull the stick to the bottom of the pond because the wood is lighter than the amount of water which it pushes away. The stone, you see, is much heavier than the amount of water it displaces, so the earth can get a good, hard grip on it and pull it right straight down through the water of the pond to the bottom.—

—Junior Life.

* * *

### THE PRACTICE OF THE PRESENCE OF GOD

Within you lurks a little Elf,
Thick-veiled in mystery.
They call it your sub-conscious self.
Paul called it "sin in me".

Habitual acts this Elf controls
As write or sew or walk.
Without its help you'd fall in holes
Or stammer when you talk.

But Elf is childish, willful, strong,
Stone-deaf to argument.
It eggs you on to grievous wrong.
And Oh! how you repent!

Saints tell us how to master it.
"Practice the sense of God";
Repeat, impress, reiterate
His healing, vital word—.

Especially at early morn
And just before you sleep
Let God within you be reborn
And Elf subservient keep.

Much more than this, for saints have found
The task most difficult.
Live joined to God in daily round.
Expect the grand result.

—Percy Foster Hall.

## *Forward-Looking Convention*

**Diocese of Massachusetts Holds 159th Annual Meeting**

Boston, Mass.—A forward-looking Annual Convention, with promise of encouraging progress, was the 159th of the Diocese of Massachusetts, opening in Trinity Church on April 25 with a service addressed by the Bishops, and followed on the 26th by business sessions in New England Mutual Hall.

Bishop Henry Knox Sherrill began his charge for the future with severe strictures on the racial and religious intolerance which has appeared in our American life, saying, after mention of the race riots in Detroit and New York:

**The Bishop's Charge**

"Here in Massachusetts also, certain disturbing factors have made their unwelcome appearance, the most serious being the clandestine distribution of anti-Semitic literature in considerable quantities,—evidently, from the amount and expense involved, from some organized group. . . . Such action strikes at the very root of all that is most worth-while in the life of both Church and State. We must see to it that the authorities impartially and strictly enforce the law. Every violation should be reported at once and we can all be on the watch for evidence of intolerance. Nothing can be gained by mistaken concealment. This evil, if brought into the open, is already half defeated. For the longer range, there must be constant education in the true principles of both democracy and Christianity. . . . Here is a problem which calls for firmness, wisdom and courage."

**Pastoral Ministry**

The unparalleled opportunity for a pastoral ministry was next presented as Bishop Sherrill itemized the suffering and inevitable dislocations in ordinary conditions of living, the enforced separation of husbands and wives for long periods, the strain upon the children resulting in large measure in the wave of juvenile delinquency. He said, "As never before, the Church should keep in touch with her people, bringing the moral strength, the comfort and peace and compassion which the Master made so apparent in His Ministry to the souls and bodies of men. This is a matter for the clergy in constant and understanding parish calling; but it is also a responsibility of the laity equally."

"What is the atmosphere of our parishes?" the Bishop asked. "Are they cold and formal, or is there evidence that in the Church may be found a deep fellowship of the Spirit? The close of the war will accentuate the need. Already many thousands of men and women have been released from the armed services because of various disabilities. Some day millions will be coming home. Here is a call which should bring out the best that is in us, that we may measure up to their needs and expectations. I am not thinking merely of Welcome Home services and receptions, but of something far deeper which will show that we have understanding and wisdom. . . . It is not too soon to consider this matter. We in the Christian Fellowship are sent to heal broken minds, bodies and hearts."

Action on this part of the Bishop's address was taken by the Convention later when it passed the resolution asking the Bishop to appoint a diocesan committee to produce requisite machinery to aid readjustment of service men as they returned to their parishes, and to help the parishes meet the inevitable problems with which they will be faced.

**Rebirth of Faith**

With reference to the current hope of a rebirth of faith, Bishop Sherrill said:

"Once again we are talking of a new world of righteousness and peace. The religious experiences of a few are overemphasized as foretelling a rebirth of faith. We shall do well to be neither set up nor cast down, but to face realities as they are. So far as I can see, there is no evidence that we are on the eve of a rebirth of the Spirit. If we assume the contrary without basis of fact, there can be only discouragement ahead. . . . It is not clear that men and women have learned the lesson of these years. Already there are voices urging the claims of selfishness, and he would indeed be a foolish optimist who would deny that such claims have a large following. The making of a better world will be no easy task. . . . all plans and schemes will fail, unless undergirding all our efforts is the conviction that Christ is the Way and the Life."

This, too, was reflected in action taken at the business sessions where a resolution was passed referring to that part of the Bishop's sermon at the consecration of the Bishop of Washington that urged a unique quality of life within the Church, in order that inspired and determined men and women therefrom might help the world family of nations to be based upon the brotherhood of man. To that end, the Convention expressed unqualified agreement with the Bishop and petitioned the Forward in Service Commission of the Diocese to consult with him as to the means whereby the parishes may help.

Statistics of the Diocese given in the Bishop's address are: Clergy, 282; Parishes and Missions, including the Cathedral but omitting a number of summer chapels, 207; Postulants and Candidates for Holy Orders, 21; Lay Readers, 146; Ordinations to the Diaconate, 16; to the Priesthood, 10; Confirmations, 2,655.

Vivacity and diversity of presentation marked the business sessions over which Bishop Sherrill presided. The admission of new parishes, of missions newly come into union with the Convention, and of units relinquishing diocesan support received applause. In this list were Grace Church, Norwood: St. John's, Saugus; St. Andrew's, Marblehead; St. Andrew's, Framingham; Trinity Church, Rockland, and All Saints', Whitman.

## *Youth Urged To Participate*

**Special Emphasis Placed on Whitsunday Communion May 28**

The Whitsunday (May 28) Communion as urged by the Youth of the Church, is to place special emphasis on participation by whole families.

Young people are urged by the National Council's Division of Youth to "Have a preliminary talk with rector or vicar. Make tentative plans now. Select a representative group of young people and adult leaders to make plans. In the smaller parish two or three are sufficient; in the larger, eight or ten may be needed. Set the time and place of meeting and notify those concerned.

"Begin the planning committee meeting with prayers. Present possibilities and suggestions for discussion. Go over available material carefully. Here are some of the things to be considered: How can we obtain maximum participation on the part of everyone in the parish? Could young people call at every home urging attendance and leaving literature? When should this be done? How many young people are available for this? If personal calls are not possible, how about calling by phone? What material should be mailed? How many copies of the folder and other pieces should be sent? Do we need a letter from the rector as well? How can young people help in the mailing? What is our time schedule for all these? Who is to do exactly what?"

* * *

**SEVENTY-SIXTH ANNUAL CONVENTION**

**Social Security Commended**

Albany, N. Y.—Declaring that the Church cannot lag behind in a matter of simple justice, Bishop Oldham, in his address to the seventy-sixth diocesan convention, May 2, commended social security for Church employees. The Bishop spoke at some length on international matters, decrying isolation and stressing the importance of action now for the solution of post-war problems. He mentioned particularly the disunity of Christendom, saying: "Surely it is clear that to export a divided Christianity will add to rather than diminish the existing disunity of the nations."

The Rev. Horace W. B. Donegan, D. D., was the preacher at the public service of the Convention in the Cathedral of All Saints. The music was furnished by the Diocesan Choirmasters' Association, thus continuing in wartime the annual traditional Choir Festival.

The Rev. C. Avery Mason, D. D., made an address on Forward in Service at a conference of the clergy preceding the convention sessions. Mr. Robert D. Jordan, director of Promotion of the National Council, spoke at the closing session of the convention on Wednesday morning, particularly in the interest of FORTH, which has recently been adopted by the diocese as its official magazine.

### BISHOP POWELL SUGGESTS OPENING OF CHURCHES TO HIS CLERGY

Baltimore, Md.—Immediately upon receipt of the Presiding Bishop's suggestion regarding the day of invasion, Bishop Powell sent the following to his clergy:

"No doubt all of us are very sensitive to the imminence of the Invasion of the Continent of Europe with the inevitable result in loss of many lives and its results on the issues of the war. This invasion may come at any moment. When news of it is given to us, may I ask that special care be made to see that our Churches not only are open, but that you will urge your people to join in intercessions for God's guidance and protection and for an early just and lasting peace."

Many of the rectors have already announced their plans for Intercessions—some having continuous intercession, others have three and four hours set during the day.

#### Children's Lenten Offering

Baltimore, Md.—Mr. Ellis N. Tucker, former Professor at St. John's University, Shanghai, China, was the speaker at the annual Presentation Service for the Children's Lenten Offering in Christ Church, on Sunday, April 30.

The offering this year was the largest Maryland has had, amounting to over $12,000. Several parishes are yet to be heard from.

#### Bro. of St. Andrew Moved

The national headquarters for the Brotherhood of St. Andrew has moved from Washington, D. C., to the Diocesan House, 105 West Monument Street, Baltimore. Mr. Douglas Turnbull is the National President.

* * *

### PARISH KEYMEN, FIFTY STRONG, ATTEND CONFERENCE

Cleveland, Ohio—Responding to an irresistible invitation, prepared by Maxton R. Davies, parish keymen of Ohio held a conference on laymen's work at Cleveland April 26.

Mr. Davies, who presided at the conference, applies professional skill in the advertising field to his work for the Church. Every man to whom his letter of invitation went replied, and most of them came to the conference. "The fact that out-of-town men will have to sacrifice time and pay their own expenses will not, I am sure, keep anyone away," the letter said. "This is not a tea party, but an adventure in faith that will yield dividends for the Kingdom."

Bishop Beverley Tucker and Archdeacon B. B. Comer Lile attended and fifty parishes were represented by their keymen. Delegates paid their own expenses. Mr. Harvey S. Firestone, Jr., chairman of the Presiding Bishop's Committee on Laymen's Work, spoke on "Mobilizing the Men." The Rev. Wilburn C. Campbell, executive director of the Presiding Bishop's Committee on Laymen's Work, followed Mr. Firestone and surveyed the work of the Laymen's Committee throughout the country and in particular the work in the Diocese of New Jersey. After dinner the Plan of Action for Forward in Service as it relates to men's work was discussed. A diocesan "Chain of Action" was set up with the approval of the Bishop and a program for diocesan, regional, and parish work was agreed upon. A laymen's conference for the diocese is to be held in the Fall. The conferences were closed with an inspirational talk by Bishop Tucker.

* * *

### DIOCESE OF WASHINGTON

#### Children's Lenten Offering

Washington, D. C.—The Annual Presentation Service of the Church's Lenten Offering for missions was made in the Washington Cathedral Sunday, April 30, 1944, at the afternoon service.

This service, which is looked forward to every year by the Church Schools, is always a very colorful affair; over 802 children with their school banners marched in procession around the aisles of the Cathedral singing the great processional hymns before the congregation of twenty-three hundred, which filled the Cathedral.

The service was of special interest—the offering presented amounted to approximately $8,500, and was the largest ever given by the children of the diocese.

The Bishop, the Rt. Rev. Angus Dun, was present to greet the children of his diocese and to receive the offerings that symbolized their loyalty to and sacrifice for the Kingdom of God, and its spread through missionary service.

This, the first appearance of the newly consecrated Bishop, furnished an opportunity for him to take his children to his heart. This he did in simple, gracious words when he asked that they "take me as your Father in God", explaining that a father in God is one who "helps God to reach you and you to find God". His explanation of what it means when we say, "t is more blessed to give than to receive" held the attention of his listeners and showed his felicity in speaking to children by his story of a hen who seizes upon its food and runs off by itself to enjoy it, clucking all the while with a noise that sounds like "get, get, get". This, the Bishop pointed out, is the attitude of those who did not share what God has given them, an individual, selfish attitude, that is not "blessed", and the Bishop concluded, "you don't want to be a hen".

* * *

### DEATH ANNOUNCED OF MR. A. T. L. TSEN

New York, N. Y.—The National Council has just received word of the death on March 18 of Archie T. L. Tsen, for years treasurer and later president of the Board of Missions of the Chung Hua Sheng Kung Hui. The announcement comes through Arthur Allen.

Mr. Tsen was 57 years old, and the information received gives no cause of death. He had been a compradore of a large business firm, a lucrative position, which some twelve or more years ago he relinquished to give his time almost entirely to volunteer work for the Church. He spent much time traveling at his own expense to the principal cities of China to raise money for the Board from among Chinese Christians, and several times he made the arduous trip to Sian to encourage the workers there, and help them solve the problems inevitable in such an adventurous missionary project. In 1937 Mr. Tsen had planned a trip to the United States, and attendance at General Convention in Cincinnati, but was prevented from making the journey.

Shortly after completing his studies at Boone School and Boone College, Mr. Tsen taught at Boone Middle School. At the meeting of the Synod of 1931 he undertook to raise $20,000 (CC) for the endowment of a missionary episcopate in Shensi. At the 1934 meeting of the Synod he was able to announce that over $25,000 had been raised, which permitted the Synod to elect Bishop Shen Tze Kao and send him to his field.

* * *

### W. A., VIRGINIA BRANCH, ANNUAL MEETING

Richmond, Va.—The Virginia branch of the Woman's Auxiliary held its annual meeting May 2-3 in St. Stephen's Church, Richmond.

Thirty-three officers of the Auxiliary were present, with seventeen missionaries, ninety-two delegates and a great many visitors. All three Bishops of the diocese made addresses.

Dr. Lewis Franklin, Jr., of the National Council, gave the main address. He brought the latest information on the missionary field, saying that two years ago we had many missionaries at work in China. Today, in occupied territory, there are none, except thirteen in Japanese prison camps. He outlined the causes for the great increase in cost of living in China, and told of the vast influence of St. John's University, Shanghai. Most of the leaders in China, both political and in the arts attended that school, he stated.

One hour was given to missionaries. Those speaking were Miss Cecilia Nelson, Deaconess Mary Sandys Hutton and Miss Anne Park, all from the mountain missions of the diocese.

Among the resolutions passed were two to be sent on to the meeting of the Council of the diocese on May 24, one recommending the establishment of a church training center for girls, and one recommending that the salaries of mountain workers be raised, subject to the approval of the proper authorities.

The Auxiliary has been invited by St. Paul's Church, Richmond, to meet there next year.

* * *

### LENTEN OFFERING SHOWS GAIN

The Lenten Offering for 1943 showed a gain of $38,000, a total of $344,000, Dr. D. A. McGregor, executive secretary for Christian Education, announced to National Council. He announced also that the objective of next year's Birthday Thank Offering will be to aid in building a parish house for a promising Negro mission in Savannah, Ga.

* * *

### AID TO BRITISH MISSIONS DISCUSSED

New York, N. Y.—At its closing session April 27, the National Council heard from Bishop Tucker a summary of discussions he has had with the Archbishop of York, with special reference to aid to British Missions. It was made plain by Bishop Tucker that aid to British Missions has reached the stage where contributions of the American Church will take the form of specials over the budget, definitely designated for particular projects of work, and not as formerly, lump sums sent directly to the British Missionary Societies. It is expected that there will be close cooperation through the Anglo-American Committee in study of needs and determination of projects or areas to receive American aid. The Presid-

ing Bishop said that he has been in correspondence with the Archbishop of Canterbury on similar matters, as well as special problems involving future work in China.

* * *

**NOTICE CONCERNING SUMMER SESSION**

Evanston, Ill.—In accordance with the suggestion made by the National Selective Service System, Seabury-Western Theological Seminary will hold a Summer Session beginning Monday, June 26, 1944, and concluding Friday, September 8, 1944. The course will cover the regular first term of the Junior year only. All prospective theological students are, therefore, expected to begin their seminary work on June 26. All regular members of the Faculty will be in residence.

Paul S. Kramer,
Secretary of the Faculty.

* * *

**GIFT TO BE USED IN NEW GUINEA**

New York, N. Y.—In acknowledging $2,500 sent as Aid to British Missions, the Rt. Rev. G. H. Granswick, D. D., Chairman of the Australian Board of Missions, writes that the money will be used in the diocese of New Guinea for reconstruction and advance. The Bishop states that it is the intention to send a "spiritual survey expedition into the interior of New Guinea among the Mount Hagen ranges where there are to be found some two to three hundred thousand untouched natives. Your gift will give great encouragement in the organizing of this expedition, and we shall write to you later about the plans when details are more apparent."

* * *

**ANNOUNCING SUMMER SCHOOL ... OF RELIGIOUS EDUCATION**

Lawrenceville, Va.—The Twentieth consecutive Summer School of Religious Education is announced by President J. Alvin Russell of St. Paul's Polytechnic Institute. The dates this year are July 17-21, the place, as always, at the Institute in Lawrenceville.

Dr. Russell announces the theme as "Life in the Christian Community," and the school will offer courses in Leadership Training for Woman's Auxiliary Workers; Youth Workers; Church School Teachers.

Attendance by clergy is especially desired. The Rev. B. W. Harris, secretary for Negro Work in the Home Department of the National Council, is cooperating in the setup and program for this year's session.

* * *

**BISHOP OF PANAMA CANAL REPORTS PROGRESS**

New York, N. Y.—Bishop Harry Beal of the Panama Canal Zone visited the April meeting of National Council, speaking briefly of how the Church there is attempting ministry to the greatly increased military and civilian populations. He reported progress toward self-support by a number of Negro congregations, the largest number of Confirmations in the history of the Panama Canal Zone Mission, and the urgent need for new buildings for the fast-growing, fifty-year-old Parochial School at Colon. The present buildings, the Bishop said, are of wood, and close to disintegration.

# *Four Years Of Giving*

**The Rev. Dr. James Thayer Addison Makes Statement About Aid to British Missions**

New York, N. Y.—Gifts to British Missions from the Episcopal Church during the last four years have developed somewhat as follows:

During 1941 we gave $300,000 as a blanket gift, to be distributed under the direction of the Archbishop of Canterbury.

During 1942, $200,000 was given, and distributed in the same way.

During 1943 we gave about $90,000 in the form of "designated" gifts, certain percentages of the total being allotted to certain fields. Like "designated" gifts to the National Council, these applied to the budgets of the various British Societies and served to increase their annual income.

During 1944, for the first time, we are giving "special" gifts directly to work in several specific fields, such as Southwest China, Dornakal in India, and Melanesia. The total for the year will be $30,000.

We expect that in 1945 a somewhat larger amount will be distributed in a similar manner.

After this triennium it is our expectation that annual gifts in "Aid to British Missions" will cease, and that in place of this type of giving our Church will undertake responsibility in supporting certain districts now chiefly supported by one or more of the British Societies.

# FOREIGN

**From the Spiritual Issues of the War**

**A NEW HOSPITAL FOR ETHIOPIA**

**Service at Westminster Abbey**

Princess Tsahai, one of the daughters of the Emperor of Ethiopia, trained as a nurse while in this country, and was hoping to give her life to the welfare of her people through nursing service, and in particular to establish an important hospital at Addis Ababa. This intention was cut short by her tragic death, and it has been decided to complete the hospital as a memorial to her. British Church leaders have issued an appeal on behalf of the scheme.

A crowded congregation filled Westminster Abbey on March 16th, when a special service was held in connection with the appeal. The Bishop of London (Dr. G. F. Fisher) was the preacher at the service. He took as his text Galatians 6:10, and we print some extracts from his sermon:

"Nine years ago, we in this country were watching with perplexity and shame the assault, base in its conception and hatefully cruel in its execution, which deprived Ethiopia of her freedom and of her independence. We watched with perplexity, because in this event we read the presage of greater ills yet to come upon the world: we watched with shame, because we seemed impotent to check this wrong or to avert others that might follow. We could but watch in sympathy and sorrow the crucifixion of a people. Indeed, those greater ills have come and are not yet ended. But those who would preserve freedom upon earth and a Christian civilization have passed first from impotence to stubborn defence, and then from defence to attack, and now press on towards that victory which by the grace of God we mean to achieve. And as we press on, we rejoice in the knowledge that Ethiopia, the first country to be a victim of the tyrannical system which we seek to overthrow, was the first country to be liberated and set free—and that by our own arms. Every Englishman rejoiced and felt more honest when in May, 1941, the Emperor returned again to his people and to his throne."

In connection with the hospital the Bishop said: "Of the resources which modern knowledge puts into our hands, not all are good—at least in the uses to which they are put. But there is one that is altogether good—Medical Science and all that it means for the alleviation of pain, and the healing of disease and the preservation of health. The gift of medical science we can give with both hands, to remedy the ills which medical skill knows well enough how to remedy, and to lead the assault upon tropical diseases still to be understood. We here are specially interested in the Princess Tsahai Memorial Hospital. That charming young princess dedicated her life to this very thing. Here in this country she trained herself to be an efficient nurse; she returned to her country, when it was liberated, ready and equipped in her own person to lead a national movement for the creation of a hospital system and health services there. The completion of this hospital is the best immediate gift we can make to her country, and is the best memorial for all time to her devoted life."

The Bishop concluded with the following references to Christianity in Ethiopia: "And, finally, let us remember that Ethiopia, though cut off from the rest of Christendom, has been through the centuries a part of Christendom. This is no time at which to trace the history of the Church of Ethiopia. It has suffered indeed from its isolation; and not without reason it rejected the few approaches made to it from outside in the sixteenth and seventeenth centuries. Yet it has preserved its heritage unimpaired; it exhibits still the authentic Gospel of Jesus Christ and the faith of His Church. It knows the fruits of the Holy Spirit in piety and Christian character. How much help here, too, we should give in the fellowship of the Holy Spirit, not indeed to destroy their ancient traditions, nor to introduce ours, but to assist them in a rebirth of the Ethiopian Church to march with and to fashion in Christ the future that awaits the Ethiopian Empire."

**Emperor's Message**

The Emperor of Ethiopia sent the following message to Canon J. A. Douglas, general secretary of the Church of England Council on Foreign Relations, to be read at the service in Westminster Abbey:

"On the occasion of the services in commemoration of our dearly beloved daughter, the Princess Tsahai, in the sacred walls of Westminster Abbey and in churches of the United Kingdom we join in spirit with all present. We are profoundly moved by the steadfast de-

votion of the British people to the cause of Ethiopia and to the memory of the Princess, whose life work we hope, with the assistance and prayers of Christians throughout the world, to bring to full fruition."

### Touching Testimony

News from Geneva, denying the announcement of a previous report that Cardinal Suhard and Pastor Marc Boegner had been summoned to Vichy, stated: "Suhard and Boegner themselves informed Laval of the growing feeling of public opinion at the mass deportations of French citizens who are not protected by any international convention, and in whom the Government gives the impression that it takes no interest."

The same source also reported: "A group of French prisoners of war has given a touching testimony to their attachment to the Church, by sending the Reformed Church at Lyons a parcel of flour saved up from their rations, with which they asked the Lyons Church to make bread for the Christian Communion, as a material symbol of the communion of the Church in Lyons and the Church behind the barbed wire in the same Bread and Body."—The Record.

* * *

## SOUTH FLORIDA

### Annual Convention—Church Shows Phenomenal Growth

Lakeland, Fla.—South Florida held its 22nd annual convention on April 25-26 in All Saints' parish, Lakeland, with an unusually large attendance, especially of laymen.

A telegram from the Presiding Bishop was read, asking that all churches be opened immediately upon hearing of the "Invasion of Europe," that people of all faiths might pray for those taking part therein,—for victory,—for a lasting peace. This plan will be followed throughout South Florida.

Bishop Wing spoke of a phenomenal growth of our Church in this diocese and of marked progress in reducing parish debt,—that two churches were consecrated last year on completing mortgage payment (St. Agnes, colored, Miami, and St. John's, Tampa). Other parishes have cleared debt on parish buildings, and several others expect to complete mortgage payments this year. The Bishop stated that 16 of the 57 parochial clergy are South Florida's own sons, who, while laymen, dedicated themselves to the sacred ministry.

Alluding to war difficulties, Bishop Wing said, "To us it is given to know that the only way to create the new world is first to create the new man, and we know that this is the task of the Church, divinely bestowed and bestowed upon her alone. Her main task remains, as it has ever been, to work with God and for God in the redemption of the world here and now,—that its kingdoms may become His Kingdom, that His Will may be done on earth as it is in Heaven; that there may come indeed a brave new world wherein dwelleth righteousness.

Stating that each year gave increased difficulties in holding this convention, Bishop Wing's address suggested that authority be given the Executive Board, with the advice of the Standing Committee, to abrogate a convention during a war if the emergency required such step,—also giving the Executive Board authority to prepare budgets for the operation of the diocese. A motion authorizing such action was passed. The Executive Board was authorized to take action to raise the missionary stipends as of January 1, 1944, and to increase the apportionment of parishes next year to maintain this. Bishop Wing advocated placing a suitable memorial to Bishop Mann in the Cathedral, suggesting that this be a reredos surmounting the High Altar. Convention moved that such memorial be arranged and that Bishop Wing appoint a diocesan committee to raise funds.

An invitation from Rev. Peter Carroll to hold the next convention in his parish in Clearwater on April 17-18, 1945, was accepted.

### Laymen Held Enthusiastic Conference

The diocesan Laymen's League held an enthusiastic conference and a dinner before the opening service of this convention. An advisory committee of this League had advocated previously the appointment of a "Bishop's Man" in each parish and mission to promote laymen's work and is preparing a program for laymen's clubs, adaptable to all parishes. Bishop Wing and Rev. Rex Wilkes were speakers for the laymen's dinner,—the Bishop saying he "was grateful for the response from laymen in regard to the appointment of 'Bishop's Men' and the splendid attendance, this being the largest gathering of laymen I have seen in twenty years." Alluding to travel difficulties, he quoted an item from Bishop Weed's diary of 1888, where he "Took train in Jacksonville today for New York, on my way to Key West, this being the quickest and easiest way of getting there."

### W. A. Holds 22nd Annual

The Woman's Auxiliary of South Florida held its 22nd annual diocesan meeting in Lakeland on April 25-26, in connection with the diocesan convention. Officers of the past year were re-elected. Twenty-eight parishes were represented by 74 delegates and 25 missions by 43 delegates, these, with visitors, giving an attendance of 154. Two new branches were reported, one in St. Mathias' mission, Clermont, and one in Coral Gables. An excellent report of Auxiliary work in the colored congregations of this diocese was given by their diocesan president, Mrs. Kate S. Dean. The next meeting is to be held in Clearwater, April 17-18, 1945.

* * *

## LAYMEN HOLD ANNUAL STATE MEETING

New Orleans, La.—Lewis R. Graham, of Trinity Church, was elected President of the Church Club of Louisiana, Statewide organization of Episcopal laymen, at the annual meeting held in New Orleans, succeeding J. A. M. Wilson, of St. Andrew's, New Orleans. The date of the meeting, May first, was set to observe the fourth anniversary of the Consecration of Bishop Jackson, and appropriate resolutions were passed by acclamation recognizing the great advance in diocesan activity during his Episcopate.

The Rev. Montgomery H. Throop, formerly Dean of St. John's University, Shanghai, and now locum tenens at Grace Church, told of his experiences in a Japanese internment camp, and of his return on the steamer "Gripsholm." The Club voted $50.00 to the Presiding Bishop's Fund for World Relief, $50.00 to the Diocesan Bishop's Discretionary Fund, and $50.00 to the Youth Commission in the diocese.


FASSIFERN

College preparatory, high school, and lower grades for younger girls. Emphasis on character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:

DR. JOS. R. SEVIER, President
Box X Hendersonville, N. C.

Sarah Lee Kitchen

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

Shrine Mont Clergy Seminar: July 17-28. Vacations: May thru October, for clergy, laity, families and friends. In Alleghenies, west of Washington by Greyhound Bus and auto. Grounds of rare mountain beauty; mineral springs, many recreations; modern lodges, cottages, central refectory and social halls; perpetual trust of the Church. The Heart of Shrine Mont is the Cathedral Shrine of the Transfiguration. Rate—from $16.50 and $18.00 a week for general accommodation, refectory meals and service. Prospectus Rev. E. L. Woodward, M. D., D. D., Dir., Shrine Mont, Orkney Springs, Va.

AVERETT

Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program. Transfer and Terminal Courses. All sports. Eighty-fifth session.
For catalogue, address
CURTIS BISHOP, Box J, Danville, Virginia

PEABODY

REGINALD STEWART, CONSERVATORY Director
BALTIMORE, MD.
One of the leading endowed Musical Conservatories of the country.

SUMMER SESSION
June 26 to August 5
Tuition in All Grades and Branches

Credits may be offered toward the peabody Teacher's Certificate and the B. Mus. Degree.
By special arrangement with the Johns Hopkins University, credits in certain branches may be offered for the B. S. degree.
Tuition, $20 to $60, according to study.
Circulars mailed.
Practice Pianos and Organs available.

FREDERICK R. HUBER, Mgr.

SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

# Personal Notes Of Interest

**BISHOP MORRIS DIES AT HOME IN SEWANEE**

The Rt. Rev. James Craik Morris, D. D., retired bishop of the Diocese of Louisiana, died May 5 at his home at Sewanee, Tenn. He was 73 years of age and had been in failing health for several years.

Funeral services were held at 2 P. M., May 6, at All Saints Chapel, Sewanee, with interment there.

Born in Louisville, Ky., June 18, 1870, the Bishop was a son of the late John Hite Morton Morris and Fanny Craik.

He graduated at the University of the South, Sewanee, with the degree of B. Litt. in the class of 1890 and, in 1891, won the degree of Master of Arts. In 1892 he graduated at the Louisville Law School with the LLB degree. Later he pursued his theological studies at the General Theological Seminary, New York City, where he graduated in 1893.

He was ordained in the priesthood in 1896 and served as assistant at St. Matthew's Cathedral, Dallas, Texas, from 1896 to 1898; as curate at St. James' Church, Brooklyn, N. Y., from 1898 to 1901, and from 1901 to 1916 as dean of St. Mary's Cathedral, Memphis, Tenn., and as rector of Grace Church, Madison, Wis., from 1916 to 1920.

He was consecrated in 1920 as Bishop of the Panama Canal Zone and Parts Adjacent and became Bishop of the Diocese of Louisiana September 24, 1930. On March 1, 1939, he retired and had since that time made his home at Sewanee, Tenn.

Bishop Morris was a member of Phi Beta Kappa and of the Society of the Cincinnati.

He married, October 31, 1900, Miss Edith Tucker, of Dallas, Texas, who survives her husband.

Besides his wife, he is survived by two daughters, Miss Edith Nelson Morris, of Sewanee, Tenn., and Mrs. Howard Wells, of New Orleans, La.; one son, James Craik Morris, Jr., of the faculty of St. Andrew's School, Middletown, Del., and by four sisters, Miss Mary Morris, Miss Juliet Morris and Mrs. Charles Cotesworth Pinckney, all of Richmond, and Mrs. F. D. Kalley, of Brooklyn, N. Y.

(Continued on page 14)


TYPICAL "TREASURER'S REPORT"

$75. raised for our TREASURY in 2 short days

**THE TREASURER'S REPORT**

is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; one she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99c; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. our profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

**Your Treasury Profit is GUARANTEED**

**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** **8C**
**104 Crestmont St., Reading, Pa.**

Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back collect, under your special "PAY-THE-PROFIT" GUARANTEE, which means you'll forward us a check for $2.40—our profit on 12 dusters.

Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . State. . . . . .



## Good Church People: Support the Seminaries

The seminaries of the Church, unlike colleges and universities, cannot charge students the full cost of their training. After four years at college to obtain a bachelor's degree, required for admission as a regular student, many worthy aspirants lack the means for three years more at a seminary. Yet the Ministry needs such men as well as those who can afford further study.

So the charge to students is for little more than board and lodging. Tuition is free or nearly so. For the rest, the seminaries depend upon donations, past and present.

Endowment income derives from former donations and bequests. Present donations make a living endowment.

Whether your contribution be small or large, do your part in maintaining seminary training at high standard.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

**BERKELEY DIVINITY SCHOOL, New Haven**
**EPISCOPAL THEOLOGICAL SEMINARY, Cambridge**
**THE GENERAL THEOLOGICAL SEMINARY, New York**
**PHILADELPHIA DIVINITY SCHOOL**
**VIRGINIA THEOLOGICAL SEMINARY, Alexandria**



## STAR CLEANING CO., Inc.

**QUALITY CLEANING AND DYEING**

**Draperies—Curtains—Slip Covers**

**Expert Tailoring. Alterations**

**Prompt Delivery Service**

**Plant—524 South Harrison Street, Richmond, Va.**

**Dial 5-1785**

**ASK FOR**

## CLIMAX BEVERAGES

**Sparkling Spring Water**

**and**

**TRU-ADE**

**Climax Beverage Co.,**

**Richmond, Va.**

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

WANTED, LOCATION AND ADDRESS OF a smaller school for girls. Moderate price tuition. Any locality. Write "H", Box 4, Wirtz, Va.

PRIEST—AVAILABLE FOR PAROCHIAL supply until September 1st. Write Box 186, care of Southern Churchman.

COUNTRY FARM ON TRAILWAY BUS Line 28 miles west of Richmond will give reasonable board to couple, or lady. Buckner, Va., R. 1 B. 156.

### HELP WANTED

WANTED MIDDLE-AGED LADY AS secretary and companion by an elderly lady. Address: Mrs. M. E. M. Evans, 84 Water St., St. Augustine, Florida.

WANTED, REFINED WOMAN TO LIVE with invalid. References exchanged. Address: Mrs. John Sanders, North, Va.

WANTED: A WHITE MIDDLE AGED woman to housekeep and cook for self and one other person in walking distance of an attractive country town with churches, good shops, two railroads and through highways, person to live in the house of matured professional man in robust health. References required. Call Richmond, Va., 70701 or write: Employer, 3507 Seminary Avenue, Richmond, Va.

WANTED—COUNSELLORS AND HEAD Counsellors for St. Stephen's Camp for Boys, "Camp Great Neck" on the Great Neck of the Susquehanna, near Tunkhannock, Pa. A Camp in which the principles of Christian Democracy are maintained. Address William McClelland, Asst. Director, St. Stephen's Parish House, South Franklin Street, Wilkes-Barre, Pennsylvania.

### SITUATION WANTED

POSITION AS HOUSEKEEPER OR MAtron for girls' school. Pleasant surroundings desired. Salary not an object. Other specialties: Elocution and English; superior musician; trained organist for Church Choir. Write: "H," Box 4, Wirtz, Virginia.

### ASSISTANT WANTED

Ascension Parish in the Diocese of Sacramento needs an energetic assistant for a war center parish. Middle of the road Churchman, 30-40 (or younger) years of age, willing to work. $2,200 and house. Communicate with: The Rev. Herndon Carroll Ray, 638 Georgia Street, Vallejo, California.

## *DEATHS*

### MRS. JULIET CARY SITWELL

MRS. JULIET CARY SITWELL, who passed away in Richmond on April 7th, was the daughter of Major Nathaniel Robert Cary, C. S. A., of Hampton, Virginia, and Susan Fisher. Born May 26, 1860, at "Hollybrook", Northampton County, Virginia, she was educated by governesses, and was later an honor graduate of Leach and Wood Seminary, Norfolk. Known and beloved by the older residents as Miss Jewel Cary she was for several years a teacher in the Norfolk Public Schools, and a member of the "Fireside Club".

Mrs. Sitwell was married at St. Luke's Church to Mr. Herbert Wellington Sitwell of Derbyshire, England. She made her home in later years in Bedford, Virginia.

A founder of the Bedford Library and an ardent member of the Daughters of the Confederacy, she was better known to many persons whose lives she influenced through her private school. These felt for her a real affection.

A life long member of the Episcopal Church, she never doubted God's wisdom and love.

She was laid to rest in Longwood Cemetery, Bedford, Virginia, April 10, 1944.

"Faith's journeys end in welcome to the weary
And Heaven, the heart's true home, will come at last."

Two children survive. Miss Evelyn Sitwell, formerly American Red Cross, and Capt. Herbert Cecil FitzRoy Sitwell, U. S. Army. Also a grandson, Lieutenant George FitzRoy Sitwell, U. S. Army.

### PERSONAL NOTES

(Continued from page 13)

**The Rev. Mr. Frank E. Walters,** rector of Helena, Arkansas, has accepted a call to St. Mark's Church, Shreveport, La., one of the great parishes of the South. Mr. Walters will succeed the **Rev. James M. Owens, D. D.,** who has been rector of St. Mark's for nearly thirty years, under whose charge St. Mark's has grown from a modest Parish in a quiet southern town to a great, firmly established Church in one of the more important cities of the South. Mr. Walters is to take charge on June 1, 1944.

**The Rev. Paul Clark Martin,** rector of St. Thomas' Church, Newark, N. J. has assumed his newly accepted duties as rector of the Church of the Good Shepherd at Forest Hill.

Before going to St. Thomas', he was vicar at Christ Church, Totowa, and St. Paul's in North Arlington.

The Rev. Mr. Martin, who was born in Somerville, Mass., was graduated from Harvard in 1932 and from Episcopal Theological School in Cambridge, Mass., in 1936. He was ordained in 1935.

**Bishop Dun's First Ordination**

Washington, D. C.—The Rt. Rev. Angus Dun, new Bishop of Washington, conducted his first ordination since his consecration when he ordained to the priesthood, the **Rev. Philip C. Bentley,** of Washington, on St. Philip and St. James Day, May 1, 1944. Mr. Bentley is the son of Dr. John E. Bentley, professor of psychology at the American University of Washington. He is a graduate of the American University and of the Virginia Theological Seminary. Since his ordination to the diaconate he has served as assistant to the rector of St. Alban's Parish.


**F. C. Hogg**

Wholesale and Retail

**Oysters**

Gloucester Point, Va.

20% Discount Duplicating Supplies

U. S. & Christian
Silk Flags 3' x 5'.....$8.60 Fringed
Sent on five days approval

Presentation outfits consisting of 3' x 5' silk fringed flag, gold cord, and 4" tassel, hardwood pole, gold bronzed metal stand, and eagle (cross supplied with Christian Outfit). $18.10.

NATIONAL SCHOOL SUPPLY CO., INC.
Raleigh, N. C. - Richmond, Va.

Religious Films For Rent

**ATLAS BAKING CO., Inc.**
**Richmond, Va.**

**Virginia Dairy**

"The Home of Better Milk"

### Chaplains Appointed

Two more Episcopal clergymen have been appointed Chaplains in the U. S. Naval Reserve, according to announcement by the Rev. Henry B. Washburn, D. D., secretary of the Army and Navy Commission. The new chaplains are the **Rev. Jack Leather,** formerly curate at St. Stephen's, Wilkes-Barre, Pa., and the **Rev. Chester L. Weems,** formerly in charge of St. Luke's, Valley Park, and Epiphany, Kirkwood, Missouri.

### Chaplain Graduates

Two Episcopal clergymen, formerly Chaplains in Church institutions, were graduated in the last class of the naval Training School at Williamsburg, Va., and will soon be assigned to duty as Naval Chaplains.

They are the **Rev. Stephen F. Bayne, Jr.,** formerly Chaplain of Columbia University; and the **Rev. George D. Hardman,** formerly Chaplain of St. Mark's School, Southborough, Mass.

### Commended for Outstanding Service

**Capt. Iveson B. Noland,** Chaplain U. S. A., formerly rector of Trinity Church, Natchitoches, La., has received public commendation for outstanding service. His citation, issued over the signature of the Colonel Commanding, reads as follows:

"1. At the end of a long voyage with a long transport, carrying important personnel shipments, it is my duty, and a privilege, to commend Captain Iveson B. Noland for exceptionally meritorious and efficient performance of the essential and arduous duties of Transport Chaplain.

"2. These duties have been performed with great initiative and efficiency, and have done much to insure the success of our undertaking. I shall be very gratified to have this officer assigned to serve with me at a future time, because by such assignment I would be assured of the services of an officer possessing much initiative, and capabilities for wise, loyal, and efficient service."


MAKE YOUR OWN LAW

Your will is your own law. With few restrictions it supersedes the state law of descent and distribution. If you do not make your will, you can have nothing to say as to how your property will be distributed after you are gone. Let us help you plan your will. Have your lawyer draw it.

**FIRST AND MERCHANTS**
**National Bank of Richmond**

John M. Miller, Jr., Chairman of the Board — H. Hiter Harris, President

Capital and Surplus, Six Million Dollars
Member Federal Deposit Insurance Corporation.

**Capt. Herbert's**
**Sea-Food Boat**

Clams—Crabs—Oysters in season

Shrimp—Crab Meat a Specialty

Anchored at Richmond,

17th and Dock Sts. Virginia

Phone 2-7968

**TEN-HOUR RECAPPING SERVICE**

BY APPOINTMENT
FEATURING
"THE FAMOUS HAWKINSON METHOD"
WITH THE
KRAFT SYSTEM OF FACTORY CONTROL

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

No Certificate Required for Passenger or Truck Tires
Write or Phone Us for Appointment

**MARLOWE TIRE CO., INC.**

Formerly Rutenberg Tire Co., Inc.
2701 West Broad Street
"Serving Virginia Since 1914"

TELEPHONE 5-9171 RICHMOND, VA.

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding the year 'round. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## St. Catherine's

An Episcopal country school. Graduates in leading eastern colleges. Also general course. Music and Art. Fireproof buildings. Riding and other outdoor activities all year. Pool. Founded 1890.

**Mrs. Jeffrey R. Brackett, Headmistress**
**Box Z, Richmond, Virginia**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146 Plainfield, N. J.**


## THOUGHTS FOR THE THOUGHTFUL

This is a day for action. It is a day when God is mightily striving with the nations. The Lord of Hosts calls to us each in our place. He summons us to throw even our earnestness, our effort, our faithfulness into the strong current of His providence.—Rev. H. A. Wilson.

In every quarter of the earth men long to be delivered from the curse of war and to find in a world which has regained its peace a respite from the harshness and the bitterness of the world they have known till now. But so often they want the Kingdom of Heaven without its King, the Kingdom of God without God, and they cannot have it. The Cross makes its appeal to all nations: come back to God.—Archbishop of Canterbury.

Each of us should seek the fullest experience of the Saviour possible for us, and then pass it on in the glorious ministry of reconciliation. The need is universal, first in my heart and yours, and then in many and many a case that comes before us in our daily lives.—Exchange.

"We make plans for the future—for peace among the nations and for social security at home. That is right enough, and to neglect it would be wrong. But all our plans will come to shipwreck on the rock of human selfishness unless we turn to God, not once only and then turn away, but in daily recollection of His righteousness and His love in daily renewal of our dependence upon Him."

All that the world needs lies in that story. Out of it have come peace and gladness to the soul, light for the understanding, cleansing for the conscience, renovation for the will, which can be made strong and free by submission, a resting place for the heart, and a starting-point and a goal for the loftiest flights of hope.—Alexander Maclaren.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

We are at one of those critical periods that can readily mark the end of our greatness. There comes a time in the life of every great nation when its work of creation ends. Perhaps that hour has struck for us. But it need not be so. . . For guidance, let us turn to Jesus Christ, who revealed to men, not only the way of spiritual salvation, but how to create a fellowship on earth.—Dulles.

All this world is heavy with the promise of greater things.—H. G. Wells.

The Christian sees God in all things, and all things in God.—Bishop Gore.

The hour demands the brave, reverent, even cheerful heart. He who may strike no blow upon the battlefield, heal no wound where the suffering soldier lies, can carry into the daily life of store and shop and office this heart. So he too will serve his country and his time.

"The Resurrection of Christ is not primarily an historical question; it is news, and it always has been, and the spread of Christianity is part of the news."

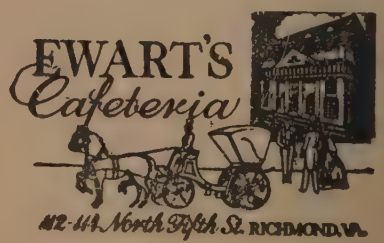

**NOW IS THE TIME TO PURCHASE**

## CONFIRMATION GIFTS

**As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.**

**EPISCOPAL CHURCH BOOK STORE, LYCETT, INC.**

**317 N. Charles St., Baltimore 1, Md.**




**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## Christchurch

**VIRGINIA**
**SCHOOL for BOYS**

**The Ideal Place for Your Boy**

Intermediate School: Sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools.
Upper School: College Entrance Requirements for a limited number of older boys.
**Stimulating instruction.**
**Sound Churchmanship**
**Individual Attention.**
**Moderate Rates.**
**Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.**

**THE REV. S. JANNEY HUTTON**
**Headmaster**
**Christchurch School, Christchurch, Va.**

# The Southern Churchman

Vol. 110—No. 21 20 MAY, 1944

Consecration of the Rt. Rev. Thomas Neely Carruthers in St. Philip's Church, Charleston, S. C., May 4, 1944

# The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. R. Tate Irvine
Associate Editor
Secretary-Treasurer

Mrs. Conrad H. Goodwin,
Associate Editor

Mrs. Rawles Morel
Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS TO THE EDITOR

### WITH POMP AND CEREMONY

Mr. Editor:

The editorial in the April 29 issue takes issue with the press for saying "with pomp and ceremony." I take issue with your editorial for saying it was not "with pomp and ceremony," but with "ancient ceremony, moving with simplicity." As one reads the account of the consecration one feels the "pomp". I have a dictionary in front of me and under pomp, grandeur, parade—and thus the procession surely was. I note under simplicity, artlessness, clearness, innocence, unsophisticated. You prefer simplicity, the reporter "pomp." The reporter is nearer correct than you are. There is no sin in a 'pompa". At the time of the great Roman games, a "pompa" was dedicated to a god, and, therefore, no Christian could participate in or even glance upon one—but the "pompa" at the Washington Cathedral was to the glory of God and in furtherance of His Body, the only Holy Catholic and Apostolic Church. Christ did not condemn the beautiful Palm Sunday "Pompa". Scripture does not tell us that Christ withdrew, but it does say He permitted them to lead Him to the very temple. The march to Calvary was also a "pompa", leading Him to His throne of the Cross. In the editorial of April 15 you speak about the Roman Catholic misuse of terms. Now, I'd say that you are guilty of the misuse of terms.

HENRY A. LINK.
Rock Springs, Wyo.

* * *

Mr. Editor:

Please send me three additional copies of May 12 issue, or of the editorial "What Price Religious Freedom?" I desire to send these to our representatives as suggested along with a letter, as I feel that all of us should work to see that this thoughtless and unfair ruling is done away with. Thanking you, I am, Sincerely,

R. H. WALKER, M. D.
Martinsville, Va.

* * *

### FROM OVERSEAS LETTERS

#### Easter Service in Bamboo Basha in Jungle

New York, N. Y.—A letter from a soldier who had received a copy of the Prayer Book for Soldiers and Sailors in a far-distant outpost needs to be shared, Presiding Bishop Tucker thinks. He received it from a man who is, he says, "one of a few of the officers and men of the U. S. Army serving with the Chinese forces in India and Burma. Capt. J. L. W. MacRae is the writer, and he says:

"Lately there has been a good bit of hardware flying around, nor has there been any lack of the pestilence that walketh in darkness. I just wanted to tell you that this book is a truly fine idea and that those responsible for selecting its contents did an inspired job throughout. I am very grateful for it indeed.

"You would have enjoyed our Easter service and Holy Communion. It was held in the little bamboo basha chapel at one of the American outfits. The rain was coming down in torrents and there were little puddles here and there on the dirt floor where rain was dripping in through the palm leaves on the roof. We sat on bamboo benches, and when more men came in, they sat on empty ration boxes, and finally men sat in the chancel on the ground, around the Chaplain. The Altar had been constructed of scrap lumber and ration boxes, but it had a fine altar cloth on it, and a cross and candles, and a small portable field organ provided music. We sang the Easter hymns that we knew our people were singing back at home, and we prayed for them in our prayers, just as we knew they were praying for us. Chaplain Taylor led us in a prayer 'Above all for Resurrection, and next of all, to be home by next Easter,' Holy Communion on the dirt floor of that basha in the jungle had the beauty and dignity of Holy Communion in a Cathedral. We left the chapel to find that the rain had stopped and the sun was shining, and we went about our business."

Capt. MacRae is the son of the veteran missionary, the Rev. Cameron F. MacRae, who was in China for over forty years. The Captain went out as a Lieutenant, to instruct Chinese troops in American artillery action.

* * *

### CHURCH PENSION FUND ENLARGES BOARD

New York, N. Y.—The election of the Rev. Anson Phelps Stokes, Jr., to the Board of Trustees of the Church Pension Fund has been announced by Bishop Cameron J. Davis, President of the Fund. The Rev. Mr. Stokes, rector of Trinity Church, Columbus, Ohio, is a member of the Standing Committee of the Diocese of Southern Ohio and was a Deputy to the General Convention in 1940 and 1943.

At the General Convention last October, authority was given to enlarge the Board of Trustees of the Church Pension Fund from 18 to 24 members. Since then, three of the newly created vacancies have been filled by the election of Mr. Leighton H. Coleman and Mr. Jarvis Cromwell, as previously announced, and by the recent election of the Rev. Mr. Stokes. Bishop Davis states that the Twenty-sixth Annual Report of the Fund is expected to be published shortly and will show assets at the end of 1943 of $37,629,423, and a total pension roll of approximately $1,400.000.

* * *

### EVANGELICAL FELLOWSHIP CONFERENCE

Richmond, Va.—The Episcopal Evangelical Fellowship will hold a two-day conference at Roslyn, the Diocese of Virginia Center, May 25-26. The theme of the conference is "The Atonement." The program is as follows:

**Episcopal Evangelical Roslyn Conference**
**Richmond, Virginia**
**Thursday, May 25**

| | |
|---|---|
| 2:00-3:00 | Registration. |
| 3:00-4:00 | Reports of President and Treasurer and discussion of New Statement of purpose. |
| 4:15 | The Idea of the Church by the Rev. Sherman Johnson of the Episcopal Theological School. |
| 6:30 | Dinner. |
| 8:00 | The Doctrine of the Atonement, The Doctrine in History, Dr. Charles Lowry, of Theological Seminary, Alexandria, Va. The Modern Theological Interpretation by the Rev. Albert Mollegen, of the Theological Seminary, Alexandria, Va. |

**Friday, May 26**

| | |
|---|---|
| 8:00 | Holy Communion. |
| 8:45 | Breakfast. |
| 10:00 | Preaching the Atonement Today, the Rev. Theodore P. Ferris, Rector of Trinity Church, Boston. |
| 11:30 | Discussion of Policy and Strategy. Chairman, Gardiner M. Day. |
| 1:00 | Luncheon. |
| 2:00-3:00 | Open Meeting of Executive Committee. |

To date about fifty clergy and laity have made reservations.

# HAVEN . . .

By J. W. KENNEDY

LONG HOURS of pain and waiting are considered as nothing to be borne if the fruit thereof is worth the share of life expended. Jesus said, "A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." No matter how long the hours of labor; no matter whether the baby is a girl or a boy, or even twins; all is forgotten of anguish, when the sight and sound and feel of the living child fills the heart with a "joy no man taketh from you." All mothers and fathers understand what I mean. They both feel that it was every bit worth while. Life is adding to life, and the miracle of it mutes the wild sound of our joy and subdues the moment of our rejoicing with a prayer of thanksgiving to the God of life who used a human vehicle for one moment of His creation. We are grateful for our share in the never-ending process of creation, and we give God the praise.

But what of the life that is still-born or that flutters awake for a moment to lapse again into the realm where we cannot yet enter? What then of the suffering borne and the frustration of fulfilment? I know three mothers facing this question at this very moment. In this hour of quiet I would seek thoughts their grief prevents and answers their numbness cannot find. One mother's baby was dead at birth—the life line was not long enough to extend into earth time. Another mother's baby lived for a day and then returned to the only refuge it had ever known—God's loving arms. The last mother's child was taken by accident a few months after birth—the aching sense of blame clouds the very sun of life for her. What can come to comfort them? What of their long awaited joy choked off at its very first cry? These are the thoughts that have come in quiet to one free from the nearness and the blindness of the pain, and the sense of frustration and futility.

GOD CARES for these little ones and those whom He has chosen to bear them. He will keep them from all harm of spirit in life or death. He will quiet the pent-up agony of their hearts and spill over them the quietness of His presence, provided they turn to Him and not away from Him; provided they trust Him with the answers and go on faith until light shines again.

God gives us adequate resources for such times of blind hurt, and does not willingly grieve or afflict us. We cannot know all the answers, but we can leave our questions with God and continue to love Him. We may be spared further suffering of an even more grievous nature by what has happened. We don't know. We must leave it in God's hands, knowing that He will do for us better things than we can desire or pray for.

God would not have them brood and turn their very souls to darkness and bitterness. There is a much better way through such moments, the way of faith and seeking next steps to take out of tragedy. We are tested and strengthened as we walk through the valley of the shadow of death, but with God near us we need fear no evil, for He is with us to comfort us and to open a way through whatever has happened.

God would have them know that this is not the end of life, but an accident of creation no one of us can completely understand, which happens only occasionally; that life must go on, and in the days to come they must seek ways of fulfilment which the moment of sorrow seems to have blocked.

When we seek the sound of His voice, God speaks the right words through such channels as E. Stanley Jones' little book "**When Sorrow Comes,**" and through the Bible.

We need not worry about the babies, for they are in the loving arms of God. Nor need we worry about ourselves, for God has filled us with the necessary strength to endure, and has made us for continuing the long journey from darkness, through deeper darkness, to dawn.

# *This Week . . .*


THE OTHER ROOM ..... 4
By the Rev. B. S. Murray, M. A., West Shefford, Quebec

THE DUTY TO THINK ..... 5
By the Rev. C. Leslie Glenn, rector of St. John's Church, Washington, D. C., Lt. Commander U. S. N. R.

CONVENTION ADDRESS (In part) ..... 8
By the Rt. Rev. William T. Manning, D. D., bishop of the Diocese of New York


**FEATURES**


Haven ..... 3
J. W. Kennedy.

Editorials ..... 7

Children's Page ..... 9
Mrs. Conrad H. Goodwin

News ..... 10


**MAY**

1. Sts. Philip and James (Monday).
7. Fourth Sunday after Easter.
14. Fifth (Rogation) Sunday after Easter.
15, 16, 17. Rogation Days.
18. Ascension Day (Thursday).
21. Sunday after Ascension.
28. Whitsunday (Pentecost).
29. Whitsun Monday.
30. Whitsun Tuesday.
21. Ember Day (Wednesday).

**SUNDAY AFTER ASCENSION-DAY**

**The Collect**

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless, but send us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

# *The Other Room*

By B. S. MURRAY

AT ASCENSIONTIDE our thoughts soar upwar and we long to get out the wings of faith and visit our loved ones in the Other Room. Dimly here we dream how great must be their joys and bright their glories of being "with Christ." Such a reflection sobers and challenges us to prepare to join that long procession, that great cloud of witnesses.

The other day a friend of mine, whose only son was recently killed in action, said: "He is just gone upstairs and closed the door!" That was all he could think of. A closed door. There it stood. What was going on behind that door concerned him deeply, but it was closed. Everything was still, silent. Owing to the War's toll of the brave, there are so many going upstairs and closing the door in the noontime of their lives that there is a growing interest in what is taking place in the Other Room. Then, too, with the passage of Time we have more friends over there than here. We remember them; they were, and are, a part of us. Their laughter still rings in our ears, the light in their eyes haunts us. They were more to us than all the world and now . . . silence! Airplanes soar high; there they do not go. Somewhere the Silent Land is. And we long to communicate therewith. This maddening silence more than earth's noises is playing havoc with our nerves.

TODAY, HOWEVER, the educated mind, tired of the negativism found in the road from Lucrtius to Schopenhauer, is turning in the opposite direction. Scientists and philosophers are stressing a definitely spiritualized view of the universe, so much so that we are beginning to realize that the problem of the life to come is involved in a new way with the problem of the life that now is. **Now** is embedded in **then; here with** there! Undoubtedly our senses are so dulled with material contacts that we sense not things spiritual. The veil that hides things from us is not death; it is our own limitations. And this is to be expected from those who have patterned their thought modes after those of the materialistic, practical West. And as the long procession wends its way to the Silent Land, life becomes a vast expectation, a waiting, till the curtain shall be raised.

Too long we have been viewing life horizontally; now we must take the vertical view and ascend. All life is a progression, an ascent. If here, why not there? And "if matter, as we now know, is indestructible, preserving its being through infinite changes of form, what is there in the nature of things to forbid our belief that its noble partners, spirit and personality, are no exceptions to the rule," asks a modern writer. If lower organisms are immortal and that death has, co-operatively, come in as part of the struggle towards a higher structure, then we are justified in looking for higher fruitions as well as the solution of all our unanswered questions from the Silent Land.

Keen as we are on spiritual adventure yet we hesitate when we come to communication with the dead. Listen to a recent statement by an outstanding thinker "The real issue for Churchmen is not whether it is possible to communicate with the dead or not in this way, but whether it is right to attempt to do so; with the evidence of Holy Scripture behind her with its prohibition of necromancy, the Church leaves no doubt of the answer."

SOMETIME AGO Lord Dowding, a retired air chief marshal, read, at a noon day service of the Church in London, England, a letter from the spirit of a sailor missing in action. "I have the largest number of messages from men who have passed over in this war," said Lord Dowding. "The fact I want to stress is that the tone of these messages is, 'We are O.K. . . Don't grieve for us . . . We are the lucky ones . . . We have never been so happy.'" "There is a great organization of the Air Force on the 'Other Side.' and I receive frequent messages from them," he concluded. In the war of 1914-1918, Sir Oliver Lodge and Sir Conan Doyle asserted that they, too, successfully communicated with the dead. This subject was explored by a committee of eminent men of all schools of thought, who then concluded that: "the souls we have known and loved when disengaged from the body enter upon spheres of being too refined and too remote to be cognized by our mortal sense, and that those within reach are only inferior or degraded types." In this war, I suspect, we shall hear more about communication with the dead, for those who mourn want to know what their loved ones are doing and feeling.

There is a ministry of Silence. It is, however, a golden ministry, for the heavens are silent, not because they have nothing to say, but because the time is not yet. The silences and separations of life, then, are a part of the Divine plan and we must accept and transform their disciplinary course into constructive, spiritualized channels. Our question is not "Why?" but how are we to meet these separations and endure manfully this silence. They must be spiritualized. Viewing life steadily ,in totality. "Hear you not that sweet melodious music?" said Jacob Behmen to his son, when dying at Gorlitz. To trained, initiated ears there is even now spiritual music audible to attuned ears. The elect souls are already free of the world behind the veil. They are on pilgrimage towards that fatherland. "For they that say such things declare plainly that they seek a country . . . But now they desire a better country, that is, a heavenly."

LET US, THEREFORE, be on our guard against that famous falsehood that repeats glibly: "No one ever came back from beyond." One did. Jesus. And He taught us all He thought was necessary for us to know. In fact He said, going away, "If it were not so I would have told you." . . That surely was the plainest kind of a statement that silence is an affirmation. The Easter Message affirms that before Jesus came back He visited the spirits in the prison house of the Intermediate world. That day the grave lost its victory; that day death lost its sting. Now we know that our loved ones, in His waiting room preparing for entrance into Heaven, are with Him. What or where that may be is beyond our human power of location or definition. We do know, nevertheless, that the dead are safe in the arms of Jesus. And we may here have fellowship of heart with heart, for we on earth may, through Christ, contact them, for love and prayer are identical and cannot co-exist without each other. "In Christ," in sacrament and prayer, we and they are one! Nor shall we allow any morbid, inquisitive curiosity to cause us to peer within the veil, unduly and indiscreetly for that would be distrust

(Continued on page 6)

*A Sermon on "Massacre Bombings"*
*St. John's Church, Washington, D. C.*

# *The Duty to Think*

By C. LESLIE GLENN

ONE NIGHT, in the course of their missionary journeys, Jesus and the Disciples came to Capernaum, where they were going to spend the night. "And being in the house," presumably to be alone, He asked them, "What was it that ye disputed among yourselves by the way?" "But they held their peace; for by the way they had disputed among themselves who should be the greatest." (Mark 9:33-34).

This was going on all the time. Disputes, misunderstandings, not only about selfish matters such as who should be greatest, but about the fundamental teachings of Jesus. Again and again He took them off by themselves to explain what they misunderstood. Often we are told, "He opened unto them the scriptures" to show them that they had failed to read their deepest meanings. Just before the end He said, "I have yet many things to say unto you but ye cannot bear them now," but, "When He, the Spirit of Truth is come, He will guide you into all truth."

What we mean by the third Person of the Trinity, God the Holy Spirit, is that there is part of God which agitates our minds as well as our wills to inform them, just as in Jesus' life here on earth He would inform His followers by words they could hear.

And through the ages, Christians have gone on learning more and more of what Christ's life means. As new situations develop in history, Christians have made wrong decisions sometimes. (There are dark pages in Church history.) But mistakes are corrected, progress is made in knowing the will of God. And the process of learning that His disciples underwent in their lifetime has been undergone through the centuries. The and obviously is not yet. "The end of the earth" 'is not "fallen on us," as the ancient prophet observed. Sometimes our most serious failure is in knowledge. "Israel doth not know, my people do not consider" is still true. "Their zeal is not according to knowledge" will always be true until that last day when we know even as also we are known. Until that day, "Fresh light will continue to break forth from God's word."

FOR THE PAST twenty years this truth about the progressive revelation of God's will has been used to arouse people to the unchristian character of war. We were told that even though many saintly people took part in war in the past, now we know better what the mind of Christ was, and sincere Christians would no longer fight. We were told that even though in the past there had been just wars, victories which had won something for the world, this would be impossible in the future. A complete grasp of the heart of the Gospel meant an understanding of the hopelessness of war for settling anything and a consequent refusal to take part under any circumstances.

Nearly every thoughtful Christian went through some modification of that thinking in the years 1925 to 1935. It is hard now to judge the results. In bitter mood I sometimes say that it led to our unpreparedness and was the chief thing that encouraged the Nazis. As a character asked in a recent play, The Watch on the Rhine, "Why does our side have to fight always with bare hands?"

But it may be that this extreme pacifism was in a deeper sense a stage through which God the Holy Spirit was leading us. It was an exaggeration of the truth which we had to hold for a time in order to prepare ourselves for the next aspect of the truth.

By 1936 some began to see that our task was not only to hate war, but to do something about maintaining order in the world so that wars could not be started. We began to see that there was something worse than the sharp suffering of war and that was the long continued dull suffering of injustice and tyranny. Maybe we always knew that, but we came to it with a fresh understanding because we had become more aware of the frightfulness of warfare. We were better soldiers of the Gospel because we had sat down and counted the cost as our Master had urged us to do. And so as we were led into a new responsibility for maintaining order and fighting injustice, we realized that pacifism was leading toward world anarchism and irresponsibility.

The arguments among Christians as to whether the Gospel permitted fighting in a war was of a piece with the arguments that went on in the New Testament times. They were part of the process of learning God's will. I was, therefore, glad when the statement denouncing bombing came out in the papers recently written by Vera Brittain, and signed by twenty-eight clergymen and other leaders, because it brings the question out into the open. Discussion has gone on privately. People have been thinking about this. Many who are not thinking about Christianity and war, mean to do so as soon as the war is over. They have closed their minds to the question temporarily, put their religion upon the shelf for the duration. But the time to think is now.

OUR LORD IS ALWAYS calling us into a house asking us, "What was it that ye disputed among yourselves by the way?" He wants to get the thing out into the open.

On the surface, the statement against bombing is impertinent and infuriating, like the pleas to General Marshall not to use flame throwers, because it assumes that our military leaders are unmerciful men making the war more terrible than it need be. Perhaps there is some compensation in the realization that we are living in a free country where such criticism of the conduct of a war may be permitted. On the surface, too, one may be annoyed that some pacifists have simply become obstructionists. Frustrated in their attempt to keep us from fighting, they criticize details and become opportunists in appealing to thoughtless sentimentality. Beneath the surface, however, whatever the first unfortunate impression of this statement, it may have value because it gives an opportunity to bring once more into the open that many Christians flatly disagree with pacifism.

As P. W. Wilson wrote, "Many millions of Christians have examined their consciences with as searching a scrutiny as any apparent in the criticisms levelled against them, and, after a study of the Bible and especially of the most authoritative teachings in that

great literature, have arrived at a conclusion which happens to differ from what is called sometimes pacifist. The people are as reverent toward God and as considerate of men as the signatories of the manifesto under discussion, nor have they ignored the 'stern verities and realities' to be found in the words of Him who founded the Christian faith and in the writings of His immediate followers."

It happens that there are two views of this grave matter. In believing in fighting, we have not turned away from the ideal of pacifism to an obsolete standard; we have gone through pacifism to a vision of responsibility for order and justice. That progression is so important in the days after the war that pacifism must be met honestly now and answered whenever it appears.

It does not matter about the people who think this manifesto is an example of the impracticality of Christianity. But it does matter about those who wistfully regard this as a statement of an ideal too good for this world, and who think war is a compromise and retreat into refusal to deal with the problems with which history confronts us.

The practical question is, for example, how to keep the peace afterwards. One suggestion, which may be adopted in one form or another, is that after peace is established, if in any place there is an attempt made to arm secretly for what would inevitably be a third world war; that place, those factories be bombed and destroyed from the air. The proposal is that we do in the future what we should have done in 1931 when the Japanese marched into Manchuquo, or in 1935 when the Italians started into Ethiopia, or in 1938 when Nazi aggression first openly showed itself. If there are sentimentalists who do not want us to bomb the enemy today almost at our throat, what will the outcry be when we do some bombing to prevent the start of future aggression against the order of the world? As Christians we must think our way through to see that our religion allows us to use force to maintain order.

THE ARCHBISHOP OF CANTERBURY, writing for a large company of thoughtful Christians, says, "It has to recognize that society is made up of competing centers of power, and that the separate existence of contending vitalities, and not only human sinfulness, make the elimination of power impossible. What has to be aimed at is such a distribution and balance of power that a measure of justice may be achieved even among those who are actuated in the main by egoistic and sinful impulses. It is a modest aim, but observance of political life leaves no doubt that this must be its primary concern.

"One national State cannot love another. The members of one may love the members of the other so far as opportunities of intercourse allow. That will help in negotiations; but it will not solve the problem of the relations between the two groups. Consequently, the relevance of Christianity in these spheres is quite different from what many Christians suppose it to be. Christian charity manifests itself in the temporal order as a supra-natural discernment of, and adhesion to, justice in relation to the equilibrium of power. It is precisely fellowship or human love, with which too often Christian charity is mistakenly equated, that is not seriously relevant in that sphere. When the two are identified it is just those who are most honest and realistic in their thinking and practice that are apt to be repelled from Christianity."

Frankly, when great Christian leaders talk this way, I do not clearly understand the words. Or rather, I feel as if we were on the edge of a new world; and what these men see in the future, it is not possible to reduce to syllogisms. There is something ahead of the human race that we have never had in the past, a chance to eliminate war. But it will not be done by applying the ethics of the family to the world at large.

For example, the lessons in the Bible today do not apply. How many times shall my brother offend, until seven times? No! until seventy times seven. Forgiveness and fellowship apply to individuals. Order and justice apply when dealing with "separate contending vitalities." The Germans after the last war did not want forgiveness, but protection from the chaotic conditions that led to Hitler. That is what the world will want after this war.

If the bombing of Germany is frightful, it is not as frightful as the thousand years of injustice that would descend on the world with the victory of German arms. We may modestly aim for a measure of justice, three or four years of frightfulness instead of a thousand. (This does not sound Utopian, but Utopianism is not Christian.)

TO SEARCH OUT the mind of Christ in these puzzling decisions is the thrilling task before Christianity. The lessons for today, however, apply in our personal attitude. Forgiveness will save us from bitterness and the distortion of personality that comes from hate. A woman wrote, "My boy did not hate the Germans. I do not hate the Germans, even though they have taken my dearest treasure." Her son gave his life to beat Germany, one more symbol of the life of America poured out to destroy the present German system and to achieve some order and a measure of justice.

When people say, "You cannot abolish war," they mean "with anything now in sight." And that is terribly true. Specifically it touches us Christians in the irrelevance of our application of the Gospel. A fundamental change of outlook is demanded of us. We can never abolish war with our present Christian thinking. But what is going to happen is that in the days ahead our Lord will often get us into the house, as He did long ago in Capernaum. Into His house, the church. And into some careful reading of Christian scholars on the side. And then quietly ask us, "What was it that ye disputed among yourselves by the way?" And under the guidance of His Holy Spirit we will be led into new applications of the Gospel to opportunities the world has never seen before.

* * *

## THE OTHER ROOM

(Continued from page 4)

of a loving Father Who knows best. Trust, then, the larger hope! Steadfast in faith, joyful through hope, and rooted in love, we sail across the sea of Life with a Pilot Who sees beyond the skyline and never makes mistakes. He will bring us, in due season, to the harbor of home, sweet home—Heaven!

In the meanwhile when sorrow darkens our lives, coax your heart to acknowledge that "This is the Lord's doing," and, accepting whatever He sends with patience and joy, go on from strength to strength in the spirit of conquerors!

# EDITORIALS

## *"Treating With Communists"*

A great deal of publicity has been given to the recent trip of the Rev. Stanislaus Orlemanski, an obscure Roman priest, to Moscow. All the facts have not been revealed. It is still a mystery as to why our State Department should issue a passport to an individual who may have had the best intentions, but whose influence, on the surface at least, would not carry much weight. The evidence points to some higher source being responsible for the Polish-American priest's twenty-six day pilgrimage to Moscow and his audiences with Marshal Stalin and Foreign Minister Molotoff. The trip itself is intriguing. But it is the after-math of the pilgrimage that interests us.

The obscure priest returns, and is immediately disciplined by his superiors. That is the privilege of the Roman Church. We only question the second ground upon which suspension of his priestly functions was imposed. We quote from the New York Times of Sunday.

"While he would not detail the specific violations, Father Shea (chancellor of the Diocese) said they included first his absence over Sunday without permission of the Bishop, and second, "treating with Communists," in particular, Marshal Stalin and Foreign Minister Molotoff of the Soviet Union. According to Father Shea, Father Orlemanski's trip to Moscow invoked activities contrary to the general doctrine of the Catholic Church as enunciated by Popes Leo XIII, Pius XI and Pius XII.

Since when did it become a sin to treat with sinners? The Roman Church claims through its head to be Christ's Vicar on earth. We seem to recall that the Founder of the Christian faith did not fear to treat with sinners! In fact, He converted many by His close personal contact with them. Granting the sincerity of Father Orlemanski's intentions, he apparently was solely interested in seeing that his brethren in Poland would be granted the right to live by their faith. If by going directly to headquarters he could make some contribution to this cause, we feel he should not be disciplined and certainly not condemned. The whole basis for this disapproval by his church is, to our mind, childish. And further, it may have dangerous repercussions for the whole cause of the Christian religion in Soviet Russia.

Some years ago it was our privilege to have listened to the distinguished Monsignor Fulton J. Sheehan. On this particular occasion Father Sheehan blasted away at the whole Communist philosophy. He told how he had gone into Russia incognito and had traveled extensively in that guise. He gathered information that was valuable in building up his and the Church's case against Communism. This was all done secretly.

An obscure priest goes openly and on his own initiative and is condemned. It is hard for those of us, who do not understand all the operations of Roman Canon Law, to understand the distinction that has been drawn. Again as the editor of the Times Dispatch (Richmond, Va.) pointed out in an editorial, no disciplinary action was ever instituted against a certain priest who called the President of the United States a liar, and whose paper, Social Justice, was ordered discontinued by government action, yet an obscure priest is severely disciplined because he treats with Communists.

Regardless of what we as individuals may think of the Soviet system and the leaders, the people of the Soviet Republics are our allies. By their gallant fight against the Nazi invaders, they have literally saved the lives of millions of American soldiers. We are not afraid to treat with Communists.

We do not condemn the Roman Church for disciplining one of her priests, for a flagrant violation of her canon law. But when she charges this priest with an error in treating with Communists, it sounds childishly absurd. Not only is it childishly absurd, but it has dangerous ramifications. Good-will in this world is not going to be built up upon continued distrust of the motives and intentions of another group. We shall never understand each other unless we deal with one another on a friendly plane.

This country, through Lend Lease, through Russian War Relief, both officially and unofficially, has been treating with Communists for a number of years. Does the Roman Church disapprove of our Government's action and the work of a large group of individual citizens?

Let's treat with Communists. It is the only sensible way to build up good-will.

## *Stewardship*

As Christians we are Christ's stewards. Christian stewardship is extremely important. Beginning with next week's issue we intend publishing a series of brief articles on Stewardship. The author of this series is the Rev. C. Avery Mason, S. T. D. Dr. Mason, as we all know, has been the executive head of Forward in Service, for the past three years, and has done a magnificent job. These papers of his are the outgrowth of the many conferences which he has had with both clergy and laity. We believe that they will prove valuable to all who are attempting to raise to a higher level the Church's thinking in monetary terms.

*Delivered at the 161st Convention of the Diocese of New York, May 9, 1944.*

# *Convention Address*

**By BISHOP MANNING**

THIS IS THE FIFTH YEAR in which we have gathered at our Diocesan Convention under the black shadow of World War.

As we all know, this is a World Battle against the very Powers of Darkness. Never in history has there been so fateful a struggle as this. Never in any War has there been so clear an alignment between the forces which make for evil and the forces which make for good in this World. There can be no compromise between the things for which the Axis Powers stand and the things for which Christianity and Democracy stand. There can be no hope of Peace, or Security, or Decency among men until this Evil Power is completely defeated and overthrown. Today, all over the world, our men are serving in the Armed Forces in this great Conflict. From all our homes and congregations our young men have gone to do their part, and great numbers of our young women also. From this Convention we send them the message that our hearts, and our constant prayers, are with them, and that we who are at home will do our uttermost to support them in their service and sacrifice for our Country, for Right and Freedom, and for all that is sacred in human life.

The whole life of the Church is deeply affected by the War but the work of our Diocese has gone steadily forward. In our Parishes and Missions, and in the work of the Diocese generally, there has been a deepened earnestness, a keener realization of our need of Divine help, a strengthened purpose to make the Faith and Work of the Church a reality and to carry its help to all whom we can reach. In the hearts of clergy and people alike there has been the realization that when our men at the front are giving their lives to make this a better world, we at home are called to show a like consecration.

Bishop Gilbert and I can both report an active year of work, I think we can say that we have never known a more active year, but we have been able to keep fairly abreast of the work with the indispensable help of Bishop Campbell and also of Bishop Littell, to both of whom I express our most grateful thanks and appreciation. . . . .

IN REGARD TO our Cathedral we are, as you know, doing no building during the War, but as soon as the War ends the work must be actively resumed and I am hoping that the remaining units of construction may be undertaken as a great offering of thanksgiving for a Victorious and Righteous Peace. In the meantime the influence of the Cathedral is felt more and more in the Diocese and the Church and in the life of the Community. Among the many great services and gatherings held in the Cathedral during the past year have been the Service of Prayer for God's Blessing upon the Officers and Men of the Merchant Marines of the United Nations which was attended by contingents from all the United Nations carrying their National Flags; the Community Service to launch the National Christian Mission on World Order; the Graduation Exercises of the Ensigns from the Midshipmen's School held every few weeks with from seven to eight thousand persons present at each Graduation; and the recent notable services which marked the visit of the Most Reverend and Right Honorable Cyril Forster Garbett, Archbishop of York and Primate of England. In his sermon the Archbishop declared that never in his life had he spoken to so large a congregation as those which he saw in our Cathedral except in Moscow last October, and I may add that this distinguished visitor from the Historic Cathedral of York spoke most appreciatively of the dignity and beauty of the Service in our New York Cathedral, and of its complete accord with the rubrics and teachings of the Prayer Book. The Archbishop's simplicity, sincerity, and strength, impressed everyone and his visit was a most helpful and memorable one. Both by his presence with us and by his words the Archbishop emphasized the unity and fellowship of the Episcopal Church with our Spiritual Mother, the Church of England, and with the whole of the Anglican Communion, in the Faith and Order of the Holy Catholic and Apostolic Church, the Faith, the Sacraments, and the Three-fold Order of Bishops, Priests, and Deacons, coming to us in unbroken succession from the Apostles' time.

And at this time the Archbishop's visit had a further value and significance in emphasizing the fellowship between our Country and Great Britain. Nothing is more important for the welfare of the World than the close and enduring fellowship of the English Speaking Peoples. The hope of Peace in this World for generations to come will depend upon right understanding and cooperation between the United States, the British Commonwealth, and Russia, acting with the cooperation of China and the other Peace-Loving Nations. Anyone in this land, any individual, any newspaper, any organization or group, which seeks to create or foster Anti-British feeling, or Anti-Russian feeling, is disloyal to our Country and to the Cause for which our Country is giving its life. The two great English Speaking Democracies, the United States and the British Commonwealth, must stand always in full fellowship for the welfare, hope, and peace of the World.

BEFORE I CLOSE, I must speak of that which is in all our minds, and hearts, and prayers, the Invasion of Europe, now soon to begin.

We stand now at the very crisis of this World Conflict, and at one of the gravest moments in history. Our Nation needs now to be strong in faith and courage. We have firm trust that Right and Truth will prevail, but we know that the struggle will be a fearful one, and that sorrow will come to many of our homes.

This is a time for our whole Nation to lift up its soul in prayer to God.

When the Invasion begins and while it continues I ask the Clergy of our Diocese to call their people to special prayer in all our Churches. Everywhere the people of our land will gather in their Churches and Houses of Worship to ask that God will uphold the Cause of Justice and Freedom.

We must pray that God will give speedy Victory

to the Forces of the United Nations for the sake of all mankind.

We must pray that God will uphold, strengthen, and protect those who are serving in our Armed Forces, and that He will receive into His Own care and keeping those who lay down their lives for us and for their fellowmen.

We must pray that the peoples of the enslaved Countries may now be delivered from the almost unimaginable cruelties and sufferings which they are enduring.

We must pray that we on the Home Front may be given faithfulness to do our part and strength to bear whatever losses and sorrows may come to us.

We must pray for complete, decisive Victory, for without this there can be no hope of Peace or Freedom.

Only by Victory can a lasting Peace be won, but we know that Military Victory alone will not bring Peace among men. Our hope, our prayer, and our purpose as a Nation is that out of the agony and suffering of this War shall come a better and more Christian World.

May the tragedy and cruelty of this War summon all of us to strive more earnestly that God's Will may be done here on earth.

May God stir and strengthen us to do all that is in our power to make this a World in which all Nations shall share in the riches of the earth which God has provided, a World in which, through wise and enlightened measures, the well-being of all shall be advanced, a World ruled not by the spirit of covetousness but by the spirit of service, a World in which men shall be delivered from the evils alike of grinding poverty and of excessive riches, and, with full freedom, shall walk in the paths of Justice, Peace, and World-Wide Brotherhood.

This is our "War Aim." This is the ideal which we have before us. This is the Cause for which our Country is giving itself, and for which our men are giving their lives.

## A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### WAIT-A-MINUTE WALTER

By Lillian E. Andrews

Walter got his nickname because no matter what he was asked to do he always answered, "Wait a minute". This morning he was sitting on the back step watching a spider spin a web and fasten it to a twig of the lilac bush, when his sister called to him.

"Walter, where are you?" she asked. "Mother wants you right away."

"Wait a minute," said Walter.

It was hot even though it was early, and he liked sitting in the shade. He was glad he didn't have to work as hard as that busy spider. At last he got up and went into the house.

"Where's Mother?" he inquired in surprise. "You said she wanted me, Agnes."

"She did want you," said Agnes, "but you said, 'Wait a minute,' so she went to the store alone. She was going to buy you the red ball you told her about."

Walter was astonished and grieved. "Why didn't she wait?" he burst out. "I—I didn't know she was going to the store. And she went out the front door, too."

"Yes," agreed Agnes. "She said she thought it might teach you a lesson, if you didn't get the ball."

Walter ran down the street. He thought perhaps he might get to the store before his mother finished her shopping, but he didn't. He met her coming home.

"Did—did you get the red ball?" he panted.

"No," said Mrs. Birtwell, "I thought a boy too lazy to come and see what I wanted was too lazy to bounce a ball. You said, 'Wait a minute,' so I let you wait."

Walter hung his head and scuffed slowly along the sidewalk. It hurt to be called lazy, but down in his heart something kept saying his mother was right. He tried to stop the little voice. Suppose he was a little lazy sometimes; people needn't make such a fuss about it. He felt cross and "grumpy" all the way home.

Dinner was so good it made him feel better. After awhile he went out on the back steps again. The spider had been working hard. He had spun a great, round web. As Walter was looking at it, Thad Blake and his sister Doris came along. Each of them had a tin pail.

"We're going berrying up on Rocky Bluff," announced Thad. "Don't you and Agnes want to go with us?"

Agnes had heard Thad. "I'll get a pail for Walter and one for me," she called.

It was only a mile to Rocky Bluff. The little, low bushes were bending over with sweet blueberries. "Sugar" berries the children called them. It was fun to pick them. Walter loved to go berrying, but he began to get a little warm and tired. His pail wasn't very full because he had put more berries in his mouth than in the pail. He looked around for a good place to sit down. A big, hollow log under a shady pine tree seemed a wonderful place to rest. The log was covered with moss as soft as a carpet, and it was nice and cool under the tree.

"Let's go a little higher up the bluff," said Doris. "It looks as if there was a big patch of berries up there."

"Come on, Walter," shouted Thad.

Walter was too comfortable to move. "Wait a minute," he replied.

"Come along, Walter Birtwell," fussed Agnes. "You're the pokiest boy I ever saw."

Walter didn't answer, but he began to drum his heels against the hollow log. The next minute the air was full of hornets. "Buzz! Buzz! Buz-z-z!" they went. But they did more than buzz. They began to sting.

Walter gave a frantic yell, as he jumped up and ran. "Hornets!" he cried. "Oh! Oh! Oh!"

"Break off some leafy branches and swing them around your head," said Thad. "That will keep the hornets away a little. And run! The farther away we get from their nest, the sooner they'll turn back."

That was right. In a few minutes the hornets buzzed back toward the old log, leaving the children to pick berries. All of the children had a few stings, but Walter had a lot.

"They must have had a nest inside the old log," he said, "and I made them mad when I drummed on it. I guess I deserve to get stung. Next time anybody asks me to do something, I'll get up and do it. I won't say, 'Wait a minute'. I'll get up and do it!"

"Maybe you'll forget tomorrow," said Agnes, as she bathed his face with some cold water from a little spring.

"No, I won't!" retorted Walter. "If I do, just you 'buzz', and I'll hop right up."

Sure enough the next morning Walter forgot and started to say, "Wait a minute", just as usual, but when Agnes began to "buzz" he jumped up quickly.

"I'm not going to be 'Wait-a-Minute Walter' any more," he said. "Folks will have to find some other name for me. I'm tired of being lazy."

Mrs. Birtwell laughed. "I think I'll have to buy you the red ball," she told him, "if you keep your word."

"I'll keep it," said Walter. And he did.—S. S. Times.

## Bishop Carruthers Consecrated

**Service Attended by Presiding Bishop, Some 60 Bishops and Clergymen**

Charleston, S. C.—The Rev. Thomas Neely Carruthers was consecrated Bishop of South Carolina on May 4, in historic St. Philip's Church, Charleston. Beginning with a procession from the parish house to the church, in which the Presiding Bishop, the Rt. Rev. Henry St. George Tucker, other bishops from various parts of the country, visiting clergymen, clergy and lay officials of the diocese, crucifers, flag-bearers, and a large choir took part, the ceremony continued with the service of Holy Communion and the service for the consecration of a bishop.

The congregation numbered more than 1,000 persons, and the outdoor procession was seen by a large crowd on the street. Some 60 clergymen, of whom 13 were bishops, were in the procession. The Rt. Rev. E. P. Dandridge, coadjutor of Tennessee, read the Epistle, and the Rt. Rev. John J. Gravatt, bishop of Upper South Carolina, read the Gospel. Bishop Clinton S. Quin was the preacher.

**Bishop Quin's Address**

Opening his address with comment about his twelve-year association with the bishop-elect, Bishop Quin noted the qualifications, both negative and positive, that are expected of a bishop and required of him by the exhortations of the Scriptures and the canons of the Church.

He reminded those present that any follower of Christ has to set a good example for a critical public, half of whom know or care nothing about Jesus Christ and the Church.

Listing characteristics necessary for leadership of the people of a diocese, Bishop Quin said that a bishop must be "a good shepherd who breaks the trail for his sheep; who protects and feeds them, knows them by name and stays with them; a diocesan who would mold into one compact, loyal family the followers of God; one who is concerned with the progress of the whole Church; a soldier of Christ, in the front line, bearing witness against the forces of evil; and a champion of the Church of God, fighting for Christian unity, but not for any compromise that will reduce the Church to the level of a fraternal organization, an ethical culture club, a paupers' union or a literary society, believing, and if necessary, dying for his belief. The Church does not expect a bishop to be an expert in economics, science, medicine or education, but he must teach the Word and Work of God."

Bishop Quin, in conclusion, told the bishop-elect that he should stick with his diocese; that he should not neglect his family in the midst of other duties; that he should devote hours to meditation and communion with Jesus Christ; that he should renew his consecration vows regularly; that he should be always faithful to the Church and not ashamed to confess the faith of Christ crucified.

The bishop-elect was presented by Bishop Everett Jones, of West Texas, and Bishop Arthur R. McKinstry, of Delaware. Bishop Frank A. Juhan, of Florida, read the Litany, and the attending presbyters were the Rev. Messrs. J. Francis McCloud, Prentice A. Pugh, both of Nashville, Tenn. Serving as co-consecrators were Bishops James M. Maxon, Tennessee, and A. S. Thomas, whose successor as Bishop of South Carolina, Dr. Carruthers becomes.

Dr. Carruthers was elected last January 18. He has been rector of Christ Church, Nashville, and previously had been rector of St. Peter's, Columbia, Tenn., and of Trinity, Houston, Texas. He was born in Collierville, Tenn., June 10, 1900. His degrees of B. A., B. D., and D. D., are from the University of the South, Sewanee, Tenn., and his Master's degree is from Princeton. He is married to the former Miss Ellen Douglas Everett. They have two children.

The congregation of Christ Church, Nashville, gave Bishop Carruthers his Episcopal ring. His pectoral Cross is from Trinity Church, Houston. Several sets of vestments were given him by organizations and individuals of his former parishes. A Bishop's Book was given by St. Andrew's, Collierville, Tenn., where he was baptized and confirmed, and one from the Clericus of Nashville.

The service was followed by a luncheon, in honor of the Presiding Bishop and Bishop Carruthers, with short speeches by General C. P. Summeral, a member of the Standing Committee and president of The Citadel. Mrs. Frank A. McLeod, president of the diocesan Woman's Auxiliary, Capt. Sydney S. Bailey, of Trinity Church, Houston, Bishop Maxon, Bishop Barnwell, of Georgia, and Bishop Thomas. Later, Bishop Thomas gave a dinner to Bishop Carruthers.

Bishop Carruthers' consecration took

(Continued on page 15)

**FROM MOSCOW**

May 8, 1944.

New York, N. Y.—The following has just been received from Moscow:

Russian War Relief has received the following message to Bishop William T. Manning from Sergeii, Patriarch of Moscow:

Russian War Relief has informed me you are heading clothing campaign for peoples of the Soviet Union who are victims of war. On behalf of my Russian Orthodox Church congregation I thank you for your brotherly care for our war victims and call down the Lord's blessing on all Americans who at your appeal will come to our succor. May these cruel ordeals of war be for our peoples a salutary bond cementing the joint efforts of our American and Soviet peoples in the name of a common happy future.

Sergeii,
Patriarch of Moscow.

## Great Service To Louisiana

**A Tribute to James Craik Morris from His Former Diocese**

New Orleans, La.—The Rt. Rev. James Craik Morris, D. D., fifth bishop of the Diocese of Louisiana, passed away in Sewanee, Tenn., on May 5, 1944. He had suffered an attack of heart disease a few days previously. He would have been 74 years of age on June 18. Funeral services were held at All Saints' Chapel in Sewanee on May 6th, and interment followed in the Sewanee Cemetery. Bishop Jackson officiated at the services, which were attended by a number of clergymen from the Diocese.

Few realize the full extent of the great service which Bishop Morris gave to the Church in Louisiana during the ten years of his Episcopate. Coming from Panama in 1930, he found a diocese badly disorganized and handicapped by a heavy burden of debt. He left it debt free, with a good beginning of an endowment, and ready to again march forward in the work of Christ on earth. The great progress of the diocese in more recent years has been largely made possible by the past accomplishments of Bishop Morris. Much of the magnificent work did not bear fruit until after he gave up his active leadership.

Born in Louisville, Ky., on June 18, 1870, of distinguished lineage, Bishop Morris received his education at Sewanee, which awarded him a Bachelor of Literature degree in 1890, followed by a Bachelor of Arts degree in 1891. In 1892 the University of Louisville conferred upon him the degree of LL. D., and in 1915 Sewanee again recognized the achievements of its distinguished son by awarding him the degree of Doctor of Divinity.

In 1930 he was elected Bishop of Louisiana at the Council of the Diocese, which met that year in St. James' Church, Alexandria, and, accepting his election, he was translated to the See of Louisiana with ancient ceremony in Christ Church Cathedral, New Orleans, on October 15, 1930. For ten years he served Louisiana faithfully and well. He won countless friends throughout the State, and was respected and honored in every corner of his large diocese by men and women of all faiths.

Bishop Morris was not only a great prelate, but an author and musician of note. He was the author of several widely read religious books, and was an authority on Music, Church Music and Hymns especially. As a member of the National Commission on the Revision of the Hymnal, his knowledge of music was of great value. He frequently conducted his own choir, and played the organ on many occasions. Even as a Bishop, he would sometimes act as organist, conduct the services, and preach the sermon.

The memory of the departed Bishop will live long in the hearts of all who knew him. Few men possessed the

(Continued on page 14)

# Forward in Service Conference

### What Will the Birmingham Conference Do?

Birmingham, Ala.—The eyes of the whole Church will be focussed on Birmingham on May 23-24 when the National Council. Forward in Service Conference will be held for the purpose of discussing the Plan of Action for 1944 45. The scope and the significance of this meeting are seen in the fact that it will be attended by the Bishops and department heads of all the dioceses of the Province of Sewanee and all the executive officers of the National Council, together with the Executive Secretaries of the Presiding Bishop's Committee on Laymen's Work and of Forward in Service.

For two days the conference will (1) meditate on the theme: "If we walk in the light, as he is in the light, we have fellowship one with another," (2) discuss next year's emphasis on "The Christian Fellowship: International and Interracial Understanding," (3) hear National Council officers tell how the departments of Christian Education, Finance, Missions, Promotion, Social Relations, Woman's Auxiliary and Youth intend to carry out the Plan of Action, (4) draw up tentative plans by and for each diocese, (5) hear a closing address by Bishop Carpenter, host to the Conference.

Admittedly, the problem of human fellowship is the most critical problem before man today. War and hatred, racial antipathies and class antagonisms are tearing asunder the human family. No greater gift could be offered man than help in solving this problem. It is to be hoped the Birmingham Conference will face the momentous questions before it "reverently, discreetly, advisedly, soberly, and in the fear of God." It would be a major calamity to our people who are looking to the Church for leadership for the Conference, after prayerful consideration, to present a workable plan of action for our parishes and missions (where, after all, the work of the Church is done) only to have the plan filed in clerical waste baskets, or lost through sheer laziness, or sabotaged by fearful and timid Church people who have forgotten our Lord's promise: "Ye shall re- ost it-

[redacted]

disciples. If we today attempt great things for God because we expect great things from Him, it may be that He will pour out His spirit again upon us to help us build a new life of love in which the ills of this present time may disappear and the glad day of brotherhood and mutual service may dawn.

* * *

## DIOCESE OF ALABAMA

### Teen-Age Activities

Dothan—The Church led the way in teen-age recreation in this city when the parish house of the Church of the Nativity was opened more than a year ago for games and dancing on Friday nights. Later, Saturday night was added at the request of the young people. In April of this year the local Exchange Club opened a Teen Club in spacious quarters nearer the center of town; teen-agers continued to visit the Parish House Club, too. The vicar, the Rev. G. Ralph Madson, was the speaker at the opening of the new club. (He is not a member of the Exchange Club.)

### Pictures in Bible Teaching

Atmore—Using pictures, in colors and black and white line drawings, to teach the Bible, Church symbolism, Church services, etc., is proving highly successful in Trinity Mission here, the Rev. George C. Merkel, rector, reports. His Sunday school contains rural as well as urban youngsters, the children of farmers, woodsmen and sawmill workers being brought in from ten miles away by bus. The same picture methods work in other missions in the field, including two for Creek Indians.

### Parish House Serves Whole Community

Spring Hill—St. Paul's parish house serves the whole of this Mobile suburb. While the Presbyterians are without a church building they hold services there, and conduct a summer Daily Vacation Bible School. Red Cross, Civilian Defense, government housing and other organizations make it their headquarters. The Rev. Robb White, Jr., cooperates with the representatives of the Mobile Council of Churches, who are assigned to local housing projects.

### Youth Group of Missions Meet Together

Foley—The Young Churchmen of South Baldwin is the name of the youth group for the mission field centering in St. Paul's Church, here, containing four other missions, the whole field being about fifty miles in diameter. Once a month the group meets for corporate Communion, a meal, recreation and business, rotating among the missions.

# Citizenship Day May 21

### Day Can Be Made Act of Friendship and Good Will

New York, N. Y.—Churches are being urged to observe Citizenship Day this year on May 21. The Federal Council, the Home Missions Council and the Missionary Education Movement join in presenting this observance as of special value in making newly naturalized Americans feel that their Americanization means something in their lives. The day, often called "I Am An American Day" was set aside four years ago by a Congressional resolution at a time when exercises should be held "to assist our citizens, both native-born and naturalized, to understand more fully the great privileges and responsibilities of citizenship in our democracy".

As President Roosevelt in this year's proclamation said, "Our nation has been enriched, both spiritually and materially, by the naturalization of many thousands of foreign-born men and women and by the coming of age of great numbers of our youth, who have thereby achieved the full stature of citizenship, and these citizens have strengthened our country by their services at home and on the battlefield."

Home missions study this year has been devoted to the understanding of the relationship of the Church to various cultural, racial, and foreign language groups in America. "A citizenship day program, designed to make the advent into citizenship a spiritual occasion to be cherished and remembered for life, can be the high point for many churches in a year of study of fellow-Americans," according to a joint statement issued by Mr. Franklin D. Cogswell, secretary and editor of the Missionary Education Movement; Dr. Mark A. Dawber and Miss Edith Lowry, executive secretaries of the Home Missions Council of North America. "The day can be an act of friendship and good will to mark the beginning of a new understanding between the Christian Church and foreign-born and minority groups in America and to emphasize the spiritual significance which becoming an American must have if our democracy is to be reality."

Churches have held separate pro-

(Continued on page 15)

### WE ARE PROUD OF THIS RECORD

We are proud of the report of payments on Expectations to May 1, which is submitted herewith,

Proud that the Church has taken such a decided stand in the support of the mission of the Church, and proud that we have a part as your agents in administering this mission.

The following statistics speak for themselves:

| | 1941 | 1942 | 1943 | 1944 |
|---|---|---|---|---|
| Date of Easter ..... | April 13 | April 5 | April 25 | April 9 |
| Amount Due ..... | $368,738 | $379,119 | $381,778 | $439,515 |
| Amount Paid ..... | $327,127 | $358,534 | $359,431 | $486,969 |
| Percent Paid ..... | 89 | 94 | 94 | 111 |
| Number of Dioceses paying 100% of amount due ..... | 39 | 55 | 59 | 67 |

Faithfully yours,

LEWIS B. FRANKLIN, Treasurer.

## DIOCESE OF KANSAS

### Annual Convention Hears Bishop Fenner's Report on Progress

Emporia, Kansas—The floods which have swept over central and eastern Kansas resulted in a postponement of the 85th annual convention of the Diocese of Kansas from April 24 to May 1. The convention met in St. Andrew's Church, and heard Bishop Goodrich R. Fenner report on progress in the diocese in the seven years of his episcopate. Definite advance is noted in communicant strength, which grew from 8,376 to 10,037, a total increase of 1,661 and an average increase of 237 communicants per year. The total number of confirmations was 3,851, an average of 536 per year. Total giving increased from $161,936 to $193,722; diocesan endowments from $111,078.04 to $187,589.50.

Reduction of mortgage indebtedness has been notable in the seven-year period. Seven years ago it was $132,813. Bishop Fenner said, "Today it stands at $21,398. In the seven years the parishes and missions have cleared off debt amounting to $111,415. All the debts that remain have systematic amortization plans behind them."

In 1939 Kansas was an aided diocese, receiving $3,075 from the National Council and giving $6,500 for general missionary work. Nothing has been received from the National Council since 1940. The diocesan and General Church program quota for 1945 is $5,800.

During 1943 a new mission was established at Marion, and an old mission, long inactive was re-established at Elgin. The Bishop Vail Foundation has authorized the purchase of property to be used as a site for a new church in northeast Johnson County, near Kansas City, in the midst of a great new residential area that grew rapidly before the war and gives promise of developing still more when building restrictions are removed. Good Shepherd Mission, Fredonia, whose members could be counted on one hand five years ago, has accumulated a fund of $1,000 during the last four years and recently authorized purchase of a site for a church. Improvements throughout the diocese have been numerous and active post-war planning is being done.

During the last quarter of 1943 a Church Extension plan to facilitate and implement missionary expansion was launched. This plan will be continued during 1944 with more active promotion. Under this plan each member of the Church will be asked to give $1 each year. Prospects to date indicate that it will prove as successful in Kansas as it has elsewhere.

The Bishop gave an extremely clear picture of the work of a diocese, helpful to all those who have difficulty in seeing beyond their own parish boundaries.

"I wish, as your chief pastor," he said, "that I had the faculty to draw together all the scattered congregations of the diocese and show them how one helps the other and how interdependent they are. A diocese is really just that: a group of churches, large and small, rich and poor, located in a certain geographical area and banded together to help each other and in the strength of their union to do their part in carrying on Christ's work. A diocese is so much more than an administrative cog in the machinery of the Church. Again, it is the summation of our combined spiritual energy and our sacrificial service for the larger cause of Christ. The means by which we have communion and fellowship one with another and through which we touch the whole life of the Church is our Diocese."

* * *

### PRECIOUS DRUGS TAKEN BACK TO CHINA

New York, N. Y.—Friends of the Rev. Walter P. Morse will be glad to have relayed information about his return to China, as contained in a letter to Mr. J. Earl Fowler, of the Overseas Division of the National Council.

Mr. Morse wrote January 11 from Bombay, reporting an uneventful journey that far. The precious drugs which he is taking with him for Chinese sick are, he says, "intact at the Customs House and are going bonded through India. American Red Cross is helping me from here to Calcutta, the Indian Red Cross Society has offered to pay the moving charges on my drugs which will go with me on the passenger train by special concession of the railroad."

An additional "500 pounds of excellent drugs and surgical supplies, all free", was acquired at Durban, Dr. Morse says . . . "So now I have about three-quarters of a ton.

"I was two months and a half on the sea," Mr. Morse writes, "the longest voyage I have ever taken. It was all on the same old tub you saw me board in Brooklyn. We laid over a month in Durban, where I had to rebook at the cost of 70 pounds. I jacked like a steer as you can imagine, but to no avail. pay up or stay behind! No charge was ever made for the excess weight of drugs, so that is something to be thankful for, I suppose. I shall stay with Mr. Allen when I get to Kunming, and then find out what the Bishop wants

(Continued on page 14)

## 161st Convention Diocese New York

### From Bishop Manning's Convention Address, In Part

New York, N. Y.—Almost all our missions and assisted parishes report increasing interest among their people and in many cases this is shown by increased contributions towards their own support. In the several Convocations the Deans and Councils have done their work effectively and with excellent results. In the Convocation of Westchester one of our missions, St. Mary the Virgin's, Chappaqua, has reached the status of a self-supporting parish and is applying to this Convention for admission as a parish, and at least three other missions in the diocese are expecting soon to be able to take this step.

One of the most encouraging facts in our diocesan life is the growth of the work among our colored people. We have more than 10,000 colored communicants in our parishes and missions and many of these Churches are filled with great congregations not only on special occasions, but morning and evening, Sunday after Sunday. At this time when we are hearing much of juvenile delinquency it is encouraging to know that there is also juvenile excellency, and that there are more than 5,000 colored children enrolled in our Church Schools, and in addition there are many young people's organizations which exercise wide and wholesome influence among the adolescents in their communities. The work of the clergy, and of the faithful communicants, in these congregations is deserving of the highest praise. . . .


**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES,**
**CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**

**Shrine Mont** **Clergy Seminar: July 17-28. Vacations: May thru October, for clergy, laity, families and friends.** In Alleghenies, west of Washington by Greyhound Bus and auto. Grounds of rare mountain beauty; mineral springs, many recreations; modern lodges, cottages, central refectory and social halls; perpetual trust of the Church. The Heart of Shrine Mont is the Cathedral Shrine of the Transfiguration. Rate from $16.50 and $18.00 a week for general accommodation, refectory meals and service. **Prospectus Rev. E. L. Woodward, M. D., D. D., Dir., Shrine Mont, Orkney Springs, Va.**

**St. Christopher's**
**COUNTRY SCHOOL FOR BOYS**
Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

**Sarah Lee Kitchen**
**Homemade Cakes, Pies, Bread,**
**Beaten Biscuits, Box Lunches**
**701 W. Grace St., Richmond, Va.**
**Dial 3-2805**

Our great diocesan organizations and institutions have, I believe, never functioned more effectively than during this past year. The Woman's Auxiliary has steadfastly and unfailingly carried on its work all over the diocese; the City Mission Society with its splendid staff of twenty-seven chaplains and many other trained workers has ministered daily to people of every kind and condition, helping them to face their trials and meet their problems; the Seamen's Church Institute, which has just observed its 100th anniversary, has continued its noble and unequalled work among seamen, with the demands upon it immensely increased by the War, and the same may be said of all our diocesan agencies. . . . I am especially happy to tell you that St. Faith's House, our New York Training School for Deaconesses and other Church Workers, which has been temporarily closed, owing in part to financial difficulties, is now reopening under the direction of the Executive committee of the National Conference of Deaconesses in conjunction with the Board of Trustees of the Training School and with Deaconess Ruth Johnson in charge. The Deaconesses are undertaking this important work with great faith and courage, the outlook is distinctly promising, and I ask you to give this work your interest, your cooperation and your support.

The past year has seen a marked improvement in the financial status of the diocese and also in our business methods. . . . In 1943, contributions for The Program of the Church increased about $20,000, and 107 congregations paid their quotas in full. This compares with an average of only 83 in the previous 19 years. The committee on The Program of the Church, by means of its literature and its meetings with the clergy and with various groups of laymen, has helped greatly to make this result possible. In January I called the attention of the clergy to the fact that this diocese had been apportioned a quota of $200,000 for the work of the National Council in 1944, and invited their acceptance of their proportionate share of this figure. The response on the whole was very gratifying, and I was able to inform the National Council that we could expect to contribute at least $155,000 towards our quota. This would represent an increase of $27,000 above the previous year. . . .

Through the contributions of the missions themselves, the sale of unused properties, and Board appropriations, the mortgage indebtedness on our mission properties has been reduced by nearly 50% during the last four years. Further than this, the missions and assisted parishes receiving support from the Board have since 1940 increased their pledges towards the clergy stipends by $16,000 per year. . . . Our recently organized Diocesan Investment Trust has made good progress during the past year. Its books were open for subscription on July 15, 1943, and it now holds funds for some 42 churches and 8 Diocesan organizations. Its net assets weer valued as of April 17, 1944, in excess of $3,450,000.

### Retirement of Bishops

I want to say a few words as to the recent action of the General Convention in regard to the Retirement of Bishops of the Church.

The Convention adopted an amendment to the Constitution, which reads as follows: "Upon attaining the age of 72 years a Bishop shall tender his resignation from his jurisdiction."

The great preponderance of legal authority holds that such legislation cannot take effect retroactively and that this amendment cannot, in law or in equity, apply to Bishops who were consecrated before this amendment was adopted and who accepted office on the universally established and accepted contractual principle that the office of Bishop includes a life tenure.

In the House of Bishops this amendment was adopted with the distinct understanding, and with the declaration of the Presiding Bishop from the Chair, that it could not apply ex post facto.

It seems clear that this ruling was correct, but the Presiding Bishop has requested eminent legal authorities to give their opinions on the question, and the matter will be further considered at the meeting of the House of Bishops next year and at the next meeting of


**PEABODY**
**REGINALD STEWART, CONSERVATORY Director**
**BALTIMORE, MD.**
**One of the leading endowed Musical Conservatories of the country.**

**SUMMER SESSION**
**June 26 to August 5**
**Tuition in All Grades and Branches**

Credits may be offered toward the peabody Teacher's Certificate and the B. Mus. Degree.
By special arrangement with the Johns Hopkins University, credits in certain branches may be offered for the B. S. degree.
Tuition, $20 to $60, according to study.
Circulars mailed.
Practice Pianos and Organs available.
**FREDERICK R. HUBER, Mgr.**

**TYPICAL "TREASURER'S REPORT"**

**$75. raised for our TREASURY in 2 short days**

**THE TREASURER'S REPORT**

is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; one she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99c; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. our profit is GUARANTEED. by America's leading "specialist" in FUND-RAISING plans!

**Your Treasury Profit is GUARANTEED**
**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** **SC**
**104 Crestmont St., Reading, Pa.**
Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back collect, under your special "PAY-THE-PROFIT" GUARANTEE, which means you'll forward us a check for $2.40—our profit on 12 dusters.
Name . . .
Organization. . .
Street . . .
City . . . State . . .

**Lynchburg, Virginia**
A liberal arts college of Christian culture and life for men and women.
A setting of natural beauty in the foothills of the Blue Ridge Mountains.
A program of guidance for students on educational, personal and vocational problems.
A stimulating fellowship of Christian youth.
Scholarships available for honor students.
Opportunities for ministerial students.
**For information write**
**R. B. MONTGOMERY, Ph. D., President**

**STRATFORD**
**ACCREDITED JUNIOR COLLEGE AND HIGH SCHOOL**
**Formerly Randolph-Macon Institute**
Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism, Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view book address
**JOHN C. SIMPSON, President**
**Box R-P, Danville, Virginia**

**FEEL PEPPY—RELIEVE BACKACHE**
**DUE TO FATIGUE AND EXPOSURE**

Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. 60c and $1 at your druggist. Caution: Use only as directed. National Remedy Co., N. Y. C.
**EN-AR-CO**

**VIRGINIA COMMERCIAL COLLEGE**
**LYNCHBURG, VIRGINIA**
**1909** **1944**
Offers Courses In:
Gregg Shorthand, Accountancy, Filing, Typewriting, Bookkeeping, Banking, Ediphone, Calculating Machines. Reasonable tuition. Free Employment Department. Member, National Association of Accredited Commercial Colleges.

**The Junior Unit of the**
**U.S. RESERVE OFFICERS TRAINING CORPS**
at Oak Ridge Military Institute, Oak Ridge, N. C., is under the direction and supervision of the War Department. The military school is productive of the best type of scholarship and the formation of good mental habits.
Four years of high school work. Two years of college. Also, two-year commercial course. 93rd year. Fully accredited. Small classes; individual attention to each student. Write for View Book and Catalog. **OAK RIDGE MILITARY INSTITUTE, OAK RIDGE, N. C.**

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PRIEST—AVAILABLE FOR PAROCHIAL supply until September 1st. Write Box 186, care of Southern Churchman.

**HELP WANTED**

WANTED MIDDLE-AGED LADY AS secretary and companion by an elderly lady. Address: Mrs. M. E. M. Evans, 84 Water St., St. Augustine, Florida.

WANTED, REFINED WOMAN TO LIVE with invalid. References exchanged. Address: Mrs. John Sanders, North, Va.

WANTED—COUNSELLORS AND HEAD Counsellors for St. Stephen's Camp for Boys, "Camp Great Neck" on the Great Neck of the Susquehanna, near Tunkhannock, Pa. A Camp in which the principles of Christian Democracy are maintained. Address William McClelland, Asst. Director, St. Stephen's Parish House, South Franklin Street, Wilkes-Barre, Pennsylvania.

**SITUATION WANTED**

POSITION AS HOUSEKEEPER OR MAtron for girls' school. Pleasant surroundings desired. Salary not an object. Other specialties: Elocution and English; superior musician; trained organist for Church Choir. Write: "H," Box 4, Wirtz, Virginia.

**ASSISTANT WANTED**

Ascension Parish in the Diocese of Sacramento needs an energetic assistant for a war center parish. Middle of the road Churchman, 30-40 (or younger) years of age, willing to work. $2,200 and house. Communicate with: The Rev. Herndon Carroll Ray, 638 Georgia Street, Vallejo, California.

of the Compulsory Retirement of Bishops of the Church needs far more careful and serious consideration than it has received. There are spiritual and constitutional principles involved which have certainly not had adequate consideration. It is a grave question whether the relation of a bishop with his diocese should be terminated by an authority outside the diocese, acting, quite possibly, against the judgment and desire of the diocese.

But, whatever may be said upon those questions, I hold as do many of our bishops, and as most of the legal authorities who have been consulted hold very decidedly, that the recent amendment adopted by the General Convention does not apply ex post facto and therefore, as the matter now stands, I shall continue to serve you as your Bishop so long as I am given health and strength sufficient.

* * *

## HERE'S TO YOUTH BROADCASTS

### Starting May 20

Chicago, Ill.—Sponsorship of radio's most popular program for young people, "Here's To Youth," includes the United Christian Youth Movement for Protestantism during the second series of 13 broadcasts which begins Saturday, May 20, as announced by the National Broadcasting Company. The UCYM is administered through the International Council of Religious Education, Chicago.

More than 150 radio stations will air the 13 programs during the summer months which are designed to enlist the aid of the listener "in helping youth to contribute its full share to the solution of modern problems." The announcement, which is directed to adult listeners, states: "You can help youth build by assuming increased responsibilities for their welfare, in the homes, in the schools, in the churches, in your communities and in voluntary youth agencies."

The opening half-hour program of the series, broadcast from Hollywood at 1:00 P. M. Eastern War Time, May 20, will present a running commentary on the achievements of America's youth in wartime. Bob Hope will act as master of ceremonies. Each program includes a person identified with the cause of youth as the speaker. Nationally known leaders in several fields have been chosen for the broadcasts.

The 10 youth agencies sponsoring the NBC "Here's To Youth" broadcasts include, in addition to the United Christian Youth Movement, the Boy Scouts of America, Girl Scouts, Jewish Welfare Board, American Junior Red Cross, Camp Fire Girls, Boys Club of America, National Federation of Settlements, Y. M. C. A. and Y. W. C. A.

* * *

## PRECIOUS DRUGS

(Continued from page 12)

with me, which I expect will be to go up to the Yangtze front and carry on as formerly.

"I have been very well, not even seasick," Mr. Morse concludes.

## TRIBUTE TO BISHOP MORRIS

(Continued from page 10)

saintly, unselfish personality which was his outstanding virtue. He lived the consecrated life of a priest and bishop of the Church in word and deed, and was a man of the highest possible standards. His imprint will remain forever in the chronicle of every parish and mission in the diocese, and the good works he did will continue to be done because of the James Craik Morris Centennial Fund, raised during his Episcopate, the income only to be used for the purpose of the extension of the Kingdom of God in Louisiana. Every activity, every mission, every work of the Church aided by this Fund will feel the helpful hand of Bishop Morris, extended


**F. C. Hogg**

Wholesale and Retail

**Oysters**

Gloucester Point, Va.

20% Discount Duplicating Supplies

U. S. & Christian
Silk Flags 3' x 5'.....$8.60 Fringed
Sent on five days approval

Presentation outfits consisting of 3' x 5' silk fringed flag, gold cord, and 4" tassel, hardwood pole, gold bronzed metal stand, and eagle (cross supplied with Christian Outfit). $18.10.

NATIONAL SCHOOL SUPPLY CO., INC.
Raleigh, N. C. - Richmond, Va.

Religious Films For Rent

**ATLAS BAKING CO., Inc.**
**Richmond, Va.**

**Virginia Dairy**

"The Home of Better Milk"

LEVEL
ONE

# The Southern Churchman

Vol. 110—No. 22 27 MAY, 1944

## Prayer for D-Day

By H. ST. GEORGE TUCKER
Presiding Bishop

Almighty and most merciful God, Father of all mankind, lover of every life, hear, we beseech Thee, the cry of Thy children in this dark hour of conflict and danger.

Thou has been the refuge and strength, in all generations, of those who put their trust in Thee. May it please Thee this day to draw to Thyself the hearts of those who struggle and endure to the uttermost. Have mercy on them and suffer not their faith in Thee to fail. Guide and protect them by Thy light and strength that they may be kept from evil.

May Thy comfort be sufficient for all who suffer pain or who wait in the agony of uncertainty.

O righteous and omnipotent God, who in their tragedies and conflicts, judgest the hearts of men and the purpose of nations, enter into this struggle with Thy transforming power, that out of its anguish there may come a victory of righteousness. May there arise a new order which shall endure, because in it Thy will shall be done in earth as it is in heaven. Forgive us and cleanse us, as well as those who strive against us, that we may be fit instruments of Thy purposes.

Unto Thy most gracious keeping we commend our loved ones and ourselves, ascribing unto Thee all praise and glory, through Jesus Christ our Lord. Amen.

# The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. R. Tate Irvine
Associate Editor
Secretary-Treasurer

Mrs. Conrad H. Goodwin,
Associate Editor

Mrs. Rawles Morel
Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## DR. FLETCHER JOINS CAMBRIDGE FACULTY

Cambridge, Mass.—The Episcopal Theological School has announced that the Rev. Dr. Joseph Fletcher, formerly dean of the Cincinnati School of Applied Religion, has joined the Cambridge faculty as Assistant Professor of Practical Theology. This announcement completes the arrangements whereby the Cincinnati School, founded in 1923 by Dr. William S. Keller, will become affiliated with the Episcopal Theological School.

The new affiliation will benefit both of the schools concerned and the general Church. The Summer School conducted in Cincinnati by Dr. Fletcher will be continued at Cambridge with a field work arrangement with social agencies and institutions in the greater Boston area. The year of graduate study formerly given in Cincinnati will likewise be continued in Cambridge. The students of the Episcopal Theological School will benefit because of the addition of Dr. Fletcher to the faculty, and the Cincinnati School will benefit from the faculty of Cambridge and the greater resources of the Cambridge School. Affiliation with Harvard likewise makes courses of study in sociology and psychology available to all students. Thus the transfer of the resources of the Cincinnati School to Cambridge will help to train clergy more adequately for effective leadership in the social field.

As in the past the courses of training and graduate credit for them will be open to students for the ministry of all communions. The enrollment in these courses will be separate from the regular course of study for the A. B. degree, although all courses will be open to enrolled students.

* * *

## FORWARD IN SERVICE CONFERENCE

Jackson, Miss.—The Rev. Frank Dean Gifford, Ph. D., Mamaroneck, N. Y., led a diocesan conference on Forward in Service, in St. Andrew's Church, Jackson, attended by clergy and lay men and women from every part of Mississippi. The Bishop of Mississippi, the Rt. Rev. Duncan M. Gray, D. D., called the conference, whose chairman was the Rev. Duncan M. Hobart, rector of St. Paul's Church, Meridian. Dates for the meeting were May 2-3.


**Shrine Mont** **Clergy Seminar: July 17-28. Vacations: May thru October, for clergy, laity, families and friends.** In Alleghenies, west of Washington by Greyhound Bus and auto. Grounds of rare mountain beauty; mineral springs, many recreations; modern lodges, cottages, central refectory and social halls; perpetual trust of the Church. The Heart of Shrine Mont is the Cathedral Shrine of the Transfiguration. Rate—from $16.50 and $18.00 a week for general accommodation, refectory meals and service. **Prospectus Rev. E. L. Woodward, M. D., D. D., Dir., Shrine Mont, Orkney Springs, Va.**

**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES,**
**CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**

**PEABODY**
**REGINALD STEWART, CONSERVATORY Director**
**BALTIMORE, MD.**
**One of the leading endowed Musical Conservatories of the country.**

**SUMMER SESSION**
**June 26 to August 5**
**Tuition in All Grades and Branches**

Credits may be offered toward the peabody Teacher's Certificate and the B. Mus. Degree.
By special arrangement with the Johns Hopkins University, credits in certain branches may be offered for the B. S. degree.
Tuition, $20 to $60, according to study.
Circulars mailed.
Practice Pianos and Organs available.

**FREDERICK R. HUBER, Mgr.**

**STAR CLEANING CO., Inc.**
**QUALITY CLEANING AND DYEING**
**Draperies—Curtains—Slip Covers**
**Expert Tailoring. Alterations**
**Prompt Delivery Service**
**Plant—524 South Harrison Street, Richmond, Va.**
**Dial 5-1785**

**ASK FOR**
**CLIMAX BEVERAGES**
**Sparkling Spring Water**
**and**
**TRU-ADE**
**Climax Beverage Co.,**
**Richmond, Va.**

# HAVEN . . .

By J. W. KENNEDY

WE ARE NEARLY ALL guilty of using dull spiritual tools and weapons in our construction of the good life and our destruction of the evil in life. Therefore, this week we might think on how to sharpen our dull spiritual tools. This thought occurred to me as I cut the grass in my yard last Friday evening after dinner. Time and again the blade would attack a wild onion stem and be vanquished, just skimming the side of it, leaving it standing erect and victorious behind! The mower blades were dull of course. I thought how futile our dull spiritual weapons and tools are against the enemy of good and the obstacles to construction. The warrior keeps his weapon well-oiled and gleaming; the artisan keeps his tool sharp and in good repair. The warrior knows his very life may depend upon the condition of his weapon and his ability to use it; while the artisan knows his livelihood, his very future happiness and worth depends upon the effectiveness of his tools and the expert manipulation of them. But how do we sharpen spiritual tools and weapons, and what are they anyway? Paul listed a few spiritual reserves to be used as weapons or tools as the need demanded—all of them are convertible and will either help us to fight or to work.

TRUTH is the uniform of the warrior and the leather apron of the artisan. Peace is the heavy duty shoes of both warrior and artisan. Faith is the protection against the temptations of the warrior to give up, to fear and run away; and the temptations of the artisan to do a shoddy job, to be bored with the monotony of it. Salvation is the headgear of both, the metal helmet of the warrior and the wide-brimmed hat or tight skul cap of the artisan—both protection for the directing center of action, the brain. Lastly, Paul mentions in Ephesians 6:14-17 the word of God as the sword of the Spirit for the warrior and the plow or blade for the farmer and artisan. Very few Christian warriors and workers are so well equipped, and even if they are so equipped they often fail to keep their equipment in good shape—sharp, well-oiled, at hand, tested and ready for instant use. Too often they and their equipment are dull and require a bit of limbering up and practice to be at all adequate for the job to be done. When the enemy attacks there is not time for anything more than to grab your weapon and fight; and evil is a stealthy subtle opponent, against whom we must be on 24 hour alert. Nor is there time to take a refresher course when a job needs to be done in the field or in the shop. Delay may mean failure and loss and suffering.

BUT OUR INITIAL QUESTION was, how are we to sharpen spiritual weapons and tools? Let us consider them both together as instruments of the Spirit to be used for whatever purpose there is need at any given moment—to fight or to work.

Take truth. We sharpen truth against the emery wheel of desire. For if our desire is sufficiently strong we shall seek without ceasing until we find the maximum of truth needed. But truth has jagged edges until we buff it against our willingness to accept its judgment and its leading. Truth must be kept bright by familiarity with it.

Take righteousness. We sharpen our concept and our conduct of righteousness against the rough raw surface of injustice, corruption, greed, brutal selfishness, and against the rub of all other things contrary to the right. That is why Christians are the greatest champions for righteousness when most exposed to its opposite. Do not attempt to escape contact. It will dull righteousness as a weapon and a tool.

Take the Gospel of peace. We keep it sharp and shining by comparing it with the gospel of hate and the gospel of physical power, and by seeing the terrible need of it and our responsibility for proclaiming it.

Take faith. We sharpen it against the file of doubt and despair, for such testing removes the rust and

(Continued on page 8)

# *This Week . . .*

**THE CHURCH AND THE RETURNING SOLDIER** . . . . . 4
By the Rt. Rev. Oliver J. Hart, bishop of Pennsylvania

**UNDERSTANDING THE PROPHETS** . . . . . 5-6
Abraham—God's Pioneer. First of series on the Prophets. By the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Md.

**FEATURES**

**Haven** . . . . . 3
J. W. Kennedy.
**Editorials** . . . . . 7
**News** . . . . . 10

**JUNE**

1. (Thursday).
2. Ember Day (Friday).
3. Ember Day (Saturday).
4. Trinity Sunday.
11. S. Barnabas, First Sunday after Trinity.
18. Second Sunday after Trinity.
24. Nativity of S. John Baptist (Saturday).
25. Third Sunday after Trinity.
29. S. Peter (Thursday).
30. (Friday.)

* * *

**WHITSUNDAY**

**The Collect**

O God, who as at this time didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy Comfort; through the merits of Jesus Christ our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

*Address broadcast by the Bishop of Pennsylvania, for the Episcopal Church of the Air, Philadelphia, Pa., on Sunday, May 14, 1944.*

# *The Church and the Returning Soldier*

By OLIVER J. HART

RECENTLY A MOTHER told me about her aviator son who was home on furlough after having flown over fifty missions. She said, "He is very different from the way he was when he left home. Sometimes when we are alone, he will talk. I never say anything. I just listen and try to understand." When a wise mother is bewildered and finds it so terribly difficult to understand her own son, it is obvious that it will be well nigh impossible for the general public to understand the returning soldier.

Those of us who have had some experience in combat areas have, at least, a faint idea of the problem, but a chaplain who has served over eighteen months with the Air Force in Europe told me that there was a distinct barrier between the men who have flown on missions over enemy territory and those who have not. This being true, how much greater will be the gap between those who have served in the areas of combat and the civilians here at home who have never experienced even a bombing raid. It is impossible to over emphasize the difficulties in our way if we want to escape the fate of being well meaning but very blundering people in our efforts to help the returning soldier to help himself.

I do not profess to have any inside knowledge of what the attitudes of returning service personnel will be. I do know that those in the Services who have for months been most closely in touch with returning service personnel are the first to admit that they do not know and that they have had to change their methods of procedure from time to time in the light of newly acquired insights. I shall mention three specific things which I think that the Churches should be doing.

FIRST, the Church should keep in touch with their Service personnel wherever they may be. In many, many churches this is being carefully and lovingly done. In some churches this most important matter is left almost entirely to the pastor, but in many others it is joyfully done by the members as a whole. Obviously the more contacts there are between members of a Church and the service personnel, the easier it will be for the Church to minister to them when they return. One soldier writes to me, "When the members of the military are discharged and return to their communities the men from the parishes should immediately make contact with them. Unless an acquaintance is made now, the plan will accomplish little at the end of the war." This is only one of many reasons why the contact with the men and women in service should not be left to the pastor alone. I know what it means to a man in the service to get a note from his home Church, with a reminder that he is remembered in the prayers offered there. I would like to stress the necessity of the families keeping their pastor informed of the correct address of the men in service. This is imperative. If a man is returned to a hospital in this country his family is notified at once. If the family will immediately notify their pastor, he in turn will write to the minister nearest that hospital and ask him to be of any assistance possible to the man or his family. For example, the rector of a church in Boston writes to the Rev. William Lanigan, of Phoenixville, that Robert Jones of his parish is in the Valley Forge General Hospital. The Rev. Mr. Lanigan immediately contacts the man and is able to be of help to him and his family. The clergy in the neighborhood of the Valley Forge Hospital are all willing to help, and will do so if they get the names promptly, and the best way for the local pastor to be able to do this is to have the full cooperation of the families of service personnel in keeping his addresses up-to-date.

Particularly should the local church keep in close touch with the Service men and women who are returning to civilian life by the thousands each month. This must be done immediately. The first two weeks are the most important. We pray that the time will come quickly when all the service men and women will return, but now they are returning quietly, one or two at a time. If we can learn **now** how to minister to those who are returning to civilian life, we shall be better prepared to minister to the larger number when the fighting ceases. Some are physically incapacitated. Many more are suffering from spiritual, mental, and social disabilities. If the Church is to serve their spiritual needs it must understand them. It must realize that these men and women cannot be expected to settle down into the routine existence from which they have been uprooted. They need a vast amount of personal friendship. To do the job, we must care enough to listen. The most important thing is our attitude. If we are critical or sentimental, we will not be helpful. So much depends on the way in which we listen. It must be genuinely interested listening. Otherwise we will do more harm than good.

SECOND, the Church leaders should keep themselves informed about the provisions of the federal, state and community agencies for returning service men and women, but the Church should not seek to compete with these agencies. The Church has a special mission. A Marine officer wrote to me, "I hope that you will emphasize that the Church is still the one agency which, because of its long experience, is equipped to do and give something which no secular agency can give. Urge the Church not to compete with the United States Employment Service, the American Legion, the Chamber of Commerce, the Labor Unions and other agencies which are working in the employment field." I agree with this officer. The Church should not enter the re-employment field, but should be able to direct the returning soldier to the proper agency if such assistance is needed. An employment opportunity may be lost for want of information, but there is not much likelihood of that happening. The Rehabilitation Division of the various arms of the services are being adequately organized to take care of the re-employment, hospitalization, vocational training, pension claims, and other things affecting the returning service personnel. A National Conference on the Ministry of the Church to the Returning Service Men and Women is being held in Baltimore this week. Real-

(Continued on page 6)

# *Understanding the Prophets*

## ABRAHAM

*God's Pioneer*

**By WILLIAM R. MOODY**

I AM BEGINNING today a series about the Old Testament Prophets. I am doing it deliberately, and after much thought. I know that the Old Testament is not popular among Christians today. I have heard many people,—and not a few of them clergymen,—express themselves about that. They feel that there is nothing good in the Old Testament that is not better said in the New; and they point to the undeniable fact that there are many things in the Old Testament which are well below Christian standards of belief, and some things which are actually repugnant to Christian standards of belief. In spite of that, I believe that the Old Testament is worthy of our respect; that it has a message for us, and for our time; and that, properly understood and interpreted, it takes its place beside the New Testament in the revelation of the character of God, and of His will for the world.

We, who are Christians, should by no means forget that it was the Old Testament which prepared the minds and the hearts of men for the coming of the Lord Jesus. It formed the setting in which He appeared like a jewel. It was from this Book,—or I should say from these Books,—that He learned His lessons as a youth. He took its great moral principles for granted, built His Gospel upon its idea of God, quotations from its pages were ready on His lips even when He was upon the cross, and He looked upon His life and work as the fulfilment of its promises.

IF THE STUDY of the Old Testament had no other purpose than to show Christians the rock out of which they were hewn, that, in itself, would be enough; but there is another and a deeper reason for its study. The New Testament does not show us the whole of God's revelation; it shows us the climax of the revelation. The fruit of the tree is not the whole tree, and to continue to enjoy the fruit we must preserve the tree.

The Gospel of Jesus takes the great moral and theological principles of the Old Testament as its foundation, and does not take the time to restate them. The house of the Gospel rises above its foundation of Old Testament teaching, but the foundation is there; and you cannot build the house of the Gospel in the life of any man, with the assumption that it will stand, until you have taken the trouble and the time to put down in that man's life the basic foundation in thought and morality upon which alone the Gospel may be built. It is impossible to understand the Sermon on the Mount until you have first understood the Ten Commandments, on which that Sermon is based. It is impossible to understand the Holy Communion until you have first understood the doctrine of God out of which the Holy Communion came as the perfect flower.

Our modern distrust of the Old Testament has come as a natural and perhaps a necessary, reaction against the pernicious and mistaken doctrine of literal inspiration. The theory which laid it down as a fact that God dictated the Bible word for word, and that every phrase in it, and every comma, and every period, from cover to cover, carries the stamp of Divine approval, was a fearful error. It threw the whole Bible out of focus. It destroyed the picture of the gradual ripening of man's understanding of God. It put pre-Christian, and even sub-Christian statements on exactly the same basis of authority as the words of Jesus Himself. It made the dawn of man's religious understanding equal with its noon. It was inevitable that such an erroneous interpretation of the Bible would be overthrown; and, the mind of man being what it is, it was also inevitable that the force required to overthrow such an error should carry us on beyond the point of its overthrow.

THE TIME HAS NOW COME to call a halt! The time has come to make a restatement of the value of these Old Testament writings,—for the value is there! God did not dictate the Bible, word for word, but His inspiration is in it. Not every word of it is worth the same, but taken together, and, as a whole, it gives us a clear and unmistakable record,—the **only** clear and unmistakable record that we have in the whole history of man,—of God's progressive revelation of Himself to men.

The Christian Religion asserts that God has revealed Himself to men. This assertion runs counter to much modern thinking, but the Christian Church makes it, and stands or falls by it. If God has not spoken to us, revealing His nature and His character and His will for mankind, then what we have to say of Him comes with no authority other than that of the human intellect, feeble and partial. If we have discovered God for ourselves,—or have created the thought of God out of ourselves,—and know nothing of Him save what we ourselves have discovered, we cannot be sure that we know enough. A God, content to remain in the shadows, waiting for man to draw aside the veil is unworthy of a free man's worship. The Christian Religion asserts that God has spoken, and that His great act of self-revelation came to its climax in the life of Jesus Christ.

Jesus is the fruit of the tree of life, whose very leaves are for the healing of the nations; but the tree which bore the fruit has branches, and a body, and roots that run deep into the soil. It is my purpose, in these articles which will follow, to show you how they run.

Nothing of importance comes into the world full-grown. The Revelation of God which came to its climax in Jesus of Nazareth had a definite and a determinable beginning. It began when God called Abraham.

SUCH A MAN as Abraham did live, and we have excellent modern evidence corroborating the Old Testament account of his life. I have here beside me as I write a book entitled, "Abraham: Recent Discoveries and Hebrew Origins," published in 1936 by Scribners, and written by Sir Leonard Woolley,—not a clergyman, but an archaeologist,—the man in charge of the excavation of the city of Ur of the Chaldees, Abraham's city, the city from which the Patriarch set forth on his momentous journey.

Sir Leonard Woolley found at Ur no written record of Abraham's life, no plaque bearing the Patriarch's name; but he did find as he uncovered that ancient city, buried for thousands of years,—he did find as he and his assistants reconstructed the daily life of the

people of Ur, countless indications which cast a flood of new understanding and of confirmation upon the Old Testament stories of Abraham, and Isaac, and Jacob.

I cannot take your time to go into all this. Here is a whole book about it. I can only say that if you are interested in such things this is a fine book to read.

I will mention one incident only, as typical of the kind of evidence this book presents. The archaeologists found that the life of the city of Ur centered around the great Temple of the Moon-goddess who was the reigning deity of that land. The date of the Jewish Passover,—and as a consequence of our Easter,—follows the spring-festival of this pagan deity in that long-forgotten land.

The temple of the Moon-goddess in Ur was a vast structure, built much like the sacrificial pyramids in ancient Mexico,—like the great pyramid at Chitchen-Itza. It rose, terrace after terrace, and story after story, out of the very center of the great, flat, sprawling town, culminating at the top in a Sanctuary, a Holy of Holies, where the goddess herself was supposed to reside. That Sanctuary, lifted up above the town, dominated the life of Ur. The people of the city had a name for it,—they called it "Heaven".

There, on the summit of the great pyramid, before the "Heavenly Door", rose the smoke of perpetual sacrifices. And up each of the four faces of the pyramid ran a broad stairway; and up and down those stairs all day passed the processions of the priests in the holy vestments of their office.

Many years after Abraham had left the city of Ur, his grandson, Jacob,—who had never been in Chaldea, went out from his father's house in haste and in troubled mind to go into exile. The night came upon him as he journeyed; and he spread his cloak upon the naked ground and lay down to rest, pillowing his head upon a stone. As he slept a fitful sleep, he dreamed; and in his dream he saw the great Temple of Ur, in Chaldea, with its broad stairway leading up from the earth to the Sanctuary of God, which the people of Ur called "Heaven". And moving up and down the stairway he saw the heavenly priests, in their holy vestments.

And Jacob awoke in the cold dawn; and he was afraid because of the vividness of his dream. And he said, "How dreadful is this place! This is none other than the house of God! And this is the Gate of Heaven!" And that place where Jacob dreamed is called "Beth-el," which means "The House of God", to this day!

The memory of Ur, and of its Temple, in the mind of Jacob, was not his own memory,—it was a family memory. God spoke to this man out of the family memory, and we must remember that; for we, spiritually, are the children of Abraham, and God speaks to us, today, out of the pattern of belief which had its beginning then.

When this story of Jacob's dream, faithfully preserved from father to son, from father to son, from father to son, was finally written down, the city of Ur had been buried in ashes and dust for a thousand years. The memory had outlived the Temple, the dream had outlived the city. The Voice of God, speaking in the hearts of men, using the stuff of memory and of experience, had begun the building of another city, a fairer Temple, not made with hands.

Everything has its beginning, and the beginning of every living thing is small. When we go back to the time of Abraham, we go back to the dawn of man's religious understanding, and not to its noon. God's purposeful revelation of Himself to man had a beginning, and it began in pagan Ur, of the Chaldees. In that city, encrusted with pagan prejudice, and dark with the ignorance of ten thousand years, God spoke to a man, and said, "Follow Me!"

HOW GOD SPOKE, we cannot say,—yet speak He did. Perhaps through some vague restlessness within that man's soul,—some dissatisfaction with things as they were; perhaps through some turmoil within him, some inner struggle which laid his spirit bare, and prepared him to hear the Voice of the Almighty. We know that he had lost a brother whom he loved more dearly than he loved himself.

How God spoke we do not know, yet speak He did. God sought Abraham, and found him. God broke through the crust of paganism, and the piled up weight of inherited spiritual night to reach that man's soul. And God said, "Abraham! You must leave this place and this people! You must come out of this city and shake the dust of it from your feet! You must leave your home behind you, and follow Me!"

And Abraham believed God; and it was counted unto him for righteousness. He went out from Ur at God's command, seeking that other city which hath foundations, whose builder and maker is God!

And I say to you that everyone who puts his selfishness behind him, to follow Christ, is numbered among Abraham's children!

We, brethren, as Isaac was, are children of God's mighty promise, which He made to His first Pioneer, of old,—"In thee, and in thy seed, shall all the families of the earth be blessed!" Amen.

* * *

**WHEN I WAKEN**

WHEN I waken in the night
Roused by training planes in flight,
Strange the sound should bring you near—
You, three thousand miles from here.

Also strange I do not find
Doubt or fear within my mind—
Fear for you who nightly fly
Through a troubled alien sky
That people in the darkened lands
May be released from ruthless hands.

When I waken in the night,
Hearing hidden planes in flight,
I turn again to sleep and know
That God is always where you go.

* * *

**HAVEN**

(Continued from page 3)

the dirt and keeps faith rubbed to a high gleam of certainty and dependence upon the only One who is able to stand and help us to stand in the midst of such a world.

Take salvation. It is kept sharp and ready through the sandpaper of repentance, which is used whenever rough spots and slivers appear.

Take the Word of God. This keeps all of our weapons in shape and grinds them all into the finest degree of usefulness. As we read His word it sharpens our desires for knowledge of Him and of service for Him and of living life to the full for Him. He keeps us clad with the whole armor and equipped with the complete tool chest of the Spirit, and we use them for Him as He directs each day's dawn.

# EDITORIALS

*Whitsunday*

This Whitsunday, 1944, finds God's Holy Catholic and Apostolic Church, continuing its work in a world torn by wars and dissensions. The Church was not born in a peaceful world. The world of the first centuries of the Church was far from Christian. In a real sense our world today is not Christian. But in this semi-pagan world the Christian Church is at work. Men have attempted to kill its influence, but without success. The Church is of divine origin, and the world cannot kill that which is divine.

One thing should be uppermost in the thoughts and prayers of all sincere Christians today—may God's Church present a united front. Pray for our own Commission on Approaches to Unity and all other agencies within the Church that are working for a re-united Christendom.

The Power of God came to a group of His waiting disciples. They believed in that Power. They learned that through it and by it, they could revolutionize the world. The world again waits to be made over by the Power of God, and that Power is resident in His Church.

*A Singular Event*

The Virginia deputation to the Cleveland Convention was much surprised and in a mild degree shocked, when one morning the Cleveland Press came out with this headline—"Tucker Quits Virginia." One's mental processes could not absorb the thought of a Tucker quitting Virginia. Of course the headline had reference to Bishop St. George Tucker's resignation as Bishop of Virginia, effective this June 1st.

When the one hundred and forty-ninth Council of Virginia meets in All Saints' Church this week, it will be the last Council of the Diocese over which Bishop Tucker as Bishop of the Diocese will preside. He was elected Coadjutor to Bishop William Cabell Brown in 1926, and became Bishop upon the death of Bishop Brown in 1927. So for fourteen years he has guided the Diocese of Virginia.

His great talents for leadership were recognized by the Church at the Cincinnati Convention, and he was elected Presiding Bishop, which office he will hold until 1946. In spite of the pressure of work caused by this additional office he has kept in close touch with his diocese. Virginia will miss his fine leadership but is happy in recognizing that he is still **our** bishop.

Virginia is indeed fortunate in having a man follow Bishop Tucker who is in every sense qualified to carry on the heritage of the diocese. Frederick Deane Goodwin was elected Coadjutor Bishop in 1930. Bishop Tucker and he have worked together as a fine team. So with regrets that events have made it necessary for Bishop Tucker to resign, the Southern Churchman salutes the new Bishop of Virginia and bids him Godspeed in his work.

*"Why Invite Another War?"*

The ways of the Roman hierarchy are strange. Even their most severe critic acknowledges the influence and weight of the Roman Church's influence. When an individual or an organization has great influence great responsibility goes with that influence. We are baffled by the attitude of the Roman Church in relation to the Soviet government. The following letter, first published in the State Journal of Madison, Wisconsin, expresses our view:

Editor, The State Journal: News of great interest is the announcement made by Archbishop Grigori, of Stalingrad, that the Russian Orthodox Church is soon to open a theological institute in Moscow. This will mark the reestablishment of theological schools in Russia for the first time since 1917. The recent welcome of the Archbishop of York in Moscow and the strong leadership given by the Patriarch of Moscow are facts worth our attention.

Russia has won the admiration of the world by courage and effectiveness in this world war. The war is truly a deadly and decisive conflict. The fact is Russia is fighting in the same cause as our own country! therefore, it seems to me strange that Father Fulton J. Sheen should be so pointedly quarrelsome in his constant public speeches against Russia. Christians know they have to fight in such a war as this, but why set about being quarrelsome and invite another war?

The Russian Church, in the past, sought temporal power. The people rose against the Church, and it lost its property, but saved its soul. Father Sheen has been quoted in the New York Times as crying out for world pestilence if the city of Rome, which the Germans are now using as a fortress, should be attacked by our troops, who are now fighting in Italy. We know from the Gospel that our Lord wept over Jerusalem; we also know our Lord did not ask special privilege for the Holy City.

With due regard for the Christian Gospel and respect for a great Christian tradition developed in Rome, I ask Father Sheen why he cries out for a world curse if, unintentionally, a church building is damaged in Rome while the Germans are using it as a fortress?

I fail to find any record of the Dean of St. Paul's, London, or the Archbishop of Canterbury calling down maledictions while they were deliberately bombed. On the natural level, is it good sportsmanship, and on the supernatural level, I ask Father Sheen if he is worried about the future of a city which is as great in Christian and cultural tradition as Rome? Would he have Rome disassociate itself in tradition from our Lord's

(Continued on page 8)

## THE CHURCH AND THE RETURNING SOLDIER

(Continued from page 4)

izing that the picture will be constantly changing, this Conference will endeavor to work out ways in which church leaders can keep themselves up-to-date on all agencies of a local, state, or federal nature, organized for the rehabilitation and welfare of former service personnel. It is in this way that the Church can best show its concern for the physical and economic welfare of the returning service men and women.

THIRD, the Church's specific and definite responsibility is to get these men and women to be active members in the Fellowship of Christ's religion. Ninety percent of this task lies with the local church. Denominational headquarters or Church Federations may be able to offer suggestions, but success or failure will largely depend on your imagination, your devotion; the thought and action of vestries or boards of parishes and the interest of individual congregations. The corporate worship, life, and work of our local churches must be enlarged and vitalized to hold their interest. The Church must offer the moral equivalent for war, a genuinely Christian cause in which service personnel may give themselves as completely as they have done in war. One soldier writes, "The traditional parochial approach will never touch the returning servicemen. The average minister who has led a cloistered life, whose interests have been limited to the paltry problems of church finance, or who has been compelled to pull his punches because of the social or political aspect of his official board will never be able to reach the men who are fighting this war. The traditional sermon will not interest him. The small and circumscribed interests of the average parish will seem nostalgic in the light of his own service pilgrimage. The talk of sacrifice will seem paltry compared to his own experiences of personal suffering."

Whatever else we do, we must not forget that the paramount need will be for wise counsellors and pastors. Here I would make two specific suggestions. Professional and specially chosen laymen and women should be recruited to assist, but the burden of leadership in each congregation will largely fall on the clergy. The clergy, therefore, should be given every possible encouragement by their laypeople to attend conferences such as the one being held this week in Baltimore in order to prepare themselves to be wiser counsellors and pastors. The laymen should free their pastor from absorption in work which they could do as well or better and thus give him the opportunity of preparing himself for this ministry. Wherever possible, conferences between chaplains and local ministers should pool their ideas as to the best ways to meet the religious needs of the returning service personnel. It is particularly valuable to consult with chaplains who have had combat area experience and who are in a position to tell us what the men think of the Church and what kind of militant spiritual leadership the service men need.

THOSE IN SERVICE are very critical of selfishness on the home front. Their condemnatory attitude in many instances is based on incomplete knowledge but who would be so foolish as to claim that there is no evidence to support their contention! Whether their criticism is right or wrong, of this I am convinced that what happens **immediately** after the war will shape the life of the world for many years to come. These returning Service men and women will instinctively crave a chance to live in a world of fair play and decency and honesty. They may be inarticulate and even deny the existence of any such craving but it will be there nevertheless. If the Church is ready to offer genuine spiritual guidance, their faith will grow and the energies of these millions of men and women will be spent in constructive ways. If the opposite should happen, these men and women will become completely disillusioned, take their cue from what they see, and pursue a policy of dog eat dog. The influence of the men and women now in the Service will definitely shape the future of our Nation. Never has the Church had a greater opportunity nor a more difficult one. As a highly trained athlete often goes to pieces as soon as his competition is over, so likewise those in Service, who are making the greatest sacrifices, will surely deteriorate upon their return unless they have something to challenge them. If the Church is awake to her responsibilities, she can offer the necessary lead.

A doctor in the Navy writes to me, "The Church has failed at home and will find it difficult to salvage much at the expense of war." The recognition of failure—and those who love the Church most are most conscious of her failures—should spur us on to a realistic solution of the problem of how to bring about a spiritual readjustment in the lives of those returning from bitter war experiences. Every day counts. The greatness of the need should wake the Church up and lead to many practical steps of dealing wisely with the problem.

IF WE JUST SIT in our churches and wait for something to happen, there will probably be a worse reaction from religion and Christian morality than after the last war. When the senior warden of one of our large churches was asked about their plans to minister to returning service men and women, he replied, "There is no particular need to make any preparation. They will be automatically and readily absorbed, as they were after World War I." The fact is that they were not absorbed and, if we fail again, our failure will be the most tragic of all time. The task will require forthright and vigorous thinking, and the will to sacrifice. If the returning service personnel become integrated into the full life of any church, it will be a church which has a militant spiritual leadership. All of our churches should be on the alert in the name of Christ to welcome the returning men and women back and to integrate them in the worship, life, and work of the Church.

* * *

## EDITORIAL

(Continued from page 7)

Own City, Jerusalem?—Francis J. Bloodgood, Rector, St. Andrew's Church.

Dr. Bloodgood, it seems to us, has placed his finger upon a very vital point. It is not only the Roman Church but other groups and individuals, in this country, that are continually furthering suspicions as to the intended motives of Soviet cooperation with the Allied Nations. This attitude does not make for a just and lasting peace. We do not wish to see the Soviet form of government adopted in this country. We do not believe it fits into our heritage, our way of life. It has done great things for the people of Russia, and they in turn have done great things for us. Let us cast out suspicions and learn to trust our Allies.

# A WEEKLY REVIEW OF THE NEWS

## *Mediterranean Ports Visited*

**Church of England Bishop Confirms 920 Officers and Men**

A ten-day visitation to Mediterranean ports, for confirmations and conferences with chaplains, is described by Bishop B. F. Simpson of Southwark in the **Gibraltar Diocesan Gazette**:

"The invitation came suddenly. Of course I jumped at the opportunity, flying from a west country aerodrome at one A. M., dropping down at the entrance to the Mediterranean for breakfast, and reaching Algiers in time for lunch the same day. I flew to Naples and then on to Foggia, where three of us set out in two cars for a ten-days' trip. I returned to Naples and again went forward on the western coast, across the Volturno, and then crossed to Bari on the east coast. After going back to Naples for two days, I flew to Sicily and had one sunny day under Mount Etna, hurrying on by plane to Tunis, where the deputy chaplain general met me and we had a week's car journey together through North Africa back to Algiers, from which I flew home via Marrakesh.

"This meant some 5,500 miles in the air, 1,100 by car in Italy and 750 in North Africa, with stops at sixteen centers, where the program was always much the same; a confirmation in the morning and a short service or conference for chaplains in the afternoon. On Sundays there were usually two or three large services in the cinema of an occupied Italian town.

"I confirmed about 920 officers and men and met some 280 chaplains. I have brought back some wonderful memories; nights spent in villas, hotels, caravans, tents or less; thirty headquarter messes where senior officers gave me a delightful welcome; wonderfully reverent confirmation services, from three men in a hospital to 175 in the banqueting hall of an old Italian castle; long days of travel through the Apennines, or through snow on African mountains; the blue Mediterranean seen from the air above, among fantastic islands of white cloud all around; evening sunlight on the snow of the Atlas mountains succeeded next morning by rain in Scotland.

"I have also brought back a keen appreciation of the work of our chaplains, endorsed by every senior officer to whom I talked, who all felt that the army now expects a padre to put his spiritual duties first, and that most of them were rising to this demand in circumstances of difficulty and danger, and were respected and trusted by officers and men alike.

"I was much impressed by the solid pastoral work which they were achieving as evidenced by the number and spirit of the confirmation candidates and by the excellent attendance at voluntary services. One chaplain told me that he had taken seventeen services for scattered units on a single Sunday. It was all good and encouraging, and gives point to my appeal that our parish churches at home should be ready to welcome our men when they return, into a very vigorous and living fellowship."

* * *

**ST. PAUL'S TO GRANT FIRST DEGREES**

Lawrenceville, Va.—On May 31, 1944, at the fifty-sixth annual commencement of St. Paul's Polytechnic Institute, Dr. J. Alvin Russell, president, degrees will be conferred for the first time. There are seven members in the history-making class, all Virginians but one, and all receiving B. S. degrees in Elementary Education. They are: Louvesta Edmonds, Lawrenceville; Iris King, Newport News; Valsie Smith, La-Crosse; Ruth Stanley, Laurel, Delaware; Ophelia Walton, Lawrenceville; Geraldine Wrenn, Smithfield; and Otis Wynn, Kenbridge. Certificates will also be granted to two persons from the department of Secretarial Science and thirteen from the Department of Vocational Education. Fifty-four will receive high school diplomas.

Several events lead up to the commencement program beginning with the Baccalaureate Service in St. Paul's Memorial Chapel, Sunday afternoon, May 28, at four o'clock. The preacher will be the Rev. Mr. Charles H. Long, Secretary of the Diocese of Pennsylvania. Other activities are as follows: Trade Exercises and Exhibit, Monday, May 29, Dr. Howard Branson, Howard University, Washington, D. C., Speaker; Tuesday, May 30, High School Exercises, Annual Alumni Meeting, Memorial Service at cemetery, Annual Alumni Reception, Wednesday, May 31, Commencement Day, Holy Communion for Graduating Classes at 6:30 A. M., Senior College Class Day Exercises, and Commencement Exercises. The Alumni Speaker will be Mr. David Lane of the Class of 1909, a mortician of Brooklyn, New York, and the Commencement Speaker will be one of St. Paul's most outstanding Alumni Dr. William H. Gray, president of Florida Normal and Industrial Institute, St. Augustine, Fla.

To all of these services, exercises, and programs parents, relatives, and friends of the graduates, and all friends and well-wishers of St. Paul's are most cordially invited.

* * *

**DESSERTLESS DINNERS**

New York, N. Y.—A Church family which assures that it is anonymous by not signing the letter, wrote to the Presiding Bishop's Fund for World Relief and enclosed $7.60. It was explained that the amount was saved by "giving up desserts at meals. Each night we would decide what we were or might be having, estimate its cost, and put the money in a box on the table. It was fun. Apple sauce and cookies would net the box only about 25 cents, but once in the spring we played we were having strawberry shortcake and we had to put in $1.25."

The dessertless days were through Lent, and the family cheerfully advises other families to practice this useful kind of self-denial during Lent next year.

## *Available For Prayer*

**Minute News of Invasion Comes Archbishop of Canterbury Urges Opening of All Places of Worship**

London, England—Following the suggestion made to the Bishops of the Episcopal Church throughout this country, the Archbishop of Canterbury has urged that all who have charge of parish churches and other places of worship make them available for prayer the minute news is received of the opening of the invasion of Western Europe.

In the United States, Presiding Bishop Tucker has seen ample evidence that his suggestion has been accepted widely, and that everywhere churches will be opened, and special prayers said, when the invasion starts.

"They should be ready," said the Archbishop of Canterbury, "to lead services of intercession and dedication at times when in each locality people can most easily come together, and they should be prepared to lead great congregations in prayer on the following Sunday."

The following two new prayers are suggested by the Archbishop:

"Heavenly Father, God both of righteousness and peace, have mercy upon the nations now engaged in bitter war. Cleanse both us and our enemies of hatred and covetousness. Make us so worthy of our cause, so steadfast in Thy strength, that no weakness may delay the victory of our arms, and no selfishness mar the righteousness of our peace; through Jesus Christ our Lord."

"O Lord God, we humbly dedicate to Thee ourselves, our nation and our cause, place in Thy hands all we have and all we are and all we desire, in the Name of Jesus Christ our Lord."

* * *

**WORKING TO BECOME UNAIDED DIOCESE**

Mishawaka, Ind.—Northern Indiana hopes to become an unaided diocese by the end of this year. The diocesan convention so voted. The action requires an adjustment of the budget, so was referred to the Bishop and Council to work out details.

The National Council appropriations to Northern Indiana for 1944 are $900 for white work at South Bend, $634 for white work at Valparaiso, Hobart and Gary; and $1,320 for a woman worker, a total of $2,854.

* * *

**NEW OFFICE BUILDING**

Nenana, Alaska—Bishop John B. Bentley, of Alaska, has bought a building to serve for the present as District office. The building was formerly a barber shop in the town, and it was hauled out to Nenana by a huge "caterpillar" loaned by the airfield, and is now being put in readiness for use. Says Miss Olive Tomlin, "We are so amused at the front of the building, which is white, and has large black letters on it: 'Barber Shop, Candy, Baths' ".

# *Presiding Bishop Consecrator*

**Service at St. Stephen's Bishop Tucker's Own Church, Held May 25**

Richmond, Va.—The service of consecration of St. Stephen's Church, Westhampton, took place at 4:30 o'clock on the afternoon of Thursday, May 25. The impressive rites were conducted by the Rt. Rev. H. St. George Tucker, Bishop of Virginia and the Presiding Bishop of the Church. He was assisted by the Rt. Rev. Frederick D. Goodwin, bishop-coadjutor, and the Rt. Rev. W. Roy Mason, suffragan bishop, of the Diocese of Virginia, together with the Rev. Dr. Giles B. Palmer, rector of St. Stephen's, and the Rev. Joseph B. Dunn, D. D. The Rev. John Page Williams served as marshal. The date of this service fell on the last day of the annual meeting in Richmond of the Diocesan Council and a special invitation was extended to all the clergy of the diocese in attendance. Bishop Tucker was received at the entrance by the church wardens and vestry, followed by a procession of the bishops and clergy, to the chancel. Special music was rendered by St. Stephen's choir under the leadership of the director, Miss Myrtis Harris, and the organist, Hilton Rufty.

St. Stephen's congregation was established in 1911 when St. Stephen's Chapel was erected on Grove Avenue and the Three Chopt Road, and the first rector was the Rev. Zebulon S. Farland; resigning in 1914, he was succeeded by the Rev. Thomas Hubert-Jones for two years and then by the Rev. James D. Gibson, who served as minister for the next five years. The present rector, the Rev. Giles Buckner Palmer, D. D., began his ministry at St. Stephen's in 1921. Under his kindly and most capable leadership this young parish has grown to be one of the largest congregations in the diocese. St. Stephen's Church, a handsome stone Gothic edifice, was erected in 1927-28 and the architect was the late Mr. Frank R. Watson, of Philadelphia. Other buildings on the extensive church grounds include the rectory, erected in 1913, and the parish house which was completed in 1939. The liquidation of all parish indebtedness, which is a prerequisite to consecration, has been made possible by generous contributions to the building fund over the years and recently by many advance payments of pledges. The committee in charge of the consecration service included Mr. James M. Ball, Jr., chairman, Dr. Douglass Vanderhoof, senior warden; Capt. Charles E. Moore, junior warden; Mrs. Thomas W. Purcell, Mrs. Thomas W. Murrell, and Messrs. W. Welby Beverley, Robert E. Peyton, Jr., and Lewis C. Williams, of the vestry.

The consecration of St. Stephen's by Bishop Tucker is one of his last official acts before he retires on June 1st as Bishop of Virginia, and is especially appropriate in view of the fact that Bishop Tucker holds his membership in St. Stephen's Church, together with Mrs. Tucker and their two sons.

* * *

**MISSIONARY IN CANAL ZONE HOLDS 8 SUNDAY SERVICES**

New York, N. Y.—A newly appointed missionary in the Panama Canal Zone finds plenty to do, according to a report received by the Overseas Department of the National Council from the Rev. George Packard, who went to the Canal Zone recently to be rector of Christ Church, Colon. Bishop Harry Beal hopes that eventually he may be able to send Mr. Packard to begin work in the Colombia section of the District.

Mr. Packard writes:

"Each Sunday I have seven services, as I take both Christ Church and St. Mary's (Silver City) work. So far I am able to do all that two men formerly did save one thing. That is on Sunday nights I just can't seem to be able to be in both churches for the evening service at 7:30 P. M. I am working on that though, so don't be surprised if I find a way to do it. I work the midweek services out also by having Saints days here at 6 and at St. Mary's at 7 A. M.; then regularly on Wednesday here and Thursday there, the same for the midweek night services. So I'm glad to report that as far as services, hospital, and sick calling, I am doing both men's work and not finding it too difficult, save not enough time left over to do what I am doing now, writing letters—have a big backlog of them to answer. Have time to do some new calling and confirmation recruiting on the side.

"I didn't give you my Sunday schedule; just in case you are interested: 6, Christ Church Low Mass; 7 A. M., St. Mary's Sung Eucharist and Sermon; 9 A. M., Sung Eucharist and Sermon Christ Church; 10:30 A. M., Church School, Christ Church; 2:30 P. M., Baptisms St. Mary's; 3 P. M., Church School, St. Mary's; 4 P. M., Baptisms Christ Church; 7:30 P. M., Evensong and Sermon, Christ Church. And believe me every Sunday save a rare one indeed, I have baptisms at both places. Had to schedule a definite time for baptisms to keep from going around in a baptism whirl. Counting 'em over find there are eight, but I don't really count the 10:30 Church school, as all I do is teach a class or take the closing exercises, as I don't get through breakfast in time to open the Church school."

* * *

**SPECIAL REVIEW HELD IN RECTOR'S HONOR**

Shreveport, La.—An honor rarely accorded a civilian was given to the Rev. James M. Owens, rector of St. Mark's Church, when several hundred soldiers from Barksdale Field paraded before him in a special review held in his honor. Dr. Owens was so honored because of the many services to military personnel he had rendered in his capacity as rector of St. Mark's, and he was presented with a certificate of appreciation by Col. William B. Wright, Commanding officer at the Field.

"This certificate," read the award, "is presented in appreciation of special services rendered the personnel of Barksdale Field. Your efforts in providing clean recreational activities are considered of great value in improving morale of the men stationed here. Your fine spiritual influence has been inestimable." Dr. Owens was officially conducted from Shreveport by a military guard of honor, and stood beside Colonel Wright at the review, held at retreat on May 9. He was further escorted by a civilian committee of honor consisting of six of the vestrymen of his Parish.

# *Conference Organized*

**By Persons Interested in Use of Motion Pictures in Religious Education**

New York, N. Y.—Twelve clergymen and Churchwomen who are particularly interested in the use of motion pictures in Christian education, met with officers of the National Council's Division of Christian Education and Department of Promotion for a two-days' study of visual methods of education.

From the National Council: the Rev. Dr. D. A. McGregor, the Rev. Dr. Vernon McMaster, Mr. Robert D. Jordan, the Rev. Dr. G. Warfield Hobbs, Miss Frances Young, Miss Charlotte Tompkins.

From the dioceses: the Rev. Messrs. Kenneth W. Mann, Yonkers, N. Y.; Matthew Warren, St. Louis; Stanley E. Ashton, Arlington, Va.; Richard H. Baker, Baltimore; W. F. Allison, Belvidere, N. J.; E. B. Jewell, Kansas City; R. J. Murphy, Howe, Ind.; Edward Theopold, New York; J. K. Friedrich, Hollywood; Mrs. Joseph L. White, Montclair, N. J.; Miss L. M. Boyd, Boston; Miss Irene Scudds, Southern Ohio.

The conference was organized because of frequent and persistent requests from religious educators within the Church, urging that the National Council take steps "to explore the needs for teaching aids in Visual Education and give direction for the development of them for use in the church; to work for the unification of the scattered efforts and accomplishments in the field of Visual Education so that there will not be overlapping of efforts or useless expenditure of money; to discover ways to keep the Church's educational methods and techniques abreast of the contemporary ones employed in secular education and of the training methods employed in industry and in the armed forces."

Plans agreed upon contemplate a continued study of use of visual methods in parishes; establishment of film libraries; preparation of a pamphlet on suggested methods of using films in Christian education; appointment of a film board of review to approve films offered by film libraries.

* * *

**LEADERS' CONFERENCE June 4-10**

Miami, Fla.—The Leaders' Conference of South Florida will be held at Camp Wingman, Avon Park, June 4 to 10, the Rev. W. Keith Chidester, director and chaplain. The theme of the Conference will be "The Church, a Living Fellowship," based on the Plan of Action of Forward in Service for 1944-1945.

The leaders are the Rev. G. W. Gasque, rector of the Church of the Holy Cross, Miami; the Rev. Cyril N. Sturrup, Winter Haven; Miss Rosalie Wilson, Winston-Salem, N. C.; the Rev. James Stirling, University of Florida; Miss Avis Harvey, educational secretary of the National Woman's Auxiliary; Miss Alpha B. Nash, member of the National Woman's Auxiliary Executive Board from Province IV.

* * *

**Rev. Laurence Butler Ridgeley**
**The Rev. Canon Laurence Butler**

Ridgeley, S. T. D., former missionary in China, died on May 8, in San Francisco. Services and burial took place at Grace Cathedral, San Francisco. Dr. Ridgeley was an honorary canon, and acting sacrist at Grace Cathedral.

He was born in Philadelphia in 1863. Graduated from University of Pennsylvania, and the West Philadephia Divinity School. He was ordained in 1887. His first ministry was as assistant at All Souls' Church, New York; he then became rector of St. Stephen's, Philadelphia, and still later, was vicar of St. Paul's, Salt Lake City.

Volunteering for missionary service, Dr. Ridgeley went to Wuchang, China, in 1903. He was Dean of Boone Divinity School in 1906; Dean of the Theological School of the China Mission in 1913; acting Dean Central Theological School of the Chung Hua Sheng Kung Hui from 1922 to 1928. He served as professor of Church History at the Divinity School of the Pacific, after his return from China in 1928. He was the author of a number of books on religious subjects. Mrs. Ridgeley survives.

* * *

## BISHOP'S FUND

### Third of United Youth Offering Goes to China

New York, N. Y.—One-third of the United Youth Offering received on Youth Sunday, October 31, 1943, has been given to the Presiding Bishop's Fund for World Relief, designated for INDUSCO . . . the Chinese Industrial Cooperative Movement. The amount given is $1,537.96, and it will be used in the Bailie Schools in Lanchow and Shuangshihpu, China. These schools are for the technical training of cooperative workers, and the schools themselves are run on a cooperative basis, with their own consumers' cooperatives. Episcopal missionary John Foster worked with INDUSCO in China for a time before he was loaned to the Chinese Government for special service.

In acknowledging the gift, Presiding Bishop Tucker said: "Will you please express to everyone who had a share in this giving, the gratitude of our Church and my personal appreciation for what this money will mean to the youth of China. Machines are the sinews of the Chinese Cooperative Movement, and through your gifts the Bailie School will be enabled to give more boys the opportunity of technical training in the whole process of metal work, leather tanning, and the building of textile machines."

Another gift to the Presiding Bishop's Fund came from the Rt. Rev. Fred Ingley, Bishop of Colorado, who sent $63.02, representing the offering taken at the annual meeting of the Woman's Auxiliary of the diocese. The Auxiliary designated the offering for War Prisoners' Relief.

* * *

## BISHOP STONEY'S DIOCESE LARGER THAN PROVINCES I AND II COMBINED

El Paso, Texas—Preaching in a movie house in El Paso, Bishop James M. Stoney wondered whether the advertising displayed all over the front of the house referred to him. "A hair-raising screen shocker," the signs said.

On a semi-annual visitation to the Texas part of his jurisdiction, the bishop was seventeen days on the road, driving, with Mrs. Stoney, 1,850 miles in their car, confirming forty-nine people in nine services and attending many other meetings. It is this Texas area, as large as the state of Maine, which gives Bishop Stoney's jurisdiction such a long name, "Missionary District of New Mexico and Southwest Texas."

They are thinking of changing the name to "Rio Grande" as that river plays a leading part in the geography of the region. Other jurisdictions have been named for rivers, the Niobrara, the Platte. New Mexico says "Reeo Grandy," Texas says "Rye-o Grand." The jurisdiction is larger than the first and second provinces combined. Opposite corners are as far apart as New York and Chicago, but without similar transportation facilities. Brewster County, the largest in Texas, has 6,000 square miles, 1,000 more than Connecticut. The county has 6,000 people, of whom 4,000 live in Alpine, the county seat. One man was thirty-eight miles from his mail box until the building of a road brought it to within four miles. Another rancher said to the bishop, "We have only a small place, twenty sections." Only 12,800 acres. Their nearest neighbor is more than four miles away.

"It is lovely country," Bishop Stoney says. "The canyon of the Rio Grande is amazingly beautiful, though but slightly known. The plains are fascinating in the spring, though I think we got as much thrill from the antelope and cactus as we did from the plains or the mountains."

The Bishop has a new honor, a Navajo baby named for him, James Stoney Piento. Answering a query, the bishop says, "What we need is hospital equipment—blankets, sheets, soap—or money to help pay upkeep and travel, but that is not a 'romantic' appeal."

* * *

## CONSECRATION OF BISHOP OF IOWA MAY 31

New York, N. Y.—Presiding Bishop H. St. George Tucker has taken order for the consecration of the Very Rev. Elwood Lindsay Haines, bishop-elect of the Diocese of Iowa. The ceremony will take place at 10 A. M., May 31, in Trinity Cathedral, Davenport, Iowa, with Bishop Tucker as consecrator.

Co-consecrators will be the Rt. Rev. C. C. J. Carpenter of Alabama, and the Rt. Rev. John Long Jackson, of Louisiana. The bishop-elect will be presented by the Rt. Rev. Charles Clingman, of Kentucky, and the Rt. Rev. Howard R. Brinker, of Nebraska. The attending presbyters will be the Rev. Messrs. J. Reginald Ballett, Baltimore, and Frederic G. Williams, Clinton, Iowa. The sermon will be preached by the Rt. Rev. Stephen E. Keeler, of Minnesota, and Bishop Brinker will read the Litany. The Rev. James Wilson Hunter, of Louisville, will serve as Deputy Registrar.

## ST. JAMES CHURCH, ALEXANDRIA, LA., CELEBRATES ITS CENTENNIAL

Alexandria, La.—This Church celebrated its 100th Anniversary May 5, 6, and 7, 1944.

St. James Mission was started in 1839 by the Rt. Rev. Leonidas Polk, bishop of Arkansas and the Southwest. The Rev. John Burk was placed in charge of this mission, and served it from 1842-1844. St. James was received as a parish, in union with the diocese June 15, 1844. The Rev. Amos Dunnam McCoy became its first rector. The first church was consecrated by Bishop Polk, June 13, 1854; it was destroyed by fire several years later. The cornerstone of the present beautiful edifice was laid on January 27, 1926, by the Rt. Rev. Davis Sessums, D. D., bishop of Louisiana, and the first service was held in it on October 18, 1926. The Rev. W. S. Slack, D. D., was then rector and the building was erected under his supervision and direction.

The Centennial was opened by a short service and an organ recital, May 5. An historical pageant was presented by the children of Church School, under the direction of Miss Estelle Warren on the following afternoon. Sunday night, May 7, the Rt. Rev. John Long Jackson, D. D., bishop of Louisiana, delivered the sermon and confirmed a class of fifty, presented by the Rev. J. Hodge Alves, rector. A large congregation and many visitors, approximately 500, took part in the service.

* * *

## LARGEST MITE BOX OFFERING FOR 36TH TIME

Albany, N. Y.—The Church School of St. Paul's Parish achieved a unique record on May 6; at the annual Presentation Service held at the Cathedral of All Saints, when they presented a Mite Box Lenten Offering totalling $1,000. This was the largest offering made in the diocese; and it is the 36th time that this Church School has won the annual award for the largest Mite Box Offering. Every year since 1908, with the exception of 1923, when St. Paul's won second place, this record has been kept intact.

In recognition of this unusual achievement the Presiding Bishop, the Rt. Rev. H. St. George Tucker, D. D., and the bishop of Albany, the Rt. Rev. G. Ashton Oldham, D. D., have written letters of felicitation to the pupils and teachers. Photostatic copies of these letters have been made and placed in the parish archives. The rector of the parish is the Rev. George A. Taylor and the Rev. Harry G. Campbell is the assistant.

* * *

## INSTRUCTIONS FOR WRITING LETTERS TO PRISONERS

New York, N. Y.—Instructions for writing letters to prisoners of war have been issued by the Provost Marshal General of Headquarters Army Service Forces.

Air mail letter sheets are now available at all Post Offices. Letters written on this special form, with a six cent air mail stamp attached, are, after censorship flown to Lisbon. From there they are transmitted by German plane to a central point for German censorship and thence dispatched to the various prison camps in Germany.

The use of the special letter sheet is not compulsory, but the Prisoner of War Information Bureau, Office of the Provost Marshal, strongly urges all persons to use it in corresponding with prisoners of war. Its use facilitates censorship both in the United States and in enemy territory, by providing a standard size, unsealed letter.

The official announcement of the letter forms said also that the use of the form in corresponding with American

prisoners in Japan is recommended. Letters to such prisoners should be limited to 24 words. Mail for the Orient, after censorship, is flown to Teheran, Iran, by army transport plane. From that point it goes by surface routes through Russia into Manchukuo where it is delivered to the Japanese authorities.

* * *

### CLASS OF FIFTY-FIVE CONFIRMED

Miami, Fla.—A class of fifty-five twenty-two males and thirty-three females, from ten to sixty-nine years of age, was confirmed at the Church of the Holy Cross, Sunday, May 14, by the Rt. Rev. Arthur C. Thomson, D. D., acting for the diocesan bishop, the Rt. Rev. John D. Wing, D. D.

The class was instructed by the rector, the Rev. G. W. Gasque, once every week beginning the first of last October and twice a week beginning the first of Lent on the life of Christ, Church symbolism, the ways and teachings of the Church, the catechism, the use of the Prayer Book, and the Church sacraments. Constant emphasis was placed on right living as becomes a Christian, regular and frequent communions, active participation in some form of Church work, and systematic giving for the support of the Church's program at home and abroad.

* * *

### DIOCESE OF WASHINGTON

#### Annual Convention—Bishop Tsu Speaker at Fellowship Dinner

Washington, D. C.—The Annual Convention of the Diocese of Washington met in St. Paul's Church, Rock Creek Parish, on Wednesday, May 10. The Bishop's Charge to the diocese was delivered in the Church of the Epiphany, Washington, in accordance with previous custom. Bishop Dun, in his remarks, stated that, of course, being newly consecrated to this office he was in no position to deliver what might be called an address based upon the needs and opportunities of the diocese. He, therefore, desired to present for the consideration of the clergy, delegates, members of diocesan organizations and others who may be present the consideration of the Church's relationship to the world at this time. He outlined the relationships existing in the membership of the Church, speaking of the family, society in general, the racial groups to which each one of us might belong and the economic order that governs them all. He mentioned that it might be of interest if a Gallup Poll might be taken to discover which one of these interests comes first in our thoughts, and hazarded the suggestion that we might be surprised to find how little interest we took in the Church.

**Assessments and Pledges Paid in Full**

It is gratifying to mention that for the first time, it is believed, in the history of the diocese every parish and mission met its Convention Assessment for Diocesan Expenses in full before the date of the Convention, and every parish and mission paid its pledge to the Church's Program for 1943 in full.

Bishop Dun presided and, probably, in consequence of his direction the Convention concluded its work in one day instead of requiring two as usual.

**Fellowship Dinner**

The Fellowship Dinner which followed the business session of the Convention was a happy occasion and afforded the delegates and others present an opportunity for becoming better acquainted with their newly elected Bishop. After addressing those who were present, Bishop Dun introduced as the speaker the Rt. Rev. Andrew Y. Y. Tsu, Bishop of Kunming, China, who expressed his thankfulness at being present and also his conviction that he now felt he was adopted by the Diocese of Washington, because of his participation in the Consecration Service of Bishop Dun. He expressed his gratification that the General Convention in Cleveland had arranged it so that the Church of China could have a Council of its own. This was a great step forward, Bishop Tsu said.

After bringing to a close his facetious remarks with an observation of his travels for several days with two of the American bishops of the Church, he stated he felt they were one because while the American bishops cracked jokes the China bishop enjoyed them. The Bishop then proceeded in a serious vein to speak of the close relationship existing between China and America, pointing out that American soldiers were fighting and suffering for China, and he became daily aware of the difficulties which were being encountered by his nation in seeking to become part of the democratic world. He touchingly referred to the death of an American pilot who was a member of the Church and attended regularly the services in the little Church of St. John, where he made himself useful and became so a part of the Bishop's family as to be present whenever possible. Bishop Tsu was happy to state that he called upon the family of this American boy when he came to the United States, and he felt a close bond of sympathy as soon as he crossed their threshold. There in China, the Bishop stated, was being worked out in very vivid form the Fatherhood of God and the Brotherhood of man.

### JUSTICE OWEN ROBERTS RECEIVES ANNUAL AWARD

Supreme Court Justice Owen J. Roberts received on May 8th the 1944 Annual Award for outstanding work by a District layman at the 24th annual meeting of the Washington Federation of Churches.

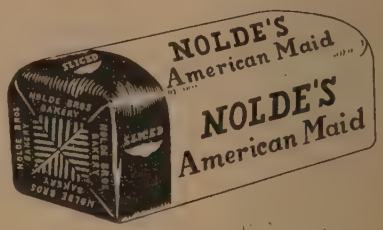
Justice Roberts, who is Senior Warden of St. John's Church, Lafayette Square, was the chairman of the Committee on Arrangements for the Consecration of Dr. Angus Dun, Bishop-elect of Washington.

In presenting the award, Dr. Oscar F. Blackwelder, chairman of the Committee on the Annual Award, read the citation to the more than 1,000 persons present.

"Owen J. Roberts, Associate Justice of the United States Supreme Court:

Virginia Dairy

"The Home of Better Milk"




NOLDE'S AMERICAN MAID
BREAD AND CAKES
At all Good Dealers

SURPLICES, STOLES, CASSOCKS,
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

F. C. Hogg

Wholesale and Retail

Oysters

Gloucester Point, Va.

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.


"Known among us for his service to the community through his church; for his support of the wider Christian fellowship; for his contribution to an ordered society of free nations; for his leadership in the thought and decisions of democratic men; for his practice of the Christian ethic in daily life and in highest positions of trust."

* * *

# Personal Notes Of Interest

**Lt. Henry Wise Hobson, Jr.,** son of the Bishop of Southern Ohio, a member of the U. S. Army Air Forces, has received his wings at Turner Field here. He flew home to Cincinnati for the first time since his training began.

Lt. Hobson was married on April 17 to Miss Elizabeth Balch, elder daughter of Mr. and Mrs. DeWitt Woodford Balch, of Indian Hill, Albany, Ga. Lt. Hobson is now stationed at Columbia, S. C., undergoing further training with light bombers.

* * *

### CHAPLAINS

**Appointments, Promotions, Separations**

The latest list of U. S. Army appointments, Promotions and Separations affects twelve Episcopal Chaplains, according to a statement released by the Army and Navy Commission. The Rev. Edmund Lucian Malone, St. George's, Clarksdale, Miss., and the Rev. Ralph Markey, St. Peter's, Oriskany, N. Y., have been appointed Chaplains. Promoted from First Lieutenant to Captain are: Chaplains Walter McDade Bennett, St. Stephen's, Huntsville, Texas; Gustave H. Caution, Church of the Redeemer, Oklahoma City, Okla.; Max W. Foresman, St. Paul's Mankato, Minn.; John S. Letherman, St. Augustine's, Rhinelander, Wis.; William D. Pollock, Nelson Parish, Virginia; Ernest W. S. Scully, St. Ann's, Morrison, Ill.; Paul D. Wilbur, St. Stephen's and Incarnation, Washington, D. C.; William T. Young, St. John's, Fayetteville, N. C.

The "separations," that is, men relieved from duty, are the Rev. Messrs. Herbert W. Frick, St. Mary's-By-the-Sea, Point Pleasant, N. J., and St. Julian A. Simpkins, St. Stephen's, Charleston, S. C.

**Second List in Week**

As an indication of the growth of the Chaplains' corps in Army and Navy, the Army and Navy Commission, Boston, Mass., has issued its second list of appointments, separations and promotions within a week. Appointments reported are the Rev. William P. Barrett, Pikesville, Ky., and Norman S. Howell, Cheshire, Conn. Chaplain St. Julian A. Simpkins, Jr., has been honorably discharged on account of physical disability. Chaplains Edward H. Harrison, John T. Knight, and Robert T. Becker have been promoted from First Lieutenant to Captain; Chaplains William B. Sharp and May W. Foresman, from Captain to Major, and Chaplain Hamilton H. Kellogg from Lieutenant Colonel to Colonel.

* * *

### ORDINATION

**Deacon**

**Ramao Hilario Gomez,** for some years a catechist in charge of the Church of the Nativity, D. Pedrito, Porto Alegre, Brazil, was ordained to the diaconate on April 23, by the Rt. Rev. William M. M. Thomas, Bishop of Southern Brazil. The ordination took place during the meeting of the district council, so that 25 of the clergy were in the chancel. Mr. Gomez was presented by the Rev. Egmont Machado Krischke, and the sermon was preached by the Rev. Sirio Moraes.

Mr. Gomez is 51 years old, is married and has two children. He was ordained under the provisions of Canon 31, "Admission to Holy Orders in Special Cases," and Bishop Thomas explained that Mr. Gomez's admission gives him "an ordained man who can take charge of one of our churches in a small place at very little added expense."

* * *

### DEATHS

**Rt. Rev. Campbell Gray**

**The Rt. Rev. Campbell Gray,** since 1925 bishop of Northern Indiana, died May 16 in St. Joseph's Hospital, Mishawaka, Ind. He was 65 years old.

Bishop Gray was president of the Province of the Midwest. He was born at Bolivar, Tenn., January 6, 1879, the son of the Rt. Rev. William Crane Gray, first bishop of the diocese of Southern Florida. He was graduated from the University of the South in 1901, and took his Master's degree from the same University in 1902. He was a student of theology, also at Sewanee in 1901 and 1902, and a graduate of the General Theological Seminary in 1904. He was married to Virginia Neal Morgan of Nashville in 1905. He was ordained priest in 1905. He was a missionary in Florida from 1904 to 1914; vicar of St. Augustine's Church, Rhinelander, Wis., 1914-22; rector of St. Paul's Church, Peoria, Ill., 1922-1925.

He was elected bishop coadjutor of the Diocese of Northern Indiana in 1925, but on account of the death of the Rt. Rev. John Hazen White, then bishop of that diocese, he did not become coadjutor, but was consecrated bishop of the diocese on May 1, 1925. He selected Mishawaka as the See city of the diocese and St. Paul's Church became St. Paul's Cathedral.

The Bishop is survived by Mrs. Gray, three sons and a daughter.


BIG HANDBOOK Free.

- For Sunday School Workers—Let this "Victory" Catalog-Handbook of over 5,000 items and ideas aid you in making your school bigger and better.
- Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Greeting Cards, Games and Gifts; also attendance building and scholarship incentive plans.

**Rich in Plans and Ideas**

Learn about new "Step-By-Step" teaching. Makes pupils eager to learn...every teacher an expert in pedagogy. Many thousands benefited by this amazing aid. Send for your copy TODAY. Write name and address below, clip and mail.

Name _____

Address _____

I am teacher of ☐ Begin., ☐ Pri., ☐ Jr., ☐ Intermed.-Sr.

☐ Y. P. ☐ Adult Class in _____ Church

Denomination _____

846-F North Grove Avenue, Elgin, Illinois

DAVID C. COOK PUBLISHING CO.

ATLAS BAKING CO., Inc.
Richmond, Va.

Capt. Herbert's
Sea-Food Boat

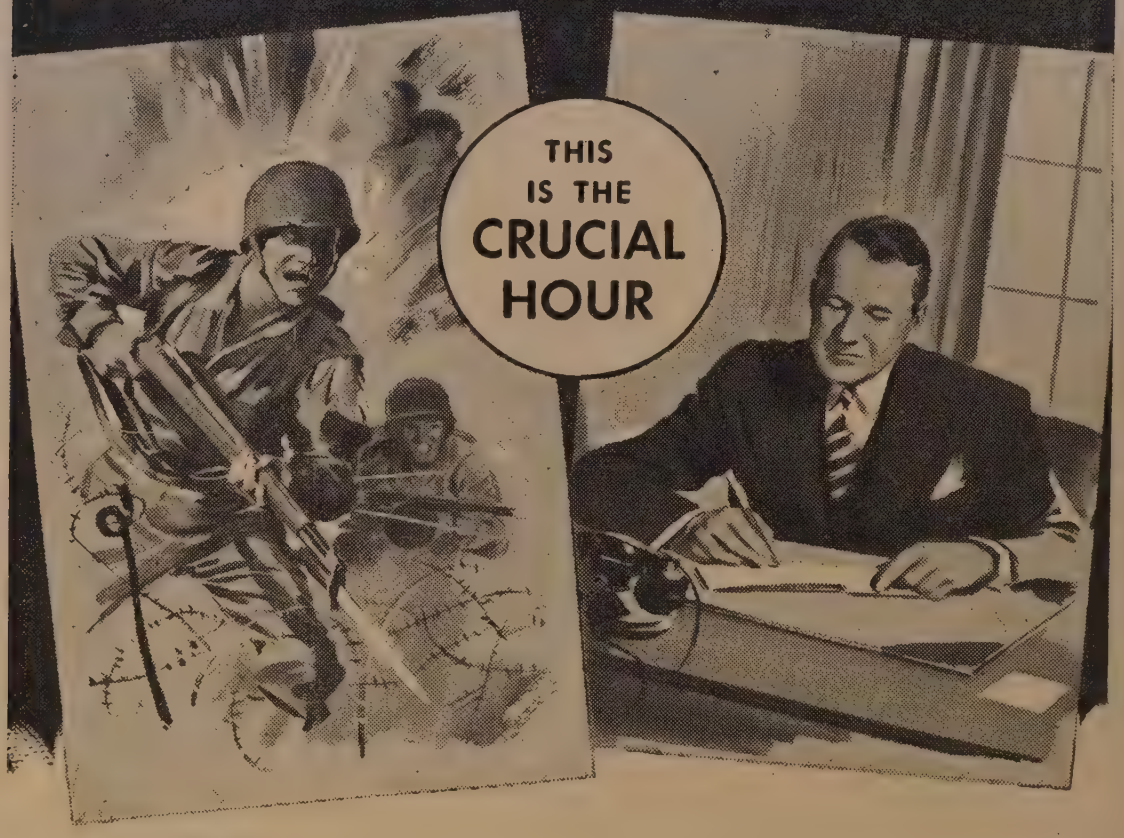
Clams—Crabs—Oysters in season

Shrimp—Crab Meat a Specialty

Anchored at Richmond,
17th and Dock Sts. Virginia

Phone 2-7968

There can be NO "PART-TIME" SOLDIERS
ON THE FIGHTING FRONT—OR HOME FRONT




# DOUBLE YOUR EXTRA WAR BOND INVESTMENT IN THE 5TH WAR LOAN

THIS is the year of decision. This is the year that General Eisenhower said might bring victory in Europe. But no victory can be won with "part-time" soldiers . . . either in the invasion or on the home front.

We know our fighting men are ready for anything . . . anywhere . . . bar nothing. How about *you?* Are you ready to match their fighting spirit with your War Bond purchases? It's the American way to work together and fight together—*freely.*

Once again America *asks* you to invest in extra War Bonds—more than you've ever subscribed for before. Remember—it's for invasion! For victory!

5TH WAR LOAN

Back the Attack! - BUY MORE THAN BEFORE!

★ This is an official U. S. Treasury advertisement—prepared under the auspices of Treasury Department and War Advertising Council. ★

# THESE BUSINESS FIRMS ARE COOPERATING WITH THE SOUTHERN CHURCHMAN IN SUPPORTING THE FIFTH WAR BOND DRIVE

## WHICH BEGINS ON JUNE THE TENTH

Compliments of

**W. F. GEARHARDT**

2007 W. Broad Street

Richmond, Va.

---

Compliments of

**HANKINS & JOHANN SHEET METAL**

Manufacturer - Contractor

2904 Moore Street

Richmond, Va.

---

Compliments of

**P. C. PATTERSON**

Wall Paper and Interior Decorating

2617 Edgewood Avenue

Richmond, Va.

---

Compliments of

**LAKEVIEW DAIRY, INC.**

1619 Brook Road

Richmond, Va.

---

Compliments of

**THOMAS W. MOORE**

Furniture Company

300 W. Broad Street

Richmond, Va.

Buy Bonds

and

Win the War

---

Compliments of

**ROYAL LAUNDRY AND CLEANERS**

311 N. Seventh Street

Richmond, Va.

---

Compliments of

**VIRGINIA MACHINE WORKS**

General Machinists

and

Foundrymen Engineers

2424 E. Main Street

Richmond, Va.

---

Compliments of

**BRISTOW BROS. FREIGHT LINES**

Seventh and Bainbridge Streets

Richmond, Va.

---

Compliments of

**N. W. MARTIN & BROS.,**

Roofing and Sheet Metal Contractors

17th and Dock Streets

Richmond, Va.

---

Compliments of

**E. W. RUDD COMPANY**

Plumbing and Heating

3467 W. Cary Street

Richmond, Va.

---

Compliments of

**UNIVERSAL LEAF TOBACCO CO., INC.**

Richmond Trust Bldg.

Richmond, Va.

---

Compliments of

**NEW DEAL BODY & FENDER COMPANY**

1500 West Main Street

Richmond, Va.

---

Compliments of

**BERRIER BROTHERS ICE CREAM CORP.**

1306 N. Boulevard

Richmond, Va.

---

Compliments of

**RICHMOND PIECE DYE WORKS, INC.**

301 Hull Street

Richmond, Va.

---

Compliments of

**MR. SAM B. WOODY**

Commissioner of Revenue

Richmond, Va.

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts sent on Request.
Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

## FASSIFERN

College preparatory, high school, and lower grades for younger girls. Emphasis on character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:
DR. JOS. R. SEVIER, President
Box S Hendersonville, N. C.

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabatts—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 120 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.

Box 146 Plainfield, N. J.


## THOUGHTS FOR THE THOUGHTFUL

"God trusts me beyond what I now am. I trust Him beyond what I now see."

"Every person has two educations—one which he receives from others, and one which he gives himself."—Gibbon.

"It never was loving that emptied a heart,
Nor giving that emptied a purse."

Break in upon our darkened souls
And shed afar Thy boundless light;
For Thine the dayspring from on high,
And Thine the beam that ends the night.
—E. H. Blakeney.

In the love of God through whom all things work together for good, the weakest of us is a conqueror.

"Christ is the most important fact in the life of a Christian. Why not say so? We need not enter religious arguments. But a simple profession of our faith is bound to find its mark."

On a sundial in Brighton, England, are these words: "It is always morning somewhere in the world."

Life is won or lost by its ruling motive.—George W. Truett.

If you treat religion as an illusion and God as a superstition you will then go on to treat man as a robot and society as a mechanism.—Raven.

Steady our hand to hold the cup of trembling
And guard us when joy's brimming bowl we boast;
Be with us, Lord, when we forget we need Thee
For truly then our vain hearts need Thee most.
A. S. Guthrie.

God is One, but He manifests Himself in three ways, and in each He is wholly God. Probably the credal "Light of Light" or "Light out of Light" is the best analogy our little brains can find to express—the Flame, the Light, and the Heat, but one Lamp, One God.
—Douglas Bruce.

Talk to Him in your own words as the Spirit gives you utterance; talk simply and without reserve, as a man talks to His friend, of all that is in your heart;; talk and listen. "Speak, Lord, for Thy servant heareth." When He does speak, we know what it can mean—He is a rewarder of them that diligently seek Him.—Adopted.


## AVERETT

Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program. Transfer and Terminal Courses. All sports. Eighty-fifth session.
For catalogue, address
CURTIS BISHOP, Box J, Danville, Virginia

## PATTERSON SCHOOL

LEGERWOOD, N. C.

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.
Write GEORGE F. WIESE, Supt.

NOW IS THE TIME TO PURCHASE

## CONFIRMATION GIFTS

As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.

EPISCOPAL CHURCH BOOK STORE,
LYCETT, INC.

317 N. Charles St., Baltimore 1, Md.

## EWART'S Cafeteria

412-414 North Fifth St. RICHMOND, VA.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

## R. GEISSLER, INC.

71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE·BRASS·SILVER FABRICS + WINDOWS

## Cauthorne Paper Company

The South's Most Progressive Paper House
ALL GRADES OF WRITING AND WRAPPING PAPERS,
Richmond, Va.
This paper is printed on paper supplied by the Cauthorne Paper Company.

## Christchurch SCHOOL for BOYS

The Ideal Place for Your Boy

Intermediate School: Sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools.
Upper School: College Entrance Requirements for a limited number of older boys.
Stimulating instruction.
Sound Churchmanship
Individual Attention.
Moderate Rates.
Diversified recreation program, including sailing and other salt-water sports on the Rapahannock River.
THE REV. S. JANNEY HUTTON
Headmaster
Christchurch School, Christchurch, Va.

LEVEL
ONE

# The Southern Churchman

Vol. 110—No. 23 3 JUNE, 1944

BISHOP TUCKER HONORED

The Rt. Rev. Frederick D. Goodwin, D. D., bishop coadjutor of the Diocese of Virginia (right), is shown presenting one of the gifts of the Diocese to the Rt. Rev. H. St. George Tucker, D. D., who resigns in June as Bishop of Virginia to continue as Presiding Bishop of the Episcopal Church in the United States, in a special gathering at Hotel Jefferson. The check is for $2,500, representing the nucleus of a fund to be spent at Bishop Tucker's discretion for the rehabilitation of the Church in the Orient.

# The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. R. Tate Irvine
Associate Editor
Secretary-Treasurer

Mrs. Conrad H. Goodwin,
Associate Editor

Mrs. Rawles Morel
Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.

Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.

Entered at the Post Office at Richmond, Virginia, as second-class matter.

Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## *LETTERS*

**EPISCOPAL REPRESENTATIVES AT NATIONAL CONFERENCE**

To Editors:

The National Conference on the Ministry of the Church to Returning Service Men and Women, held in Baltimore May 17 and 18, was reported by RNS and the story is to be released through that agency.

The meeting was sponsored by the General Commission on Army and Navy Chaplains, the Commission on Religion and Health, the Service Men's Christian League, and the Christian Commission for Camps and Defense Communities.

Teh Rev. Dr. Almon R. Pepper, executive of the Division of Christian Social Relations of the National Council believes that the only addition to the RNS story which you will need is the list of Episcopal Church representatives attending. They were:

Dr. Pepper, representing the Division of Christian Social Relations.

Rev. Wilburn C. Campbell, Presiding Bishop's Committee on Laymen's Work.

Rev. Felix Kloman, Philadelphia, and

Rev. Frederick W. Blatz, representing Army and Navy Commission.

Rev. Howard Melish, Jr., Brooklyn, Christian Social Relations.

Rev. Howard P. Kellett, Boston, Christian Social Relations.

Rev. William Owings Stone, Baltimore, Christian Social Relations.

Rev. Harold R. Onderdonk, Essex Fells, N. Y., Christian Social Relations and Army and Navy Commission.

Rev. George Trowbridge, Philadelphia.

Katharine Wells, USO.

Rev. Richard H. Baker, Baltimore, Army and Navy Commission.

Ross Baley, Brotherhood of St. Andrew.

Rev. Henry Darlington, New York.

Canon Robert D. Smith New Jersey, Christian Social Relations.

* * *

Prayer is giving God the opportunity He seeks. For He can never get all His work done without our help.

—Selected.


**Shrine Mont** **Clergy Seminar: July 17-28. Vacations: May thru October, for clergy, laity, families and friends.** In Alleghenies, west of Washington by Greyhound Bus and auto. Grounds of rare mountain beauty; mineral springs, many recreations; modern lodges, cottages, central refectory and social halls; perpetual trust of the Church. The Heart of Shrine Mont is the Cathedral Shrine of the Transfiguration. Rate —from $16.50 and $18.00 a week for general accommodation, refectory meals and service. **Prospectus Rev. E. L. Woodward, M. D., D. D., Dir., Shrine Mont, Orkney Springs, Va.**

**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES, CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**

**Lynchburg College**
**Lynchburg, Virginia**

A liberal arts college of Christian culture and life for men and women.

A setting of natural beauty in the foothills of the Blue Ridge Mountains.

A program of guidance for students on educational, personal and vocational problems.

A stimulating fellowship of Christian youth.

Scholarships available for honor students. Opportunities for ministerial students.

For information write

**R. B. MONTGOMERY, Ph. D., President**

**St. Catherine's**

An Episcopal country school for girls. Graduates in leading eastern colleges. Also general course. Music and Art. Fireproof buildings. Riding and other outdoor activities all year. Pool. Founded 1890.

**Mrs. Jeffrey R. Brackett, Headmistress**
**Box Z, Richmond, Virginia**

**STAR CLEANING CO., Inc.**

**QUALITY CLEANING AND DYEING**

**Draperies—Curtains—Slip Covers**

**Expert Tailoring. Alterations**

**Prompt Delivery Service**

**Plant—524 South Harrison Street, Richmond, Va.**

**Dial 5-1785**

**ASK FOR**

**CLIMAX BEVERAGES**

**Sparkling Spring Water**

**and**

**TRU-ADE**

**Climax Beverage Co.,**

**Richmond, Va.**

# HAVEN . . .

By J. W. KENNEDY

WHEN I FIRST heard about it and read about it no one could tempt me to see it. There wasn't the slightest degree of interest. And yet those who saw it were impressed—some one way and some another. People whose judgment I respected told me it was worth seeing. At last I succumbed and took my wife to see a moving picture that had still not aroused my interest but had stirred that feeling of fear I'd miss something if I did not go. So we went to see Lifeboat. It was an absorbing experience. I had thought it was impossible for such a small area of action to produce such terrific results. Hitchcock and Steinback did an excellent job. But why should I be presumptuous enough to take one of our five precious minutes to tell you I went to a movie and had a good time? So what? Just this. Almost everyone to whom I suggest having a daily meditation reacts in much the same manner as I did to the movie, "Lifeboat." They feel that such a limited subject will be a bit boring and at first the incentive is not sufficient to make them try it. But when persons whom they respect and admire and trust tell them again and again how valuable it is and how intensely absorbing and revealing, they are brought to give it a trial for themselves with varying results. A few catch on at once and thrill to the inspiration of their new found converse with the unlimited horizons of God. Others miss the point and wander far afield and wind up in the chilly waters of wishful thinking. Some draw a blank because their imagination is still unused. Steinback and Hitchcock took a lifeboat and packed into it the far and near threads of life in most of its criss-crossed patterns, as well as treating in brilliant fashion the clashing idealogies of those who war together today. This is not a review of the picture, but I must add that, so far as I was impressed, the philosophy of decent, Christian, other-regarding people won hands down over the cold, calculating, pagan, self-regarding "super-race". I believe Dorothy Thompson in her judgment was wrong. I cannot understand how the picture could be good Nazi propaganda unless our natures responded to their kind of thinking and acting. Steinback, in "Lifeboat," as in "The Moon is Down," depicts in graphic detail the arid wastes of a mind isolated within the narrow confines of an idea contrary to the laws of life as God created it to be lived.

BUT I BEGAN with the idea of bringing a bit of pressure to bear upon those who do not have a moment of quiet meditation each day to drain off the essence of direction from some word of God. God may give us a theme from His Book or from a movie; from a lesson learned in yesterday's battle with temptation or from an observation of human conduct. Whatever the theme, if our intention is to uncover a message from God to us in it, we shall not be disappointed; and even though the scope of the idea seems as limited as living in a telephone booth, under the touch of His Spirit presence we expand and traverse the roadways of the world. When I first thought of trying to hold my attention on one little word or one short phrase, I just could not believe it was possible. At first only a few thoughts came. But with practice, I was able to unravel more and more. Now I seem to find an endless stream of content pouring through as narrow an opening as a three letter word like "our" or "sin". Try to pry open the secrets of "our" this morning. Jot down all the implications of the Christian meaning of the word. Remember it as Jesus used it in the prayer He taught the disciples. Let it unfold the true and larger meaning of "one world".

God gave great power to our minds—imagination, insight, understanding. Therefore, let us use them and give God a hand in this business of growing up to the spiritual maturity of wisdom and truth, which means for us full dawn.

# *This Week . . .*


**CHRISTIAN EDUCATION AND THE DOCTRINE OF MAN** ..... 4

By the Rev. Francis J. Bloodgood, rector of St. Andrew's Church, Madison, Wisconsin.


* * *

**FEATURES**


Haven ..... 3
J. W. Kennedy.
Editorials ..... 7
News ..... 8


---

**JUNE**

1. (Thursday).
2. Ember Day (Friday).
3. Ember Day (Saturday).
4. Trinity Sunday.
11. S. Barnabas, First Sunday after Trinity.
18. Second Sunday after Trinity.
24. Nativity of S. John Baptist (Saturday).
25. Third Sunday after Trinity.
29. S. Peter (Thursday).
30. (Friday.)

* * *

**COLLECT FOR TRINITY SUNDAY**

Almighty and everlasting God, who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

---

## BISHOP TUCKER'S GREATNESS

### (Editorial in The Richmond Times-Dispatch

ALL WHO KNOW Bishop Henry St. George Tucker will endorse unhesitatingly the words of admiration and love spoken of and to him at the diocesan ceremonies here.

He is the first Presiding Bishop of the Episcopal Church in the United States to be given plenary powers, but although he has been vested with these powers, he has never abused them, and the Church has thriven, grown and expanded under his wise and farseeing guidance.

Bishop Tucker's leadership has been notable not so much for the material accomplishments of his administration as Presiding Bishop, although he has such accomplishments to his credit, as for the spiritual quality with which he has infused the Church. He has endeared himself, furthermore, to all elements within the denomination, the "high" churchmen as well as the "low" churchmen.

Very much the same situation exists in the Federal Council of Churches, of which he is president. Dr. Samuel M. Cavert, of New York, spoke eloquently at the recent ceremonies of the fact that the various denominations united in the council hold an affection "impossible to exaggerate for the Bishop which has made him, we feel, bishop of the whole Church of Christ in America."

HIS RESIGNATION as bishop of the diocese of Virginia, in order to continue as presiding officer of the whole Church, deprives this State of his official ministrations, but the diocese is fortunate in having the capable and godly Bishop Frederick Deane Goodwin as his successor. And while Bishop Tucker will cease after June 1 to preside over the affairs of this jurisdiction, he will continue to maintain his residence in Richmond.

Here is one of the truly extraordinary personalities in the long annals of Virginia. His greatness resides not so much in the brilliance of his intellect or the loftiness of his character, both of which attributes he possesses to an unusual degree, but rather in his simplicity and his goodness, his winsomeness and his loving kindness. Those who know him find it easy to believe the famous story of how, as a missionary, he brought food to famished Japanese in a remote region of that country, and how years later, when another missionary spoke to them of Jesus, they replied: "We know of Him. He was with us during the famine, and fed us."

## AN INVITATION

Tread softly,
Tread surely,
Up the steps of light
To Everlasting Day.

—Ursula St. Leger.

## D-DAY

### (Editorial in The Chronicle)

SO DESIGNATED is the time and also the place where Allied armed forces of all sorts and kinds will invade the fortressed western front of the Axis powers. Thousands of planes of every known variety will fill the sky to fight and shield. Tens of thousands of combat units will swarm beach-heads anywhere from Norway to the Bay of Biscay, carrying with them a vast variety of the most destructive instruments of war that English and American engineers, inventors and scientists have been able to create. On the sea, and under the sea, ships of war of infinite variety will join in the most mortal combat of all times. This will happen when the signal to go forward is flashed.

"D-Day"—what does it mean? No synonym has been given. Will it be "Doom's Day" for the Axis powers and their gangster leaders? Will it be "Deliverance Day" for the ravaged and enslaved nations of the world? Or, perhaps, "The Day of Days" in the history of modern civilization,—a redemption that may foreshadow a long period of international peace, progress and promise of a better world for men to live in.

In Germany, if German army officers happened to be in the social group, the evening toast given by the officers was usually "Der Tag", quietly but knowingly offered.

It meant "the day when the navy would sail and the army march to destroy England and the British Empire" and begin the conquest of the world to the tune of "Deutschland uber alles."

"D-Day" may mean any time, night or day. Invasion plans are definite, but the secret is well guarded.

So conscious are we of the inevitable proportions and possibilities of this invasion in which the armed forces of the United States must bear the major responsibility, and so conscious are we that our cause is just and its aims right that the Federal Council of Churches, the Presiding Bishop of the Protestant Episcopal Church, Dr. Henry St. George Tucker, Governor Thomas E. Dewey, Governor of the State of New York, and the Mayors of several western cities request Church members to go to their respective Churches when the flash signals notify us that the invasion has begun and pray for the victory of the Allies over the Axis forces—that the enemy tyranny may be overthrown; that its slavery be abolished; that the criminal leaders be punished; that the cruel militarism be crushed; that unconditional surrender shall follow victory; that all nations may enjoy a long peace and the blessings thereof.

* * *

## KING AND QUEEN LEAD "INVASION EVE" PRAYERS

London, April 24.—The King and Queen led millions of British subjects yesterday in special "invasion eve" prayers in observance of St. George's Day.

In a solemn dedication the Archbishop of Canterbury prayed:

"Make us so worthy of our cause, so steadfast in Thy strength, that no weakness may delay victory of our arms."

St. George's Day was observed in churches throughout the nation by people who recalled the past threat of invasion to their own land.

# *Christian Education and the Doctrine of Man*

By FRANCIS J. BLOODGOOD

THERE IS UNEASINESS today about education. I talked recently with a man coming here from England, and I took the occasion to compliment him on the brilliant record made by his children in our American schools. He replied that it wasn't so much to the credit of his children as to the credit of the good schooling they had had. He was too polite to go on and say that the American high school is inferior in its teaching to the English public school.

We know that the English public school is, in fact, a private school, and it would be fairer to compare our boarding schools, as we call them, with the English public school. At the same time, the English system of education, itself, is uneasy and is undergoing considerable overhauling, especially in the primary and secondary schools.

The fact is that education is becoming an issue. We have poured millions of dollars into education; we could not ask for more in the way of buildings and equipment, yet we are again uneasy when we observe that in the majority of what we call institutions of higher learning, the school of education is looked upon as the least effective department within the University. Courses in education are regarded as soft.

This past year, some of the uneasiness about education has been very ably expressed in four books that prompt us to a rethinking of education. The authors of these four books, Mark Van Doren, Robert Hutchins, Alexander Meikeljohn, Jacques Maritain, are all notable for intellectual vigor and initiative. Furthermore, when we talk with men who are responsible for the military courses in orientation or indoctrination, we are told that the young men who are fighting in this worldwide war, which has so many idealogical aspects, are themselves of good will, but, in the vast majority of cases, of confused minds on the issues.

THE WARS OF 1866 and 1870, it has been said, were victories for the Prussian schoolmasters, and aroused Western Europe to the national importance of popular education. This is not history, this is a problem of our own generation. The effect of the Prussian schoolmasters in forming the mind of a child has been dramatized in the play, "Tomorrow the World". When conferences are held on postwar planning, the subject of the reeducation of German and Japanese youth always comes up. We are puzzled and uneasy about our own way of education. Here at home, there probably never was a time when more care and thought was given to working out the best methods of teaching particular subjects and all that concerns the organization and material equipment of education. Furthermore, the example of German education, based on the understanding of man, as set forth in Hitler's "Mein Kampf", has made the world wonder.

In the field of education, the Episcopal Church, in relation to its colleges, adopted a policy of appeasement toward secular education so long ago that today the number of our Church colleges can be counted on the fingers of one hand. Although it is customary in speaking to divide the subject into three parts, I intend to deal with four aspects of the Christian understanding of man and education.

First, there is the assumption in education, that has become so common as to be acted upon unconsciously, that education will make a man moral, whereas, it is important that the uneducated should be religious. Second, there is the divorce between religious feeling and religious thinking. Third, the everpresent pressure of earning a living has caused man to become obsessed with the idea of technical training; and, finally, there is the notion that Christianity can be summed up in the old adage, "Be good, sweet girl, and let who can be clever."

The common assumption that education will make a man moral, whereas it is important that the uneducated should be religious, is based on a mistaken understanding of human nature. It really goes back to the idea taught in Greek philosophy that people only do wrong by reason of ignorance. It is also based on a perfectionist idea of man which comes from the liberal, and here I use the word "liberal" in the philosophical and not the political sense of the word; it comes, I say, from the liberal idea which finds its logical expression in what we have come to know as progressive education. The liberal or progressive educator goes ahead on the simple notion that self-expression is the beginning and the end of education. The Christian educator, on the other hand, knows, from his own training in self-examination, that education is not a matter of drawing out the ego, but finding ways to overcome our natural self-love. The Christian educator builds his ideas of training and education on the Christian doctrine of man. The Christian doctrine of man asserts, first, man is a creature and shares with other creatures on earth certain limitations. Secondly, man is a particular kind of creature made in the image of God. There is an element in man which is spiritual. Thirdly, in his actual existence, man is a sinful, or, if you would rather have me say it less bluntly, a wilful creature living neither in accord with his earthly limitations nor in accord with the supremacy of the spirit within him.

THE CHRISTIAN DOCTRINE of man has been clearly stated by St. Paul: "The good that I would do, I do not do, and the evil that I would not, that I do; oh, wretched man that I am, who should deliver me from the body of this death." Another way of stating the Christian doctrine of man is to say that while we are obviously animals, we are spiritual in our motivation. There is in man a principle of self-sacrifice, but, and here comes in the diabolic element in human nature which the liberal ignores and the Christian faces: man will as readily sacrifice himself for something that is bad as for something that is good. Consequently, education in itself may only make a man a clever devil.

My second point is that we have divorced religious feeling from religious thinking. Religion has become almost entirely a sentimental matter for that great group of people whom we properly call nominal Christians. They are, indeed, Christians in name only: they do not think as Christians, and therefore do not act as Christians. They like to sing the old hymns, but they are not concerned with the religious education of their children. They are full of generous feelings at Christmas, but many of them do not even know the Christmas story. You remember, in the 8th Chapter of the Acts of the Apostles, when Philip met the man from Ethiopia who was sitting in his chariot

and reading the Prophet Isaiah, Philip went to him and said, "Understandest thou what thou readest?" And he said, "How can I except some man should guide me?"

He did not say, "I am too stupid and I could never learn at school," nor "I can never remember anything I am told," nor did he say "this book is too highbrow." This is a plain example of what our Lord meant when He said, We should love God with our minds as well as with our hearts.

The Christian religion is built on reason and definite knowledge. As Christians, our minds must be trained in the Bible because the Bible is the great mine of religious experience, and I say mine, because what we get from the Bible comes to us in such a way that it has to be processed and made available for our practical use. The precious ore that we get from any earthly mine is subjected to treatment before it is useful in the markets of the world. So, too, that which is infinitely precious which we get from the Bible has to be formed in our own minds. We are assisted by this in the intellectual ordering of religious experience as we find it in the historic creeds and as we find it from generation after generation in the great teacher, the Church. Furthermore, this doctrine, this teaching, is transmitted to us through the sacraments and pastoral office of the Church, and made plain to us in the fruits of Christian living in the lives of the Saints.

RELIGION IS TREATED today as though it were a matter of taste. Consequently, it is placed outside of education. Can we wonder, then, that it is looked upon as an amiable indulgence? The result of the absence of religious education, of the teaching of Church history and the neglect of Christian philosophy in our schools and colleges can be found in a group that I heard of recently who had taken the name of the Congenial Couples' Club. They liked to get together Sunday evenings, and one of the things they enjoyed doing was singing old hymns which they remembered from their Sunday School days. But, they had all dropped away from Church during their time in college, and they took no interest in giving their children Christian training.

I can give you a personal illustration of the attitude which has developed in secular education. A certain young man in a University, had a personal problem, and it was suggested to him that he consult me. This he did. He, afterwards, remarked to a college friend of his who, of course, reported the remark to me with great glee, "That clergyman seems to have had a pretty good education, but, of course, he is an atheist!" I must admit I was a little surprised myself to be called an atheist. My college friend assured me it was intended as a compliment, because the undergraduate felt that any man who was educated was bound to be an atheist.

We hear much today about vocational training. St. Paul was trained to be a tentmaker, and he boasted of his skill. At the same time, St. Paul teaches us that we are called to be saints.

In a broadcast of March 26, 1944, Winston Churchill said, "I do not think we can maintain our position in the postwar world unless we are an exceptionally well educated people." We have seen what the Prussian schoolmaster can do, and we remember our Lord's warning that "The children of this world are wiser in their generation than the children of the light." Yet, we need not be discouraged. For, if we are honest and earnest in teaching Christianity, we will find that it needs no special education to be a Christian, because Christianity is an education itself. Think of John Bunyan, who was not a college man, but who could write "Pilgrim's Progress," and thereby give us a classic in Christian education.

# *BOOK NOTES*

**By F. J. Warnecke**

**THE PROMISES OF CHRIST. Frank E. Wilson. Morehouse-Gorham. New York City. 174 pages. $2.**

The recent untimely death of Bishop Wilson makes us rejoice that we have this last volume from his pen. For Bishop Wilson had an exceptionally happy gift of writing persuasively and well for the layman. These sermons were designed by the Bishop to be used by lay readers. They will find them interesting and helpful though they seldom reach the depths of great sermons.

**DEVOTIONS FOR YOUTH. Clark R. Gilbert. Association Press, New York City. 144 pages. $1.75.**

This book is planned for use by young people's groups. Surely such groups sadly need devotional guidance. The average "worship" at a young people's Sunday evening meeting is rather pitiful. This book may help such groups with suggestions. However, the author seems totally unacquainted with the riches of liturgical worship. The suggestions tend to the moral and ethical, and in this there is over-simplification. For example, this prayer: "Dear Christ, we ask that all of us spend our time in the best possible way. We know that this means we must leave out gambling. Amen."

**FREDERICK BOHN FISHER, WORLD CITIZEN. Welthy Honsinger Fisher. Macmillan, New York. 257 pp. $2.50.**

This is a grand biography of a great Methodist Bishop! It is seldom that a man's wife possesses the talents of Mrs. Fisher, and can, therefore, portray a life known intimately without either sentimentality or false adulation. Frederick Fisher had a meteoric career. He was a Hoosier lad who went to India as a missionary shortly after his ordination. Returning to a notable ministry in Boston he was elected Bishop of India by the Methodist Church. There after ten years, during which he tried to make the Church indigenous, he startled his Church by resigning as Bishop to make way for a native Indian Bishop. Upon his return to America he began a new and greatly successful ministry in Michigan, first at Ann Arbor and then at Detroit. During these years he was interested in the ecumenical movement and in all liberal, Christian causes. It was appropriate that he entered into Paradise on Good Friday, for his life was one that was sacrificially offered to the Lord and His gospel.

The story is fascinatingly related by Mrs. Fisher. It is good for us Episcopalians to read the biography of a great leader in another Church. Our vision is enlarged thereby. We note the way in which God's Holy Spirit uses all of us in His work. In our search for Christian unity we might well apply Fisher's words spoken in India of non-Christian religions: "Victory is not won by destroying other religions!"

**BUT CHRIST DID RISE. Edited by Paul Z. Strodach. Muhlenberg Press, Philadelphia, Pa. 200 pp. $2.**

This is the annual series of Lenten sermons by ministers of the United Lutheran Church for each of the Sundays of Lent, pre-Lent and for Holy Week. The authors include Paul Scherer, of New York; Oscar Blackwelder, of Washington, and Professor H. Baughman, of the Gettysburg Seminary. As homiletical material, they are Biblical and personal in character. One is rather troubled, however, by the lack of reference to the world crisis in which we find ourselves. The crisis of Christianity nineteen hundred years ago is never applied to the present day, except in an individual sense.

# EDITORIALS

## *Trinity Sunday*

For fear some reader may think we are about to launch upon a theological discussion of the Trinity, we hasten to assure them, that that is not our purpose. We are not qualified as a theologian to assay such a task. By way of parenthesis we recommend to both clergy and laity the reading of Leonard Hodgson's new book, "The Doctrine of the Trinity," published by Scribners. It is practical and readable.

What we specifically wish to mention in relation to Trinity Sunday is a phrase from the Collect for the day. In that prayer we petition God, that in the power of His Divine Majesty we may learn to worship the Unity. Theologically speaking this means the "oneness" of God. Its clear implication is that, through the oneness of God, we may see our many diversities united. Quite practically, that we might work for the unity of a divided Christendom; that we might work for a united world—for one world. For a Christendom that expresses itself in many different ways but finds itself at one with God through Christ Jesus. For a world made up of many diverse races and nationalities, but a world that finds itself one in a spirit of true Christian brotherliness. That is the faith of the Trinity in the glory and majesty of the One God, whom all the children of men are created to worship.

## *The Y. M. C. A. Centennial*

It is a far cry from that day June 6th, 1844, when a twenty-two year old dry goods clerk, George Williams, gathered a group of eleven of his associates, and formed an organization for the improvement of the spiritual condition of young men engaged in the drapery and other trades, by the introduction of religious services among them, to the 10,000 Y. M. C. A.'s now scattered throughout the world. But that is the story in brief of the humble origin of this great organization and its growth during the last one hundred years.

The Triangle of the Y. M. C. A. is a familiar symbol to millions of men and boys. Body, mind and spirit developed under Christian leadership, has been and is the goal of the Y. M. C. A. Like any large institution it has made its mistakes. Its motives have often been misunderstood. At one time it appeared to some on the outside that the Y had lost its religious emphasis. Consequently they thought of the Y, as one has expressed it, simply as "a chain of economical hotels" or, at best, glorified athletic clubs. The Y has never lost its religious emphasis. It has always stood for the Christian ideal of a sound body, an elert mind, and a spirit of fellowship in Christ, regardless of race, creed, or nationality.

The Southern Churchman congratulates the Y. M. C. A. on its one hundredth birthday. May the Y continue to serve the men and youth of this nation and of the world; not merely for another hundred years, but for hundreds of years.

## *Commencements*

June is the month of commencements. We have great sympathy for the men and women who will address graduating classes or preach baccalaureate sermons. Their task will not be an easy one. One thing we trust they all will do, and that is strike a note of radiant hopefulness. Admittedly the present scene is dark. But this old world has looked into the face of troublous times more than once. We charge the speaker, who presents only a pessimistic outlook to young graduates, with being derelict of his responsibility. We do not mean that he should tell them they are going to have an easy time. But they can be conquerers of evil and builders of a new order, as they become valiant soldiers of the Cross. Calvary saw its dawn. So will this young generation see "the morning break".

We have great sympathy for the young graduates, and at the same time we envy them. Most of them are probably thinking of graduation as being the end of a certain task. It is, but it is the commencement of larger opportunities. Those larger opportunities will unfold as the young graduate reaches out into life's highway for privileges to serve.

The night seems so near. The day seems far distant. But both are only relative. Strong and hopeful young hearts can turn the night into day. This was done once in the history of mankind, by an insignificant little group. They had received the good news from God. That good news came to them out of the darkness of Calvary. They gave the good news to the world. It is still the only good news in this chaotic present scene. "God so loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life."

That is the message to give our young people. When properly challenged by it ,they will accept its challenge, and under the aegis of God a new world order will be built.

# A WEEKLY REVIEW OF THE NEWS

## *Bishop Tucker Is Honored*

**Special Assemblage of Diocese of Virginia Gathers to Express Esteem and Affection**

Richmond, Va.—Clergy and laity of the Diocese of Virginia at the 149th annual council—the last over which Rt. Rev. Henry St. George Tucker will preside—gathered in a special assemblage at Hotel Jefferson auditorium to honor Bishop Tucker and presented to him three gifts, tokens of their esteem and affection.

The 149th council of the diocese was meeting in two-day session at All Saints' Church.

Bishop Tucker, who was elected Presiding Bishop of the Episcopal Church of the United States in 1937, resigns June 1 as bishop of the Diocese of Virginia, a post which he has held since 1927, to continue in the office of Presiding Bishop. He also is president of the Federal Council of Churches of Christ in America.

**Presented Gifts**

Mr. John B. Minor, Richmond layman and member of the standing committee of the diocese, presented Bishop Tucker with two inscribed silver bowls. A resolution offered by Mr. Minor and adopted by the council read in part:

"The people of the diocese have gladly followed his inspirational leadership and have learned to love the man beneath the robes of office with a reality that will not be affected by the termination of an official relationship."

A $1,000 check to be used for the painting of a portrait of Bishop Tucker was presented by the Rt. Rev. W. Roy Mason, D. D., bishop suffragan.

A second check for $2,500, the nucleus of a fund to be used at Bishop Tucker's discretion for the rehabilitation of the church in the Orient, was presented by the Rt. Rev. Frederick D. Goodwin, D. D., bishop coadjutor, who will become bishop of the Diocese of Virginia on June 1.

**25 Years in Orient**

Bishop Goodwin pointed to this gift as the one of the three most likely to please Bishop Tucker, who spent 25 years in missionary service in the Orient, from 1912 to 1923, as Bishop of Koyta, Japan.

Bishop Goodwin presented four speakers who paid tribute to numerous aspects of Bishop Tucker's life and service in the church: the Rev. Joseph B. Dunn, D. D., retired, of Richmond; the Rev. G. McLaren Brydon, D. D., historiographer of the Diocese of Virginia; the Rev. Charles W. Sheerin, D. D., rector of Epiphany Church, Washington, D. C., and the Rev. Samuel M. Cavert, D. D., of New York City.

The speaker paid tribute to the godliness and humbleness, the simplicity, the serenity and the radiance of the spirit of the man they honored.

Dr. Cavert told the gathering that all of the numerous denominations under the Federal Council of Churches, of which Bishop Tucker is president, are "happily agreed on an affectionate feeling impossible to exaggerate for the bishop which has made him, we feel, bishop of the whole church of Christ in America".

He pointed to his serenity of spirit "which creates an atmosphere of trust and good will in which Christian unity seems not impossible of accomplishment, but already here."

**Held in Esteem**

The speaker said that while Bishop Tucker is characterized by some as "comfortable to live with and unpretentious as an old shoe", he is, at the same time held in great esteem in high places—in the State Department and the White House.

As a missionary in Japan, Bishop Tucker became so beloved by the natives whom he fed during a famine there, Dr. Sheerin reminded the assemblage, that in later years when missionaries visited Japan telling of Jesus, natives nodded wisely and said, "Oh, yes. We know of him. He was with us during the famine and fed us."

Dr. Dunn told the group of the well-known Tucker tradition in which Tuckers have been teachers, physicians, and "ambassadors of Christ" since early days and "lent color and form to this pleasant spot of earth we call Virginia."

Dr. Brydon reminisced of Bishop Tucker's years as a seminary student and as a leader of the diocese.

**Afternoon Session**

After hearing Dean A. C. Zabriskie, of the Virginia Theological Seminary, in Alexandria, urge that "actions looking toward church unity be encouraged and promoted", the council approved the proposal of the Board of Christian Education that a training school for young women about to enter church work be established in connection with the Presbyterian Training School.

Dean Zabriskie urged church unity, in connection with the discussed union of the Episcopal Church with the Northern Presbyterian, as well as close cooperation with any other church groups.

The proposal that the Episcopals join in establishing a church school for young women in cooperation with the Presbyterian Training School was made by the Rev. James W. Kennedy, of All Saints' Church, host for the annual council.

**Budget Increased**

A budget providing for an increase of approximately $7,000 was approved by the council, with increases listed

(Continued on page 12)

Rev. Doctor Donald Aldrich elected Bishop-Coadjutor Michigan second ballot.

(Signed) W. Hutson,
Coadjutor.

## *Alden Kelly Becomes Dean*

**Resigns Position on National Council—To Go to Seabury-Western Seminary**

New York, N. Y.—The Rev. Alden Drew Kelley, D. D., executive secretary of the National Council's Division of College Work has resigned that office to become Dean of Seabury-Western Theological Seminary, Evanston, Ill. His resignation is to be effective July 31. Announcement is made by the Presiding Bishop, and by the Bishop of Chicago, Bishop Conkling being ex officio chairman of the Seminary Board of Trustees.

Since 1930 the Rt. Rev Frank A. McElwain, retired Bishop of Minnesota, has been Dean and Professor of Pastoral Theology.

Dr. Kelley came to the National Council in 1939. He had formerly been student chaplain at the University of Wisconsin, and head of the Church Student Center there, St. Francis' House. He was also chairman of the college commission of the Fifth Province.

Dr. Kelley was born in Brooklyn, N. Y., February 22, 1903. He attended Tufts College, Boston University, and the New York School of Social Work. He received his degree of Master of Arts from the University of Wisconsin, and his degree of Doctor in Divinity from Kenyon College, and the same degree from Hobart. He was graduated from the General Theological Seminary in 1930.

While still a deacon, Dr. Kelley was curate at Christ Church, Oyster Bay, N. Y., and in 1930 went to Nashotah House as an instructor in the college department. In June, 1931, he took up his work at the University of Wisconsin, remaining there until called to the service of the general Church early in 1939.

**SURPRISE TO VIRGINIA CHURCHMEN**

New York and Richmond join in a "Sunday Mass", according to the London **Church Times**, a fact which might surprise some Virginia Churchmen.

The story is that at St. Mark's, in London, one of the Chaplains of the American forces takes part in the 8:30 celebration of the Holy Communion, and himself celebrates once a month, and all Episcopal Church members in the American army are welcomed at the service.

The **Times** comments: "This is the first step in a project to cement the friendship between the Church in America and the Church in England at this time . . . St. Mark's has arranged that two churches in America shall have as an intention the friendship and understanding of the two countries at a complementary Sunday Mass once a month. These two churches are St. Mark's-in-the-Bouwerie, New York City, and St. Luke's, Richmond, Va." The

Episcopal Chaplain promoting the idea is the Rev. John J. Weaver, formerly of Trinity Church, Troy, Ohio, and later Chaplain at the great Halloran Hospital on Staten Island.

* * *

**UNUSUAL CONFIRMATION SERVICE IN PRISON CHAPEL**

Jackson, Mich.—A most unusual service of Confirmation was held on May 16 by the Rt. Rev. Frank W. Creighton, D. D., bishop of Michigan. The service took place in the chapel of the Prison of Southern Michigan, at Jackson, and 24 inmates, prepared by the Rev. Howard V. Harper, rector of St. Paul's Church, received the Apostolic Rite of the Laying on of Hands. The members of the class wore gowns over their prison garb, and also in attendance were the Warden of the Prison, the psychiatric physician on the staff, and about 150 inmates. A choir of inmates furnished the music for the service.

Later on the same afternoon, Bishop Creighton attended a Victory Dinner in St. Timothy's Mission, Jackson, marking the successful close of a campaign to wipe off the debt on the parish property. At this dinner the mortgage was burned and the congregation presented an application for admission as an Organized Mission of the diocese. St. Timothy's has been a parochial mission of St. Paul's, for nearly 25 years.

Bishop Creighton completed this interesting day by confirming a class of candidates in St. Timothy's in the evening.

* * *

**RHODE ISLAND**
**154th Annual Convention**

Providence—The 154th annual session of the Rhode Island Convention met in the Cathedral of St. John on May 16. The Convention opened with a Service of Holy Communion and the business session started with Bishop Perry in the chair.

By unanimous consent the Convention voted to ask the House of Bishops to postpone consideration of Bishop Perry's resignation, on account of reaching the age of 72, until the meeting of the Bishops in General Convention in 1946.

The Convention also went on record as favoring the immediate formation of a "Central Council of the United Nations" as an organ for cooperative action in this war and the peace to follow.

In an afternoon address Colonel Christopher D. Peirce, Commanding Officer of the Army Harbor Defences of Narragansett Bay, said that "there is no such thing as isolationism for the Church. The Church must make itself felt in crystalizing public opinion." Colonel Peirce said that the Church should make plans now for receiving the veterans at the end of the war, to help them acclimatize themselves to peace conditions. He said, "The Army stages an invasion of troops in combat, while the Church stages an invasion of ideas and philosophy against the insidious propaganda of the enemy."

Bishop Perry in his address to the Convention deprecated the luxurious life of many in this country in this time of war and privation for others. And he added, "If there be hope of peace for a war-torn world, let it be proved first on the home ground of the family, the parish, and the community."

# *Forward In Service Conferences*

**"281" Executives Meet with Leaders of Seventh Province**

Birmingham, Ala.—Twelve bishops and 125 clergy and laymen, representing the fifteen dioceses of the Province of Sewanee, and all the executive officers of "281" met on May 23 and 24 at the Church of the Advent, Birmingham, and discussed the National Council—Forward in Service Plan of Action for 1944-45. This was the first conference of its kind to be held, and it will undoubtedly set the pattern for future meetings between our National Departmental Heads and Provincial leaders. The Rt. Rev. C. C. J. Carpenter, D. D., bishop of Alabama and host, celebrated the Holy Communion Tuesday morning and welcomed the assembly to his diocese. The Rev. John C. Turner, rector of the Advent, was the Celebrant on Wednesday morning, and offered special intercessions for the dioceses of the Fourth Province by name.

The Forward in Service theme for the ensuing year, "The Christian Fellowship: International and Interracial Understanding", was highlighted in the opening address by the Rev. C. Avery Mason. Dr. Mason spoke of the changes that have taken place in American life in the past few years—the disintegration of society, the loss of the knowledge of the Christian Faith, the chaos of rampant individualism and "the work of the great disintegrator known to many a century ago as the devil", and stated that the Church must face this situation "with the radiance of Christ's Gospel, purifying and cleansing the human life of our age". Dr. Mason set forth the Forward in Service program as the blueprint for sound organization and aggressive evangelism, with (1) the National Plan of Action stressing a common theme and objective throughout the Church, and (2) each diocese drawing up its plan of action with the same emphasis as the National Plan, and (3) each parish drawing up its Parish plan of action to meet parochial needs. This coordinated plan for the whole Church, stressing the truth that "In Christ we are members, one of another", Dr. Mason offered as the answer to the four distintegrating factors now present in American life. "When the Presiding Bishop at General Convention asked us to emphasize Fellowship for the Triennium," said Dr. Mason, "he was undoubtedly taking into account the terrific pressure under which mankind is now operating. He may have had in mind that it is high time we of the Episcopal Church recognized the fact that we are a fellowship; that we considered most carefully those great truths and factors which literally bind us together in Christ . . . Christian fellowship which alone can bring about international and interracial understanding comes from God . . . Christian fellowship, therefore comes by worship, through education and in service. These are the divisions of the Plan of Action." Dr. Mason called attention to materials on next year's theme which will soon be available: Under Worship, two booklets—"The Fellowship of the Prayer Book" and "Fellowship in Prayer"; under Education, a pamphlet on "The Christian Fellowship in Action", a packet on "The Christian Doctrine of God" and study materials on Indian Americans, Southeast Asia, Christian World Missions and A Just and Durable Peace; under Service, a methods booklet and chart on "Our Church Goes Forward", another on "Interracial Understanding" and pamphlets on "We Study Our Community Social Forces" and "Our Parish Takes An Inventory".

Tuesday afternoon was given over to conferences in which the national executive of each Department met with the heads of corresponding departments of each diocese to determine how best to integrate their program around the theme of "Christian Fellowship". How fruitful these meetings were came out in the reports the next day. Outstanding recommendations were that (1) the theme of Fellowship be accepted as expressing one of the great aims of the missionary work of the Church, (2) a town and country conference be scheduled for 1945, (3) sermons, Church School teaching, Lenten and Birthday Thank Offerings and other educational means be used to emphasize the theme of international and interracial understanding, (4) the Church study other races and nations appreciatively, (5) diocesan departments be interracial and that the Southern dioceses relate their programs to the Southern Regional Council, Inc. (formerly the Commission on Interracial Cooperation) in Atlanta, (6) parishes and missions adopt plans now to help returning Service personnel readjust and rehabilitate themselves, (7) Forward in Service chairmen be made members of their respective diocesan executive boards and that Provincial meetings of Forward in Service chairmen be continued, and (8) more attention be given to the participation of the laymen, laywomen and young people in Forward in Service.

Mr. Robert D. Jordan, new director of the Department of Promotion, announced that a field staff is being formed to bring the whole National Council program to the entire Church. He spoke Wednesday afternoon on "Fellowship in Action" and stressed the necessity of translating the plans and recommendations of the conference into definite activity. "The eyes of the whole Church are upon us," said Mr. Jordan.

In answer to Mr. Jordan's challenge every bishop present called the delegates from his diocese into conference in order to draw up a tentative plan of action and to indicate how the work of the parishes is to be assisted. The assembly reconvened and heard reports from each diocese. General agreement with the program as presented by the national officers was expressed by the diocesan representatives and specific plans were set forth by them for executive council meetings, regional meetings of clergy and laity, Woman's Auxiliary institutes and youth gatherings and special editions of diocesan magazines in order to acquaint the people of this area with the Plan of Action for 1944-45. "This is the best Forward in Service Conference I have ever attended," said Bishop Dandridge. "I surely am glad that bunch in New York has hit on something that has universal appeal."

Bishop Carpenter, in his closing ad-

dress at the luncheon which ended the conference, likened the Episcopal Church before the beginning of the Forward Movement to the lepers outside the besieged city of Samaria, whose story is told in II Kings. They could not go back into the city because of famine, and they hesitated to go forward for fear of the enemy. But they said, "Why sit we here until we die?" They went forward into what seemed to be certain danger toward the camp of the Syrians only to find it deserted, and they found food and clothing and money and were saved. Then they said, "This day is a day of good tidings . . . now, therefore, come, that we may go and tell the king's household", and they went back into the city with the good news of deliverance. "Only Christians who have found the Christ," said Bishop Carpenter, "can say to all people today, 'This day is the day of good tidings. We have found what the world needs, and we cannot afford to sit down and enjoy it selfishly. We must Go Forward with a sense of urgency, now, to carry the Good News of Christ to the hungry people of the world."

* * *

## WEST VIRGINIA

### 67th Council Points to Advance in Many Fields

Morgantown, W. Va.—Opening another war-time Council, the Diocese 67th, in Trinity Church on May 10, Bishop Strider urged, as invasion day appears, "that our Churches will be open constantly for prayer and meditation because our spiritual preparation for victory must be no less zealous and intense than our military and naval preparation". He hoped that the clergy would make themselves available for those "who need spiritual guidance and consolation more than ever before".

"Owing partly to prevailing conditions and partly to a heightening of the devotion of our people, the finances of the diocese are in excellent condition," the Bishop stated.

#### Missionary Work

Bishop Strider spoke encouragingly of the missionary work in the diocese and commended those missions which assumed more of the incumbent's salary.

He pointed especially to the work being done at All Saints' Mission, Clarksburg; the student work at Trinity Hall, Morgantown; St. Paul's, Elm Grove; Good Shepherd, Hansford; St. Thomas', White Sulphur Springs; the inauguration of a boy's camp; the children's home at St. Andrew's-on-the-Mount; the possibilities at Dunbar, near Charleston.

Though the decline in enrollment in Church schools, and public schools, too, is a general condition, he urged that such facts should not be a consolation for the decline, but should be a challenge to be met and greater emphasis brought to bear.

#### Peterkin Memorial

The Rev. George Cleaveland, chairman of a committee appointed by the Bishop to study and present a plan proposed that a Diocesan Conference Center be established in memory of Bishop Peterkin and Mrs. Peterkin, the Conference Center to be located in the center of the Diocese and be available for all the Church groups. With considerable interest and enthusiasm this was passed and the Executive Board authorized to proceed with plans to procure land and to raise the amount of $50,000.00.

The Bishop stated that there were 55 fewer confirmations in the Diocese in '43 as compared with '42; however, at present there are 100 more in '44 as compared with the same time in '43.

A report on the Church Pension Fund revealed that $7,688.00 is being paid to individuals in the Diocese as opposed to $6,300.00 paid out from the Diocese.

### Reports at W. Va. Annual Meeting Show Progress

Charles Town, W. Va.—The 52nd annual meeting of the Diocesan Woman's Auxiliary convened in Zion Church on May 2. Mrs. John E. Hill, of Philadelphia, president of the Province of Washington, member of the National Executive Board of Woman's Auxiliary, and representative on the National Council, was the speaker.

Speaking of the necessity for Christian public opinion, Christian racial understanding, and Christian family life, she stressed the place of women in life today and tomorrow, saying, "This is a day to give great service".

Bishop Strider's address tied in with the general theme of the meeting, that of the important place of the women toward a Christian world.

Mrs. Kyle announced the proposed plan for a memorial to Bishop Peterkin in the form of a Diocesan conference center. The women heartily endorsed it and voted the offering received at the services as the first contribution.

Reports from the Convocations and Departments showed a decided advance in every field of endeavor.

Approximately 100 women attended the sessions. The invitation from St. Paul's Church, Weston, for the next meeting was accepted.

* * *

## SOUTHERN VIRGINIA

### The 52nd Annual Council

Norfolk, Va.—Although no drastic action was taken by the 52nd Annual Council of the Diocese of Southern Virginia, which met in St. Paul's, Newport News, Va., May 9-10, it was a decidedly constructive Council, leaving every one with the impression that the diocese is steadily going forward.

In his address the Rt. Rev. Wm. A. Brown, D. D., commented on the steady growth of the diocese as evidenced by the increase in the number of Communicants, by increased giving for all purposes and by the reduction of the total parish indebtedness to a remarkably low level. The Bishop deplored the falling off in membership in the Church Schools and noted that this is concurrent with the increase in Juvenile delinquency. This, he said, is due, among other factors, to war dislocations, and to the fact that so many entire families are so absorbed in seeking material gains, that the religious life of the family is neglected. Bishop Brown urged that the laity see to it that the clergy are adequately paid. He stated that 14 1-2% of the clergy of Southern Virginia are now chaplains in the armed forces. The colored work in Southern Virginia is progressing and the Negroes are assuming more responsibility. Last year they paid assessments to the diocese and pledges to the Church's Program 100%.

In closing, Bishop Brown referred to the distress of war conditions and stated that faith in God and a hope that is built upon that faith and an awareness of God in human life, gives us the power to be patient and calm.

That part of the Bishop's address referring to Church Schools was referred to the Department of Christian Education to investigate, study and report. Constitutional changes were proposed which, if adopted at the next session, will make possible an increase in the number of Colored Lay Delegates to Council. There are ten Colored cures in Southern Virginia. Council merged the unorganized parish of St. Luke's, in Southampton County, with the Nottoway Parish in the same County. A committee was appointed to consider the advisability of affiliating the diocese with the Virginia Council of Churches. Church Program Askings for 1945, representing an increase of approximately $6,000.00, were approved. Approved in principle the report of the committee on the program and organization of the Province of Washington. To avoid future legal complications, resolved that hereafter no church shall be erected upon land, the title to which has not been approved by the bishop and the Standing Committee. All financial reports reflected good conditions in the diocese.

On Tuesday night a comforting service was held in St. Paul's Church. The Rev. Moultrie Guerry gave an address of consolation to those who were anxious because of the war. All hymns and prayers were selected with a thought for those who are in war service.

* * *

## MASSACHUSETTS

### City Mission's 100th Anniversary Marked

Boston, Mass—The one hundredth anniversary of incorporation of the Episcopal City Mission was marked on May 21 by a festival service in the Cathedral Church of St. Paul. Bishop Henry Knox Sherrill preached the anniversary sermon, and Bishop Raymond A. Heron conducted the service, assisted by Dean Edwin Jan van Etten; the Rev. Frederic C. Lawrence, member of the executive board; and the Rev. Frank M. Rathbone, senior member of the Mission's staff.

Honor was paid to the memory of the men who have directed this great social welfare organization of the diocese; the Rev. E. M. P. Wells, the Rev. Frederic B. Allen, and the Rev. Ernest I. Dennen, each of whom pioneered in the social work exemplified today as Bishop Heron, the present superintendent of the Mission listed them, by two great institutions, Seamen's Club of Boston and Morville House, a home for elderly women; camping privileges for boys and girls through six camps; summer day-camps and vacation schools for city-bound children; a recreation center for women; mission parishes in four crowded city areas; support of chaplains in sixteen city hospitals; and a small but intensive work with the blind.

One of the assets of the Episcopal City Mission has been its adaptability to changing civic conditions and the natural changes in the type of people to whom it ministers. When a work becomes unnecessary, it is abandoned or

else given over to the agency which supersedes it; but the same pioneering spirit is evident, for the Episcopal City Mission aims to be in the van of social progress.

### Memorial to Miss Eva Corey in the Making

Boston, Mass.—A memorial to Miss Eva Downing Corey is in the making through subscriptions, large or small, from the men and women, and young people, too, whose lives she has touched or influenced throughout the Church. It takes the form of a "Special Thanksgiving Offering," the income of which—listed separately and not accredited to any one diocese, is to be added annually to the United Thank Offering of the entire Church. In this way, the Eva Downing Corey Memorial will cover all phases of the work near to the heart of the one it commemorates and which she helped so signally during her lifetime. The memorial is sponsored by the Women's Division of the Massachusetts Church Service League, the treasurer being Mrs. Parker K. Ellis, 45 Claremont Street, Newton 58, Massachusetts. Miss Laura Revere Little is chairman of the committee.

### U. T. O. Presentation

Boston, Mass.—Presentation of the United Thank Offering on May 17 in the Cathedral Church of St. Paul was made by the women of the diocese, with the result for the past year totaling $11,905.40. Bishop Henry Knox Sherrill was the celebrant at the service of Holy Communion in the morning, and the Very Rev. Charles L. Taylor, Jr., dean of the Episcopal Theological School, preached. In the afternoon, Miss Gertrude Baker, diocesan U. T. O. treasurer, presided at a meeting in the Cathedral Crypt, when the guest speaker was Mrs. James S. Allen, chairman of the American Section of the Governing Board of the Women's Christian College, Madras, India. Also speaking was Miss Helen Turnbull, hitherto the field worker with Episcopal students in women's colleges in New England and now about to begin her new work as director of Windham House.

* * *

## DIOCESE OF WASHINGTON

### Admiral King, Speaker at Massing of Colors Service

Stating that over-confidence at home is an injustice to our men going into battle, Admiral Earnest J. King addressed an audience of 12,000 assembled in the amphitheater on the grounds of the Washington Cathedral Sunday afternoon.

This colorful service, held every year for the past sixteen years to commemorate the honored dead, is sponsored by the Military Order of the World Wars and the Cathedral.

Brigadier-General Albert L. Cox, National Commander; Major-General Walter C. Baker, and Colonel Edwin S. Bettleheim, Adjutant of the District Chapter of the Military Order of the World Wars, were in charge, together with the Cathedral staff.

The Commander-in-chief of the United States Fleet was presented to the audience by the Rt. Rev. Angus Dun, Bishop of Washington.

Reviewing the past conditions attendant upon the entrance of the country into the war, the Admiral contrasted the size and operations of the United States Navy before and after Pearl Harbor. He reminded his auditors of the necessity of realizing the enormity of the task before victory can be fully assured, and enumerated the sacrifices that have already been made, not only in the casualties of our armed forces, but in the disturbance of the lives of their families, who had been deprived of their loved ones through service in the forces engaged.

"To remember our dead is to have our love of country lifted to a new level. 'To Him we must commit our dead, ourselves, and our country.' Our colors can only be blessed when we honor Him."

More than over 560 separate units constituting 114 veteran, patriotic and


**RED COMET** IS YOUR CHURCH, SCHOOL, HOME OR OTHER BUILDINGS ADEQUATELY PROTECTED AGAINST FIRE?

**AUTOMATIC FIRE EXTINGUISHERS**

**The Modern Method of Fire Control**

Provides 24-hour Fire Protection. Very inexpensive. No maintenance cost. Easily installed. Extinguishes the fire before it gets out of control. Already installed in many churches and schools throughtout Virginia and the other States.

Write or visit our plant.
FIRE CONTROL EQUIPMENT CO.,
107 N. Jefferson St.,
Richmond, Va.
Phone 7-0456

**The Presiding Bishop Appeals For the Seminaries**

"The fees paid by students are never sufficient to cover the cost of higher education. Not only is the income derived from endowments inadequate to make up the discrepancy, but if Seminaries are to be kept in touch with the needs of our time, it does seem to me important that the living members of the Church should feel a deep responsibility for the training of men for the ministry."

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

BERKELEY DIVINITY SCHOOL,
New Haven

THE GENERAL THEOLOGICAL SEMINARY,
New York

EPISCOPAL THEOLOGICAL SEMINARY,
Cambridge

PHILADELPHIA DIVINITY SCHOOL,

VIRGINIA THEOLOGICAL SEMINARY,
Alexandria

Take some of that cash out of your pocket and put it in a Savings Account at the bank. That is the surest way to have money when you need it. And you will be following the example of thousands of Richmond residents.

**FIRST AND MERCHANTS National Bank of Richmond**

John M. Miller, Jr.
Chairman of the Board

H. Hiter Harris
President

Capital and Surplus, Six Million Dollars
Member Federal Deposit Insurance Corporation.

civic groups took part in the brilliant procession through the Cathedral grounds to the assembly in the large amphitheatre to the north of the Cathedral.

The service was preceded by a concert by the United States Marine Band.

### YOUTH MASS MEETING

The Washington Cathedral was the scene of the massing of the youth of the Diocese of Washington at a service beginning at 7:30 P. M. on May 14, 1944. This is the annual service for the Council of Youth Organizations of the Diocese and was attended by members of the Young People's Fellowship; Junior Daughters of the King; Junior Woman's Auxiliary; Brotherhood of St. Andrew; Girls' Friendly Society;; Canterbury Clubs and the Servants of Christ the King, and Order of St. Vincent.

In greeting the young people assembled before him Bishop Dun stated that he wanted to lay emphasis on the theme of Growing Up and Out. This he defined as not only growing in stature but growing in the right relationships with people about us.

The Young People's message was delivered by the Rev. Harry Lee Doll, rector of St. Paul's Church, Baltimore, Maryland. The Rev. Mr. Doll used the story of David and Goliath as the basis of his remarks to show how David used what he had at hand, pointing out that the same might be done by the youth of today, who all had varying abilities and talents which they might use in the service of God, for Christ and His Church.

Following the service a reception was held in the Bishop's Garden, adjoining the Cathedral, with Bishop and Mrs. Dun and the Clerical Members of the Council of Youth Organizations receiving. Refreshments were provided and served by the Girls' Friendly Society. The Rev. Charles W. Wood, rector of St. Paul's Church, Rock Creek, is chairman of the Council of Youth Organizations under whom the service was conducted.

* * *

If the way to Heaven be narrow, yet it is not long; and if the gate be straight, it opens into endless life.
—Bishop Beveridge.


F. C. Hogg

Wholesale and Retail

Oysters

Gloucester Point, Va.


### COUNCIL DIOCESE OF VIRGINIA

(Continued from page 8)

for lay workers in Virginia, for missionary work outside the State, for appropriations to the American Bible Society, the Board of Christian Education and the Board of Christian Social Relations.

A total of $40,000 was voted for lay workers in the State, an increase of $3,000 over the present budget, and $78,000 for the Diocesan missionary work, an increase of approximately $8,000 over the present budget figure.

**Veterans' Aid Planned**

Bishop Tucker pointed to the plans being made for aid to men now in the armed services upon their return as "one of the real problems the church must face".

He referred to the fact that on June 1 he will cease to be the Bishop of the Diocese and expressed his confidence in the continued growth of the diocesan work under the direction of Bishop Goodwin and the Rt. Rev. W. Roy Mason, the Suffragan Bishop.

Bishop Goodwin, in his pastoral address, referred to the trend toward a "liberalization" of the canon on holy matrimony, explaining that "the church is not satisfied with the present canon". He asked that clergy and laity alike study the subject "in order that the mind of God's people may be guided into the way of His truth".

**Last Day of Council**

St. Paul's Church of Richmond was named as host for the 150th annual Council of the Episcopal Diocese of Virginia next May at the closing session of the 149th annual council meeting at All Saints' Church yesterday afternoon.

A resolution was adopted calling for a "fitting observance" of the occasion of the 150th annual council meeting in 1945.

**Supports Marriage Tie**

During the morning session the council went on record as believing that the Protestant Episcopal Church should exert its influence to support the sanctity of the marriage tie.

The council also advocated the repeal of lenient divorce laws, regarding the present trend in divorces as a threat to civilization.

* * *

## Personal Notes Of Interest

**The Rev. A. L. Schrock,** from Milwaukee, has accepted work as curate of Holy Cross Parish, Miami, effective on May 21.

**Bishop Edwin F. Lee** of the Methodist Church, who until the evacuation of Singapore was the Bishop in charge of the Area of Southeastern Asia, has been elected Director of Protestant work in behalf of Army and Navy Chaplains, it was announced at the headquarters of the Federal Council of the Churches of Christ in America.

The General Commission on Army and Navy Chaplains through which Bishop Lee will work, represents 30 Protestant denominations cooperating in all matters affecting the service of the chaplains to the men in the armed forces.

Released by the Methodist Council

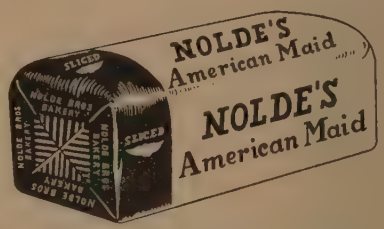

MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.
SAMPLE FREE TO OFFICIAL

NORWALK COSMETIC CO.,
Norwalk, Ohio.

Virginia Dairy

"The Home of Better Milk"




NOLDE'S AMERICAN MAID BREAD AND CAKES
At all Good Dealers

SURPLICES, STOLES, CASSOCKS,
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.


### SPECIAL NOTICES


**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.


of Bishops until the Orient is open for the resumption of Mission work, Bishop Lee will begin his new work on June 1. His headquarters will be in the Woodward Building, Washington, D. C.

**The Rev. Gladston Rogers,** of Good Shepherd Church, Lake Wales, Fla., has accepted a call to St. Barnabas' Church, DeLand, Fla., effective June 1.

### ORDINATIONS

#### Priest

**The Rev. Harry R. Morgan,** this year's graduate of Nashotah House, and ordained to the priesthood May 19 by Bishop Wallace E. Conkling, of Chicago, has b e e n appointed for missionary service in the Panama Canal Zone, according to announcement by the National Council's Overseas Department.

Mr. Morgan is 30 years old, a member of Christ Church, Streator, Ill. He studied at the University of Wisconsin and later at Carroll College, from which he received his B. A. degree.

---

**The Rev. Benedict H. Hanson, Jr.,** was advanced to the priesthood on May 16, in Old St. Paul's Church, Baltimore, where he was baptized, confirmed and ordained deacon.

The Rev. Arthur B. Kinsolving, D. D., rector emeritus of the Church, who baptized Mr. Hanson, presented him for confirmation and for ordination to the diaconate, also presented him for ordination to the priesthood.

The Rt. Rev. Noble C. Powell, D. D., bishop of Maryland, ordained, and the Rt. Rev. Edward T. Helfenstein, D. D., read the litany.

Since his ordination to the diaconate last May, Mr. Hanson has been serving at Curate at St. Bartholomew's, Ten Hills, Baltimore.

The Rev. Donald Fraser Forrester, S. T. D., professor and secretary of the faculty of the General Theological Seminary, New York City, preached the sermon.

---

#### Deacons

**Sidney Swain Rood** was ordained to the diaconate on Sunday morning, May 14 by the Rt. Rev. Frank W. Creighton, D. D., bishop of Michigan, in Grace Church, Port Huron, Mr. Rood's home parish, which lasted for two hours and was attended by 700 people. The service of ordination actually followed a service of confirmation at which 66 were confirmed.

Mr. Rood was presented for ordination by the Rev. A. E. DuPlan, rector of Grace Church. The sermon was preached by the Rev. Percy Norwood, Ph. D., a member of the faculty of the Seabury-Western Seminary, from which Mr. Rood is soon to graduate. The Litany and Epistle were read by the Rev. C. F. Butts, of Harvard, Illinois, in whose parish Mr. Rood has been assisting during his term at the Seminary. Mr. Rood will probably begin his ministry in the mission field of the Diocese of Michigan.

---

**Howard Russell Barker,** of Newport; **Andrew Royston Cochran,** of Pawtucket, and **Archibald Shrady Hill,** of New York, were ordained to the diaconate on the morning of Ascension Day by the Rt. Rev. James DeWolf Perry, bishop of Rhode Island, in the Cathedral of St. John, Providence, R. I. The respective presenters were the Rev. Messrs. Nelson W. Bryant, of St. George's Church, Newport; the Rev. Harold L. Hutton, of St. Paul's, Pawtucket; and the Rev. Charles Townsend, of St. Stephen's in Providence. The preacher was the Rev. John V. Butler, Jr., rector of St. Martin's in Povidence. The Litanist was the Rev. Geoge P. Huntington, vicar of Holy Trinity Church, Tiverton, R. I.

The Rev. Mr. Barker will serve as assistant to the vicar of the Chapel of the Incarnation in New York City. The Rev. Mr. Cochran will be assistant at Christ Church, Cambridge, Mass. The Rev. Mr. Hill will become assistant at St. Andrew's Church, Ann Arbor, Michigan.

---

**The Rev. J. H. Lloyd, rector of Emmanuel Church, Chatham, Va., has accepted**


**BRUGLER HOUSE**
on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write
R. P. KENT, Secy.
281 Fourth Ave., New York, N. Y.

C. S. LAUGERBAUM & CO.
FLOOR CLEANING
104½ West Grace Street
Dial 3-5765
Richmond, Va.

THE JUNIOR UNIT OF THE
U. S. RESERVE OFFICERS TRAINING CORPS
at Oak Ridge Military Institute, Oak Ridge, N. C., is under the direction and supervision of the War Department. The military school is productive of the best type of scholarship and the formation of good mental habits.
Four years of high school work. Two years of college. Also, two-year commercial course. 93rd year. Fully accredited. Small classes; individual attention to each student. Write for View Book and Catalog. OAK RIDGE MILITARY INSTITUTE, OAK RIDGE, N. C.

**St. Christopher's**
COUNTRY SCHOOL FOR BOYS
Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

20% Discount Duplicating Supplies
U. S. & Christian
Silk Flags 3' x 5'.....$8.60 Fringed
Sent on five days approval
Presentation outfits consisting of 3' x 5' silk fringed flag, gold cord, and 4" tassel, hardwood pole, gold bronzed metal stand, and eagle (cross supplied with Christian Outfit). $18.10.
NATIONAL SCHOOL SUPPLY CO., INC.
Raleigh, N. C. - Richmond, Va.
Religious Films For Rent

ATLAS BAKING CO., Inc.
Richmond, Va.

Capt. Herbert's
Sea-Food Boat
Clams—Crabs—Oysters in season
Shrimp—Crab Meat a Specialty
Anchored at Richmond,
17th and Dock Sts. Virginia
Phone 2-7968

a call to become rector of Westover Parish, Charles City County, Va., as of July 1, succeeding the **Rev. B. Duval Chambers**, who has accepted the rectorship of St. John's Church, Columbia, S. C.

---

**The Rev. Chester A. Porteus**, rector of St. Paul's Church, Natick, and in charge of St. Paul's, Hopkinton, Mass., since January, 1936, will begin his new work as rector of Christ Church, Quincy, Mass., on June 1. Mr. Porteus has served as minister-in-charge of St. Luke's, Linden, Mass.; curate of the Church of the Holy Trinity, St. James' parish, and as rector of the Church of the Good Shepherd, both in New York City; and as rector of St. Mark's, Dorchester. He was ordained to the priesthood in 1930.

---

**The Rev. Robert W. Orvis**, formerly rector of St. Paul's Church, Mayville, N. Y., became rector of Trinity Church, Renovo, Pa., Diocese of Harrisburg, May 21, 1944. Address, Renovo, Pa.

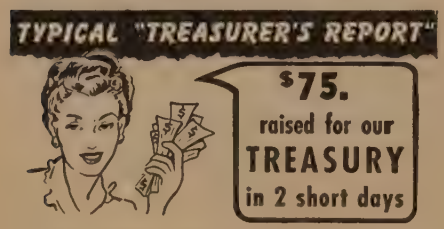
---

**DEATHS**

**Rev. John F. Droste**

The Rev. John Frederick Droste retired priest of the District of Puerto Rico, since 1936, died at his home near San Juan on May 13. He had reached his 80th birthday on May 7. Born in Holland, he first went to the Dutch East Indies as a missionary. Bad health there sent him to the United States and, after the Spanish-American war, was sent to Puerto Rico. He there came under the influence of the Church through the Rev. Harvey P. Walter and was made deacon by Bishop Van Buren, later in 1915, being advanced to the priesthood by Bishop Colmore. He served his whole time as priest at the Mission of the Resurrection in Manati which he established.

While in Java he was married by cable to Mary Keyser in Holland. She was his constant helper and an indefatigable worker for the Church. She died in 1939 and their adopted daughter, Ethel A. Stevens, in December, 1943. He has left his estate in Bishop Colmore's hands to be used for the advancement of the Church's work among the country people of Puerto Rico.


**THE TREASURER'S REPORT**

is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; **one** she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99c; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. our profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

**Your Treasury Profit is GUARANTEED**

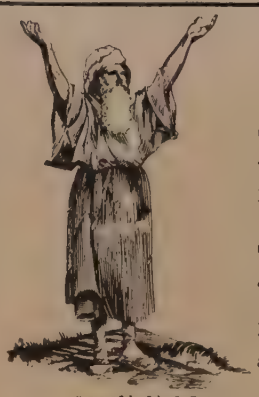
**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** **SC**
**104 Crestmont St., Reading, Pa.**

Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back—collect, under your special "PAY-THE-PROFIT" GUARANTEE, which means you'll forward us a check for $2.40—our profit on 12 dusters.

Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . State. . . . . .





# Faith, Hope, Love

To express our faith in the immortality of the soul, our hope of the resurrection of the dead and our love for those who have passed over Jordan, indeed to express the greatest emotions of the human soul, there is no truer, finer monumental stone to be found than genuine

**WINNSBORO BLUE GRANITE**

*"The Silk of the Trade"*

And here are the reasons why:

(1) It is superbly beautiful because it is made up of the substance of precious stones and gems.
(2) It is most lasting because it is composed of the most durable minerals known.
(3) Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

There are many granites which have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty. Write for Free descriptive literature.

**WINNSBORO GRANITE CORP.**
*Rion, S. C.*



# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK 5**

# THESE BUSINESS FIRMS ARE COOPERATING WITH THE SOUTHERN CHURCHMAN IN SUPPORTING THE FIFTH WAR BOND DRIVE

## WHICH BEGINS ON JUNE THE TENTH


Compliments of

HEALEY ELECTRIC CO.

1509 East Main Street,

Richmond, Va.

---

Compliments of

CHESAPEAKE PAPER STOCK CO., INC.

200 S. Sixth Street

Richmond, Va.

---

Compliments of

EXPERT LETTER WRITING COMPANY

Virginia's Largest Letter Plant

Reproductions by

Mimeograph, Multigraph, Off-Set Printing and Photostat

28 N. Eighth Street

Richmond, Va.

---

Compliments of

MRS. CHAMBERLAIN'S PIES

612 Hull Street

Richmond, Va.

---

Compliments of

ZABAN'S MATTRESS & BOX SPRING CO.

1 East Cary Street

Richmond, Va.

---

Compliments of

CAPRI

Richmond's Famous

ITALIAN AMERICAN RESTAURANT

Prop. Robert Federico

The Place for a Real Good Italian Dinner

Dial 3-5589

1 East Grace Street

---

Compliments of

MARKOW FLORIST

Dial 2-0938 and 2-2590

Nights 2-1734 and 2-2643

Shop, 304 N. Sixth Street

Richmond, Va.

---

Compliments of

DIXIE WHEEL COMPANY

918 N. Boulevard

Richmond, Va.

---

Compliments of

MOORE'S MOTOR CAR CO.

Sales and Service

114 N. Boulevard

Richmond, Va.

---

Compliments of

RICHMOND VALETERIA INC.

2705 West Broad Street

Richmond, Va.

---

Compliments of

Richmond SAND AND GRAVEL CORPORATION

3011 Dock Street

Richmond, Va.

---

Compliments of

PEARL LAUNDRY COMPANY

We Have a Service For Every Home

Dial 5-9113

1208 Parkwood Avenue

Richmond, Va.

---

Compliments of

HENWOOD AND WILSON

Granite and Marble Monuments

Memorials of Every Description

413 and 415 S. Cherry St.,

Richmond, Va.

---

Compliments of

WOOD'S TESTED SEEDS

Headquarters for

Supplies and Seeds for

the Victory Garden

Vegetables, Plants, and Flowers

T. W. WOOD & SONS,

11 South 14th Street

326 N. 5th Street

Richmond, Va.

---

Compliments of

HOLLYWOOD CEMETERY

412 S. Cherry Street

Richmond, Va.

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

**Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.**

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

**Oxford Grays Blacks Bankers Grays**
**Tropicals Serges Worsteds**
**All Wool**

**Samples and Measurement Charts sent on Request.**

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## STRATFORD

ACCREDITED JUNIOR COLLEGE
AND HIGH SCHOOL
**Formerly Randolph-Macon Institute**

Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism, Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view book address

**JOHN C. SIMPSON, President**
**Box R-P, Danville, Virginia**

## Virginia Commercial College

**LYNCHBURG, VIRGINIA**

**1909 1944**

Offers Courses in: Gregg Shorthand, Accountancy, Filing, Typewriting, Bookkeeping, Banking, Ediphone, Calculating Machines.

Reasonable tuition. Free Employment Department.

Member, National Association of Accredited Commercial Colleges.

## Cathedral Studios

**Washington and London**

**Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.**

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146 Plainfield, N. J.**


## THOUGHTS FOR THE THOUGHTFUL

Those who give have all things; they who withhold, nothing.
—Hindoo Proverb.

The highest honor in the universe is to be God's servants; to worship Him is the noblest employment.
—John Wesley.

The Christian experience is not the same to any two persons, but it is alike to all in being an experience of salvation.

"Wherever His Spirit has come to dwell, there is the Kingdom, here and now."

Pride is the greater sin because it never admits its sinfulness.
—Sel.

When a mercy comes in the form of affliction, we often need time and grace to call it a mercy: happy they who need not time to do so.
—Robert C. Chapman.

It is partial service that makes painful service; it is half devotion that makes hard devotion.
—G. D. Watson.

Do not say, "Life is short". Christ's life was short; yet He finished the work that was given Him to do. He was never in a hurry. And if God has given us anything to do for Him, He will give time enough to finish it with a repose like our Master's.
—Selected.

Christianity is a life, toward God of filial trust and loyalty, in one's self of genuine goodness, and toward men of self-sacrificing helpfulness, the inner principle being fellowship with God, who loves that He may save.
—Clarke.

When we speak of liberty we speak of a social fact, and the question of liberty is a question of what men really are to one another, and in what manner they ought to live together. It is an inspiration to know that Jesus offers the solution of this social problem not primarily in the relation of men to one another, but in the relation of them all to God. This surely is the ideal way. The heavens rule. God, not man, is the key of life.

When God's children pray for the coming of God's Kingdom and the reign of His will, they pledge themselves to the bringing of His Kingdom and the doing of His will.


## AVERETT

**Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program. Transfer and Terminal Courses. All sports. Eighty-fifth session.**
**For catalogue, address**
**CURTIS BISHOP, Box J, Danville, Virginia**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

**NOW IS THE TIME TO PURCHASE**

## CONFIRMATION GIFTS

**As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.**

**EPISCOPAL CHURCH BOOK STORE,**
**LYCETT, INC.**

**317 N. Charles St., Baltimore 1, Md.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**R. GEISSLER, INC.**
71-79 W. 45th St., New York 19, N. Y.
**Church Furnishings**
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## Christchurch

VIRGINIA
SCHOOL for BOYS

**The Ideal Place for Your Boy**

Intermediate School: Sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools.
Upper School: College Entrance Requirements for a limited number of older boys.
**Stimulating Instruction.**
**Sound Churchmanship**
**Individual Attention.**
**Moderate Rates.**
**Diversified recreation program, including sailing and other salt-water sports on the Rapahannock River.**

**THE REV. S. JANNEY HUTTON**
**Headmaster**
**Christchurch School, Christchurch, Va.**

# The Southern Churchman

Vol. 110—No. 24 10 JUNE, 1944

The Right Reverend Frederick Deane Goodwin, D. D., LL.D., Ninth Bishop of Virginia

# The Southern Churchman

Rev. Beverely M. Boyd, Editor

Mrs. R. Tate Irvine
Associate Editor
Secretary-Treasurer

Mrs. Conrad H. Goodwin,
Associate Editor

Mrs. Rawles Morel
Business Manager

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## *LETTERS*

### AN INVITATION TO THE ENTIRE OUTFIT

Drew, Mississippi, Box 133,
November 24, 1943.

S. Sgt. James A. Hight, 33090627,
Hdq. Co. 3rd Bn., 162nd. Inf.,
A. P. O. No. 41, Care Postmaster,
U. S. Army,
San Francisco, Calif.

Dear Sgt. Hight:

This letter is addressed to you but is meant for your entire outfit, especially those who have written such friendly and consoling letters to Mrs. Eubanks. Those letters have certainly helped her to bear and be brave.

I have contemplated writing you for some time but have hesitated because—not knowing what part of the states you hail from, I did not know just what your attitude toward the southern negro might be or how you would feel about a letter you might receive from one of them.

Well, I'm one and with all the respect I know how to offer I'm begging you not to regard my letter as a nuisance.

I have been with the Eubanks family since Pfc. "Bob" Eubanks was a little fellow wearing knee pants. He, his twin brother and myself were constant companions. The family took me in when I was homeless, hungry and destitute of friends. I was orphaned at the age of five and I had had some real tough breaks and at the time I came to the Eubanks I was very much discouraged.

From the very first, the twins seemed to take me on as their personal porperty.

From a deep sense of loyalty and gratitude on my part our attachment became more mutual and grew into a bond of friendship which even war and its terrible sacrifices can not sever.

Having known Pfc. Eubanks intimately since his early childhood, having had a chance to watch at close range his general tendencies, his outstanding characteristics and his natural reactions under ordinary as well as the most extremely trying circumstances, having shared and shared all these with him, and having devoted the very best that was in me to helping him, I was naturally proud to see him develop into such a fine young man, friendly, good-natured, clean in body and soul, a natural born leader.

Today I consider it a blessing and an outstanding privilege to have known him and am humbly grateful to have been accepted by him as a real friend.

Sgt., I'm only a negro doing domestic service; because of my age; and a physical handicap my usefulness at certain kinds of labor is limited; but I feel that I am honor bound to bear an equal share of responsibility for America's destiny. I am investing every dollar I can into war bonds and other drives to aid the war effort.

Even if I knew nothing of patriotism or had never heard of President Lincoln, I know when I have lost a friend and I know those who destroy my friends are my enemies. When they got Pfc. Eubanks they got a part of me; but not the fighting part, thank God. I am hoping and praying that something I have already contributed has paid the delivery charges on a final message to the Jap that got him; but just in case it was not the right one, I am going to keep on sending until there is not a dad-burned, left-footed, slant-eyed, buck-toothed, son-of-a-heathen left to get the word.

To me, Private Eubanks is not dead. He was tired and God, our Supreme Commander-in-Chief, allowed him to be transferred to a rest camp. His part of the job is done and may his noble spirit rest in peace. He has been posthumously awarded The Purple Heart for

(Continued on page 13)


SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

STAR CLEANING CO., Inc.
QUALITY CLEANING AND DYEING
Draperies—Curtains—Slip Covers
Expert Tailoring. Alterations
Prompt Delivery Service
Plant—524 South Harrison Street, Richmond, Va.
Dial 5-1785

ASK FOR
CLIMAX BEVERAGES
Sparkling Spring Water
and
TRU-ADE
Climax Beverage Co.,
Richmond, Va.

# HAVEN . . .

By J. W. KENNEDY

SATURDAY COMES with its gleaming open maw, inviting us all to foolishness and dissipation, both of time, money and physical resources, and holding us in slavery over the free hours we possess. We need plenty of time in quiet this day to keep us straight and in constant preparation for the morrow. Curbstone Gullies and Foot Clicking Sallies tempt the very devil on this day at week's end. Spendthrift Willies and Greedy Frillies, like a head on a mug of beer, froth up, then quickly bubble away. There is more trouble per square inch gotten into on Saturday than on any other day of the week I am not sure what your Saturday weakness is. One of mine is laziness. I just want to be let alone and loll through the day. But only on rainy Saturdays is this possible now. There are chores to do and no one else to do them; there is Sunday and its double responsibilities I cannot escape. For me, I want Saturday to be a day of rest. For others the day is more often one of restlessness. 90% of the troubles which come on this day could be prevented if the day and the week-end were set according to God's plan at this very hour. How can we prevent double trouble from blowing the peace and joy right out of our lives?

AFTER HAVEN have a quiet time. Live out in your imagination the known plans for the day. Be honest. Examine the motives and the possible consequences—oh yes, we know both full well, probably from long experience. Would God approve or is there something else which should come first? Keep moving within this area until clear direction emerges to give up this, to shun that, to do these other things instead. Somehow the choice is seldom in doubt when we go at it this way. Of course, God cannot force us to take the right way. But in his presence we see the sham and foolishness and selfishness of that affair or friendly hour with the boys or that secret extravagance. Some will feel I would have them pass their holidays in isolated piousness with no fun at all. The point is the fun we think we are planning too often has a ton of brick poised over our heads for dealing out the headaches. All a Christian must do is to question the right and wrong of our proposed happy hours and weigh the cost of them. When our recreation is right there are only good consequences. When our recreation is wrong, the evils that beset us are almost without number. As we plan the day, keep the jar to that salve for the conscience tightly shut and be rather obvious:

Are my plans selfish? Am I being forgetful of the family, for example? Is there any possibility of regret in them? Am I deliberately exposing myself to temptation by my association with others at certain times and certain places? Are my expenditures according to the budget? Am I closing my eyes and refusing to count the income against the outgo?

Will what I plan to do help fit me for another week's living? Am I building up my bodily resources or tearing them down, am I planning to dissipate my energies through late hours and too much to drink?

Will I be worthy to appear in God's House tomorrow and give thanks for the happiness of this day? Am I planning to sleep through Church time and try to forget?

"But I didn't know it would end this way" is too often a post week-end lament. I maintain that at this hour of devotion we can be sure of our free hours and what they will bring if we submit them to God for direction and keep within the bounds of His will for them. I know from experience that whatever checks with His plan for us is of far greater joy than the cheap little moments we think up all tied up with our physical passions and desires, and earmarked for trouble.

# *This Week . . .*


**SOME SUNSHINY RECTORIES** ..... 4-5

By an Old Parson

**UNDERSTANDING THE PROPHETS—MOSES—**

Second of Series ..... 6

By the Rev. William R. Moody, D. D., rector of Christ Church, Baltimore, Md.


---

**JUNE**

1. (Thursday).
2. Ember Day (Friday).
3. Ember Day (Saturday).
4. Trinity Sunday.
11. S. Barnabas, First Sunday after Trinity.
18. Second Sunday after Trinity.
24. Nativity of S. John Baptist (Saturday).
25. Third Sunday after Trinity.
29. S. Peter (Thursday).
30. (Friday.)

* * *

**THE COLLECT FOR THE FIRST SUNDAY AFTER TRINITY**

O God, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord.

Amen.

---

# *Some Sunshiny Rectories*

**An Old Parson, in the Churchman.**

My wife waked up the other night and said, "What is all this about sweated rectories? I look back," she said, "to the nine years spent in a country rectory on five hundred dollars a year, as more full of sunshine and happiness than any time in my life."

The parson agreed with her. It is not only that particular rectory, but the homes of many faithful and hard-working clergy, even in these days of "the high cost of living," seem more full of sunshine and happiness than most homes.

The parson looks back with the tenderest feelings to that first rectory. It was not a pretentious building, but a little two-story frame house with four rooms, and a porch lacking a roof. The deacon and his bride, though she came from one of the stateliest homes in the land, felt, when they first saw it, that it was full of charm, because it was their home.

It was not extravagantly furnished. The sideboard, at first, was a bale box covered with a red cotton table cloth. Those, too, were days of high cost of living and of small incomes. They took possession of the rectory with two dollars and a half as their fund to start housekeeping on. But the store-room was well stocked with provisions by the poor but kind parishioners. It was not long before the funds had dwindled to two ten-cent paper notes. A wagon came with some belongings of the bride, and, in a generous mood, the deacon presented one ten-cent note as a tip to the driver. The wind from the open door blew the other into the fireplace, and the bride laughed and said, "Now it is all gone." So for awhile we were free from the responsibility of wealth.

Somehow or other, the days went by, and though there was plain living and an attempt at high thinking, the joy of the work, of preaching the gospel of love, of caring for the sick, rich and poor, the feeling that it was Christ's work, made our life so full of interest, of happiness and content, that there was little room to think of privation and of hardship.

Those were days when "things" did not seem to exercise any great tyranny in life. The parson's wife wore a dark calico dress in winter and a light one in summer. But most of the people were gowned in the same way. When the parson had to go to Council, his wife and a friend managed to turn his coat, which was rather faded and worn. It looked quite fresh and new when reversed, only the buttonholes and the buttons had changed sides, which may have made it seem peculiar to the city folk.

Then there came a day when God sent to the little rectory a gift that flooded it with sunshine, and made life seem richer and fuller than ever before. The deacon knelt by the bedside of his wife, and together they prayed, hand in hand and heart in heart, that God might take their first-born son and use him for that ministry which we had found so precious, so full of happiness and honor. The deacon had intended in his seminary days, to offer himself for the foreign field, but his health, at that time, had debarred him. Now it was in his heart that God might take his child and make him a messenger to the lands where there is no music of the gospel, no mission of the Christ. God answered the prayer and the thought, and today the child of the little rectory is preaching the glad tidings to those afar off.

**ST. JOHN'S CHURCH, WARSAW, RICHMOND COUNTY, VIRGINIA**

**The Rt. Rev. Frederick Deane Goodwin, D. D., Bishop of Virginia, was the rector and elected bishop coadjutor of the Diocese of Virginia from this charge.**

**The Rt. Rev. Beverley D. Tucker, D. D., later Bishop of Southern Virginia, father of the Presiding Bishop, was the rector for nine years.**

The news of the great event which happened in the little rectory got abroad, and soon there came a delegation to see the wonderful child, the grandfather, the grandmother, the uncle and the aunt. There was not much room, so the study was given up and the deacon slept surreptitiously in the hall, which was eight by six. He had to work in a small attic. He prepared a sermon on the resurrection of the body. As he thinks of it now, it was not a very marvelous masterpiece. It was written on the pages of an old ledger, in the absence of sermon paper, and on the top of a flour barrel for lack of a desk. But it made a wonderful impression on the visiting grandfather. He was often mistaken, by reason of his chivalry and kindness of heart, of his courage and tenderness, of his strength mingled with simplicity, for Colonel Newcome. When he heard that sermon he was greatly moved. He would say to his friends, statesmen and leaders of affairs: "I wish you could have heard that sermon. I have listened to the great preachers of England, of France and America, and I never heard anything like it—and it was written, sir, in a garret on the top of a flour barrel!"

Fortunately, the deacon's head was not turned by

**THE RECTORY**

**The Rectory of St. John's Church, Warsaw, Virginia, about 1882, showing the then rector, the Rev. Beverley D. Tucker, and his family. The boy standing with the stick in his hand is now the Presiding Bishop of the Episcopal Church in the United States.**

**The baby in the carriage is the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Ohio. The two bishops were born in the right hand corner room.**

**Here also lived as rector the present Bishop of Virginia, the Rt. Rev. Frederick D. Goodwin, D. D.**

the kindly praise, and that sermon has long since been consigned to the flames.

And so the days and the years went by, and the little rectory, now enlarged, let in more and more sunshine, and echoed with the laughter and prattle of little children, until there were six. One of the girls herself afterwards married a clergyman and went back to this same rectory to live. The other boy, who had golden curls, is now himself in a sunshiny rectory. They all look back to the days when $500 a year (the salary did not increase with the children) seemed to bring content and happiness, when the pay of the ministry seemed to color all things in life.

There were other rectories all around. One neighboring pastor, friend and classmate, was rich in children, if in nothing else, but there was an atmosphere of happiness and peace in that sweet home. The two parsons would meet in each other's homes every week or so. They would play a great game of quoits, using horseshoes, and they seemed to enjoy it as much as some do golf, which is more costly, but not more satisfactory. They would smoke many pipes together, and read books, and talk of all things in heaven and earth, and try to bear one another's burdens and so fulfil the law of Christ.

There was another rectory full of sunshine, though the salary was only $300 a year, and they had meat only twice a week. And another, where the parson, who had given up a good law practice for a rectory and five hundred dollars, radiated sunshine wherever he went and touched the lives of many for good.

It is strange, looking back through all the years, how the children from these simple rectories have made their way in life—many in the ministry, some in the professions, but nearly all, men and women, doing good service in the world, and keeping the impress of character which came from the rectory, where the presence of Christ was intuitively felt, where there were books and culture and refinement, in spite of poverty, and thoughts of high things which all went into the fashioning of manhood and womanhood.

It is my good fortune to visit many rectories today They are my chosen abiding places, where I feel at home. In spite of the inevitable struggle with the **res angusta domi**, there is in the average rectory an atmosphere of cheer and content, an absence of complaining which refreshes one. Father and mother and children, working together, all putting the parson's

work in the chief place, seem to find in that work such rich compensations, such real happiness, that troubles seem light, and self-denials seem nothing beside the joy and privilege of seeing the Christ. I know many rectories, simple and plain, where there is sometimes lack, but I know of none whose owners would exchange them for more luxurious homes, if they had to leave behind the joy of the ministry of Christ.

For sunshine, the light that comes from afar, transfigures the lowliest homes and makes beautiful the humblest abode, if the benediction of the presence of Christ be in them, so that the heart sings for gladness.

# *By Way of Explanation*

YEARS AGO the above story appeared in the Southern Churchman. It so impressed me that I cut it out. There were parts that reminded me of what my mother would tell us of life in the rectory, of the first church, in a small village, where our father, the Rev. Alexander W. Weddell, served his deaconate.

In view of current events in the Virginia Diocese with the Presiding Bishop, the Right Rev. Henry St. George Tucker, retiring as Bishop of Virginia, instead of holding the two offices and in order to give his full labors to the work of the former, it was felt that this revealing picture of his earliest years and that of his family would be of interest to church people everywhere.

The addition of the names of some of those mentioned in **Sunshiney Rectories,** the church and the rectory and their locations, are given with permission of Bishop Tucker.

It must be recalled that the War Between the States had completely wiped away the fortunes of Virginians, life in the South had been completely revolutionized. The younger clergy were veterans of the Confederate Army. About the period of which the "Old Parson" is writing, Virginia (as I once heard him say in a sermon) was devastated by war, its people poor, its churches despoiled and battered by shot and shell.

Bishop Tucker's bride who, he says, had come from one of the stateliest mansions in Virginia, was Maria Washington, born at Mount Vernon. A very remarkable woman. Outstanding for her forceful Christian character, her wise counsel was sought by many. Her humbleness, combined with a sense of humor, made her a delightful companion.

The first born son, for whom the parents prayed at his birth that he would give his life to the ministry, was Henry St. George Tucker. Few parents ever had their prayers more completely answered. The son went when a young man as a missionary to Japan, became President of St. Paul's College, Tokyo, Bishop of Kyoto. After twenty-five years he returned to America and became professor at the Virginia Theological Seminary. In 1926, was elected Bishop Coadjutor of the Diocese of Virginia, later Bishop of Virginia and then honored by the whole church in electing him Presiding Bishop. His spiritual qualities and leadership have been recognized by other communions in his election as President of the Federal Council of the Churches of Christ in America.

The church to which the young deacon went was historic old St. John's at Warsaw, in Richmond County. The congregation was small composed, among others of the Tayloes from Mt. Airy, the Wellfords from Sabin Hall, and the Brockenbroughs from Belle Ville, whose descendants still worship there.

THE LITTLE RECTORY had been purchased largely through the efforts of Mrs. Brockenbrough who raised the first money for the purpose. It is to her granddaughter, Miss Eliza Bland Lamb, that I am indebted for the accompanying pictures of the church and the rectory, the latter having been a cherished possession at Belle Ville for many years, but I believe has never been reproduced. St. John's and its rectory are linked in a unique degree with Bishops. The Right Rev. Frederick Deane Goodwin, D. D., who on June the first succeeded Bishop Tucker as Bishop of Virginia, lived here as rector for about eleven years, and when made Bishop Coadjutor continued for two years to make the rectory his home. Bishop Tucker, the Old Parson, a former rector, became Bishop of Southern Virginia. Beverley D. Tucker, Jr., the present Bishop of Ohio, like his older brother, was born here. It is to him that his father refers in **Sunshiney Rectories** as "the boy with the golden curls, who now has a rectory of his own." This reference has a very personal interest to me now, though I had never seen him when I first read this story, for before becoming Bishop "Dr." Tucker, as his congregation still call him affectionately, was my beloved rector at historic St. Paul's, Richmond, for fifteen years.

Elizabeth Wright Weddell.

Richmond, Va.

* * *

**UNDERSTANDING THE PROPHETS**

(Brought forward from page 8)

him, in the Red Sea, where they were drowned. And then he led,—one might almost say, carried, that formless horde of men and women through the wild desert country to Horeb. And in a matter of years he had made of them a tough desert nation, unified, bold, ready to enter the Promised Land and to possess it! Moses always said, and those who followed him agreed, that one man could not have accomplished that without the aid of God! Fired with zeal from God, and upheld by God's strength, he accomplished the impossible!

MOSES BASED the Law and the Covenant which he gave to the Children of Israel on that promise, that it was God's power which had given them freedom! It was Freedom by the Gift of God! And by His gift alone! And that is the source of freedom to this day! God set the people free, not because they deserved it, but because He was gracious! As a matter of fact, they did not deserve freedom. They had done nothing to win it! If they had won it, for themselves, they would have owed God no moral debt. The fact that He set them free when they did not deserve it put them in His debt, put them under moral obligation to obey His Law. This is the genesis of the Covenant! The tremendous moral emphasis, which we find in the Hebrew prophets, goes back to Moses, and to the work he did for God! If there had been no Moses, men would never have realized the greatness of their debt to the Creator,—the Father of Human Freedom,—and there would have been no Hebrew Prophets,—and no Christian Gospel. Amen.

# EDITORIALS

## *The Beginning of Liberation*

June 6th, 1944 will probably go down in history, along with other memorable dates. The armies of Liberation are on the march. The way that lies ahead is not easy. It is no series of primrose paths. War is a grim and tragic business. Human flesh is weak; it is tender. It tears easily and may be quickly destroyed. It is human flesh that composes the armies of liberation. Trained as these men have been from Commander to lowly privates, mistakes will be made. Human bodies will be torn and wracked with pains. But their courage will not fail them. They will win freedom for themselves and for the oppressed peoples they have come to liberate.

One thinks almost immediately of the composition of these armies, that on this historic day invade the continent of Europe. Armies of United Nations. Here are men from the hamlets and villages; from the industrial cities, and the cities where cultural pursuits are held high. There are men from that tight little island, England. They are the descendants of long lines of warriors. They love and respect freedom. Here are men from a new continent. These lines go back to England, but their forbears also dared to build a new nation in the northern half of a vast continent. They too love and respect freedom. They are Canadians. Then there are the armies of a young giant, that in a brief span of years has become a powerful nation. Her armies are composed of men, whose forbears have come literally from every race and clime. They come from a nation that was conceived in liberty and dedicated to the great experiemnt that democracy will work when given a chance. They, too, have freedom and liberty. These are true armies of liberation.

Now throw all this approach against the background of our Christian heritage. First "God hath made of one blood all nations of men for to dwell on the face of the earth." Surely this means that it is the will of God that His children and His potential children shall dwell together in peace and harmony. The armies of Liberation are going to do their part to see that the opportunity to give expression to this will of God is made possible for all men. You and I as individual Christians must do the part assigned to us. Prayer is one phase of that part. We trust that there was no parish in this Church to which we belong that was closed on Invasion Day. We cannot all, physically speaking, be at the "front." We can and should be there in our prayers.

Again from our Christian approach we should exhibit a courage and a radiant faith, that out of the cauldron of this dread hour, a new and living way will be created for those who will have paid with their lives. In that way and in that way only can we, as Christians, bring comfort to those who by this war have tasted the anguish of bereavement. If there was ever a time when the faith of the Resurrection morn was needed it is now. We believe it; so too may these sorrowing thousands believe it, if we, as Christians, express that faith nobly our lives.

Finally, we headed this editorial the Beginning of Liberation. True freedom cannot come for any of us until all our brethren made in the image of God are free. That means even our enemies. And as Christians we know that true liberty is only found where the spirit of Christ Jesus abounds. This is the beginning of liberation from the cruelties of evil men, who have in their vaunted boastfulness, attempted to banish God from His universe. The true Christian has always been aware that their plans were doomed to failure. At their point of failure we must take up the banner and prove our faith in God and our love for our fellow man by using all means at our disposal to see that true liberation is granted to all men every where.

The beginning and the end of true liberty is to be found in Christ Jesus our Lord.

# *Understanding the Prophets*

## MOSES

*Freedom by the Gift of God*

**By WILLIAM R. MOODY**

DEEP IN THE WILDERNESS OF SIN, in the desert, rise the grim cliffs of the mountain called Horeb, which is Sinai. So steeply does it lift its granite walls from the surrounding plain that in many places one can actually walk up to it on the desert sands and touch the mountain with his hand. On its summit huge clouds often gather and swirl like smoke about the crags, and fearful thunderstorms rate for hours, and sometimes for days together, filling the whole mountain with the fire of lightning, and with the voice of thunder, while the desert nearby is under an unclouded sun.

Almost in the shadow of this awful mountain two brothers met, one of them obviously a traveller from Egypt, but the other dressed in the costume of a desert herdsman. Neither man was young, yet both were strong and full of vigor, and in the eyes of the one in herdsman's dress could be seen wisdom, and the power to command.

Upon meeting they embraced, and then stood at arm's length, looking into each other's eyes. The one from Egypt spoke first,—"It has been a long time!"

"Yes, a long time," answered the herdsman. "I have not seen you for forty years, Aaron."

"We knew that you were alive, and in the wilderness, but little more," said Aaron. "I came as soon as I got your word appointing this mountain as a meeting-place. An awful journey! What a God-forsaken place you live in, Moses!"

"Not God-forsaken!" replied Moses. "I love this desert, Aaron. And I understand it. The desert is stern, but for one who understands it, it can also be kind. For me the desert spreads its table. I know the places where the Sweet Water lies scarcely hidden beneath the sands. I know the time of the flight of the wild birds across the wilderness. I know the the places where the fruit grows in the hidden valleys. And, as for God, He is here in this mountain. This is His home. I knew that a God lived here, for often have I seen His fire playing about these cliffs, and have heard His voice, talking in the thick darkness, and in the swirling smoke on the mountain-top; but I did not know that He was **our** God,—the God of Abraham, and of Isaac, and of Jacob,—until He revealed Himself to me through the Voice that spoke from the Burning Bush."

"Your letter mentioned something of that sort," said Aaron, "but I did not understand it very clearly. You said something about a new name of God?"

"I will tell you about that," answered Moses. "You knew that you were coming to see me before you got my message?"

"Yes," replied Aaron. "I did. I kept dreaming about you, and it seemed that I heard a Voice in my dream, saying to me, 'Go; seek your brother Moses in the wilderness!' The thing was so real that it frightened me! And when your letter came appointing this meeting-place I set forth at once. The Egyptians have had copper mines in this desert for hundreds of years, and I knew that you fled here after it became known that you had killed that Egyptian task-master. What a stir that made! The adopted son of Pharoah's daughter kills an Egyptian officer for persecuting a Hebrew slave! Well, that was forty years ago, and they are all dead, every one. No one would recognize you now but your sister Miriam and me! This new Pharaoh is more bitter against our people than his father, from whom you fled. The sufferings of our people are tremendous. We labor under the task-master's whips to build his monuments and his treasure-cities, and to till his fields. Our people fall under the lash, and die where they fall, dragging the heavy stone, or they toil from daylight to dark digging the clay, and making it into brick. The Children of Israel eat the bread of poverty in labor and in tears in a house of bondage. In the days of our fathers the Pharaohs knew Joseph, and were kind to Jacob's children; but the house of those Pharaohs has fallen. This present Pharaoh, like his father before him, knows not Joseph; and the hope of Israel has departed, and the glory of his children is in the dust."

"Do not despair, Aaron," said Moses. "God still loves us! Our people are His people, and He remembers His promise which He sware unto Abraham, our father, that He should make us a mighty nation, and give us the land of Canaan, and that in us and in our seed should all the families of the earth be blessed. I know that this is true! God has revealed it to me, and has given me to know His new Name,—Jehovah, —I-AM-THE-ETERNAL-I-AM,—and He has entrusted me with the duty of leading His people out of bondage into the Promised Land. And I shall do it, through God who strengthens me! In spite of the power of Pharaoh, and of Egypt, and in spite of his armies, and of his hate, God will set His people free, and will bring them up out of that land of servitude, and I shall lead them to this mountain, and they shall worship God here, and God shall reveal His Holy Covenant to them; and they shall enter the promised land!"

And Moses lifted up his hand, and swept it in a gesture over the desert at the foot of the mountain. "They shall camp there!" he said. "All the hosts of Israel shall camp there, and God shall speak to them! And you shall see it, Aaron!"

Moses stood for a moment, his hand lifted, his head thrown back, and his keen eyes shining with inner fire. And Aaron felt a thrill go through him as the tremendous vigor and power of the man touched him. And he saw in that moment what all men have since seen, the inspired Prophet of God, the mighty Lawgiver, the Moral Genius whose leadership has transformed and uplifted the religion of more than half the world.

THAT IS THE STORY, as it has come down to us, of one of the most fateful meetings in the history of mankind. This was one of the determining moments in the story of human thought and conscience! Moses took his brother Aaron and went into Egypt, and through the power of God he set his people free.

Moses has been of especial interest to me. I wish I had space to tell you all the interesting things I have discovered about him through a careful matching of the Bible accounts with the history of Egypt, and of Palestine: through a comparison of archaeological reports, and through a survey of the geography of the

peninsula of Sinai. It would take too long. I could write a book about it; and some day, if I ever get the time, I may. Let it suffice for me to say that the Bible accounts, while somewhat idealized by later editing, are essentially true,—except in one respect. It seems quite probable that the editors who put the Book of the Exodus into the form in which we have it today themselves made a mistake about the date of the Pharaoh of the Oppression. They suggest Rameses II. As a matter of fact the Pharaoh of the Oppression was Thut-mose III, perhaps the greatest king, and certainly the greatest warrior that Egypt ever produced. We have his mummy. It shows that he was a strongly built man, with a forehead almost as low as that of a gorilla. Yet he was a keen and able administrator, as well as a bold and able warrior. He inherited the throne when he was twelve years old, but his step-mother,—who was also his aunt,—was one of the ablest, and one of the most ambitious and domineering women who ever lived. She usurped the power, and thrust the young prince into the background, where he remained until her death. He hated her with a hatred almost beyond belief, and when she died he killed everybody that she had befriended, if he could lay his hands on them, and erased her name from every monument that she had erected. This was the "Pharaoh's Daughter," who drew Moses out of the Nile, and gave him his name. And it is certainly a coincidence, to say the least, that the name "Moses",—M-o-s-e-s, is exactly the same as the last half of the name of her step-son,—her husband's only son, by the way, and her nephew, since she and her husband were brother and sister,—Thut-mose.

This woman adopted the Hebrew child that she found floating in the ark of reeds in the Nile, and she raised him as a son of her own, for she had no son,—though she had two daughters,—but her husband had a son, by another woman. The name "Mose" was a family name in the 18th dynasty. Her husband was the fourth to bear it. His son was the fifth. But she gave it to her adopted son, whom she caused to be educated for the priesthood, intending to make him high priest of Amun-ra. No wonder Moses left Egypt in precipitate flight when his protectress died, and Thut-mose, who had been secretly strengthening himself for years, seized the throne!

Thut-mose reigned for thirty-three years after his step-mother's death. He had been in his grave seven years before Moses came back into Egypt to set his people free. In that great task the secrets of magic, and of sleight-of-hand, which were an acknowledged part of Egyptian priest-craft, and which he had learned as a part of his preparation to succeed to the high-priesthood of Amun-ra, stood him in good stead. He out-did the Egyptian priests at their own game, and frightened Thut-mose's successor, Amenophis II, into allowing the Hebrew people to go "three days' journey into the wilderness to sacrifice to their God." Three days' start was all that Moses needed. At any rate, it was all that he got.

HOW MUCH OF the pressure Moses brought upon Amenophis was Egyptian priest-magic, and how much was genuine miracle we have no way now of telling. But one thing is certain, Pharaoh's son died, at a time and in a way which Moses had predicted,—and that won the battle for Moses; and the unforgetable memory of it was enshrined in the Jewish Passover, and persists to this day.

Once in the wilderness the second half of Moses' education stood him in good stead. He knew the wilderness of Sinai as well as, and perhaps better, than you know the street where you live. God had prepared him for this moment, and for this task, from the moment of his birth. The Bible tells us of many wonderful things which happened in the deliverance of the children of Israel out of Egypt, and in their journey through the wilderness,—none of them are as much of a miracle as this man Moses himself. God may, and I think does, work earthly miracles when they are necessary to accomplish His purposes in the world. But I say, solemnly and with considered emphasis, that God's greatest wonders are worked in human nature.

Moses was, in many ways, a child of his time, even when he was rising above his time. He had no doubt that the pagan gods of Egypt were real, and that they were his enemies. But he gave his allegiance to the God his mother taught him to reverence when she was nursing him for the Egyptian queen. He had no compunction whatever in practicing the tricks of magic he had learned from his priestly studies in Egypt upon his own people, as well as upon the Egyptian king. They were a dull and stubborn nation, saved in spite of themselves,—you might almost say, against their will. He held them in line,—as he had held the Pharaoh in line,—by the force of fear. The striking of water from the rock, the fall of manna, seemingly from the skies, the predicting of the flight of birds almost to the day, seemed like miracles to these laborers and slaves from settled Egypt. Moses did not tell them that after forty years in the wilderness he knew the places where he might turn up water with his foot; and that the forming of the manna on the twigs of certain desert plants was known to him of old; and that he had marked in his mind the time of the yearly migration of the birds, from the north, almost to a day.

Yet he held them in line, and he gave them the Law which had come to him from God. And the verdict of the ages is with him! What he did was right. It was the will of God. In saving the Hebrew nation, he saved our kind of religion in the world. And more than that, by the act of saving the Hebrew nation, he helped to create our kind of religion in the world. The religion of the Hebrew prophets,—which is the heart of the Old Testament,—and out of which came the Christian Gospel,—goes back directly to the act of God in setting His people free from Egyptian bondage, through the instrumentality of His servant Moses! Moses never claimed to have freed those people by his own power. He always attributed his work to God, and in that he was right!

MOSES ACCOMPLISHED what, for one man, was patently impossible,—yet he did it. Egypt was at the height of its power. Thut-mose had carried his victorious standards all the way to the Euphrates. He had engaged in sixteen major campaigns in eighteen years, and had been victorious in all of them. His son, whom Moses bearded in his very palace, was the absolute ruler of the most powerful state in the world, with the world's most powerful army at his command. Moreover, he was a man of violent temper, who, that very year, had flayed seven kings alive, and had nailed their bodies to the palace wall to show what happened to those who crossed his will. Moses defied this man to his face; removed out of his kingdom more than three hundred thousand men, women and children, laborers, hewers of wood and drawers of water,—with their household goods, and their cattle,—and, be it also said, their neighbors' goods and cattle,—men and women, whom, incidentally, he had persuaded to follow him out. With but three days' start, he eluded pursuit, ingeniously trapped a detachment of veteran soldiers, sent out to take

(Carried forward to page 6)

# A WEEKLY REVIEW OF THE NEWS

## *India's General Council Meets*

**Feels Necessity for Increasing Number of Native-Born Bishops**

The Anglican Church of India's General Council, which corresponds to the American Church's General Convention, was much occupied at its recent meeting by the necessity of increasing the number of bishops and of having a far higher proportion Indian-born. At present only one of the fifteen diocesans and two of the three assistants are Indian.

Reasons stated for increasing the number of bishops are: the need of smaller jurisdictions as the Church grows, each bishop wishing to be more closely in touch with his clergy and people; increased evangelistic stimulus as each diocesan could cover a smaller field more intensively; plans and methods of work can be better adapted to smaller areas that are more homogeneous than the present unwieldy dioceses. "Sound growth," writes the Bishop of Madras, "means more consultation and closer fellowship."

"And the new bishops must be Indian," adds a report of the Council. "Great disappointment has been caused by the slow growth of the indigenous episcopate." Recommendations made by a previously appointed committee and accepted by the Council include the following:

Each diocesan council is to consider whether division of the diocese is possible and desirable; where it is so, an area shall be marked to be committed to an assistant bishop; every endeavor shall be made to form this area, or any necessary modification of it, into a new diocese as soon as possible, the assistant becoming its diocesan.

Many of the dioceses had already been thinking along these lines. The Diocese of Calcutta, which is the mother or grandmother of all the Indian dioceses, is to set off still another, in East Bengal.

Lahore is to inaugurate two archdeaconries, both of which are later to become dioceses; one is Delhi, probably to come into being quite soon; the other is Sind, where plans are not yet complete.

Dornakal is to set off a diocese of Khammamett, under the present assistant bishop, Anthony Elliott.

Colombo, which is the diocesan name of Ceylon, is to be divided.

Lucknow is reviving an earlier plan to set off its northern area of the diocese of Meerut.

In 1940 Rangoon, the diocesan name of Burma, had nearly completed its plan for division, but this is delayed by the war.

* * *

### BERKELEY DIVINITY SCHOOL CONFERS DEGREES

New Haven, Conn.—At the commencement exercises of the Berkeley Divinity School May 31 the Rt. Rev. Frederick G. Budlong, S. T. D., President of the School, conferred the honorary degree of Doctor of Sacred Theology on the Rev. Charles DuBois Broughton, Rector of the Church of the Ascension, Buffalo, N. Y.; Major Loyal Young Grahm, III, Chaplain U. S. A.; and the Rev. John Misao Yamazaki, a Japanese priest of the Episcopal Church. Students who received the degree of Bachelor of Sacred Theology in course were the Rev. Everett John Downes, now working in the Department of Youth of the Diocese of West Missouri; Frank Albert Frost, now in charge of a mission in Havana, Ill., and Robert Lawrence Johnson serving in St. Andrew's Church, Hartford. In addition, one student, Vincent Fischer, serving St. Luke's Parish, this city, received the diploma of graduation from the school after transferring from the Bangor Theological Seminary and completing requirements at Berkeley.

All candidates were presented by the Rev. Lawrence Rose, S. T. D., dean of the School. Dr. Gordon Keith Chalmers, President of Kenyon College, Gambier, Ohio, gave the commencement address.

**Dr. Yamazaki,** born in Matsumoto, Japan, attended the Berkeley Divinity School and graduated in the class of 1913, received his Bachelor of Sacred Theology degree in the following year after he had taken charge of St. Mary's Japanese Mission in Los Angeles, California, in the year of his graduation. He was vicar of St. Mary's Mission from that date until the outbreak of war with Japan in 1941, and became a recognized leader among the Christian Japanese in the city of Los Angeles and president of their Church Federation in addition to developing a well-organized and effective mission of the Episcopal Church in the city. At the time of the evacuation of the Japanese from the west coast, he was of considerable assistance to the government because of his influence among the Japanese. He himself was evacuated to Santa Anita Assembly Center and then to Camp Jerome, Arkansas, where he demonstrated his loyalty to this country so unmistakably that he was the victim of abuse and indignities at the hands of disloyal Japanese. In 1943 he was released from the camp and is now at Department of Domestic Missions of the National Council of the Episcopal Church, ministering to relocated Japanese in the Chicago area. He is highly regarded as a devoted Christian leader and scholar. He has four children; the eldest son, John, is also a priest of the Episcopal Church, now ministering to a Japanese congregation at the Gila Reservation in Arizona; two sons, Peter and James, are lieutenants in the U. S. Army, serving with the medical corps; a daughter, Louise, is a student at Carleton College, Minnesota.

**Dr. Broughton** graduated from Berkeley in 1898 and received his B. A. degree from Trinity College in 1895 and his M. A. degree from the same college in 1898. He was one of the last of the students of Bishop Williams—the founder of the Berkeley Divinity School, and since graduation has spent his entire ministry in New York State, where he was long president of the Standing Committee of the Diocese of Western New York, secretary of the Board of Examining Chaplains, vice-president of the Executive Council; member of the Ecclesiastical Court; delegate to General Convention on many occasions; and is at present chaplain of the New York State Masonic Order and of the Buffalo Fire Department, and respected as one of the first citizens of Buffalo.

**Dr. Graham** graduated from the University of Pennsylvania in 1916 and from the Berkeley Divinity School in 1921. He was a long time member of the Standing Committee of the Diocese of Connecticut; Alumni Trustee of Berkeley from 1933 to 1942. He served with the Marines and was wounded in the first World War. Between the wars, he was chaplain with the rank of First Lieutenant of the 418th Infantry, 76th Division, U. S. Reserves. In this war he has been promoted to the rank of Major and has been assistant corps chaplain of the VIII Corps, serving with distinction. At the present time he is serving as transport chaplain.

* * *

### UPPER SOUTH CAROLINA

**Twenty-Second Annual Convention**

Columbia, S. C.—The Twenty-Second Annual Convention of the Diocese of Upper South Carolina was held in Trinity Church, Columbia, May 4-5. The Annual Convention of the Woman's Auxiliary of the diocese was held at the same time. St. John's, St. Timothy's and the Church of the Good Shepherd in Columbia cooperated with Trinity as hostess parishes.

The fifth anniversary of the Consecration of the Rt. Rev. John J. Gravatt, second Bishop of the Diocese, was celebrated at the opening service, with Bishop Juhan, of Florida, as the preacher.

The Convention program opened with a reception at the Bishop's residence in the afternoon, to which members of both Conventions and the congregations of the hostess parishes were invited. Several hundred persons called during the afternoon.

250 people attended the Diocesan Dinner in Trinity Parish House and heard a challenging and stirring address by Dr. Lewis B. Franklin, treasurer of the National Council.

Business sessions were continued throughout Friday; at noon the two Conventions assembled in the Church for noonday prayers and to hear Bishop Gravatt deliver his annual address.

"In this time of the world's tragedy and sorrow," the Bishop said, "there is much for which we can be inexpressibly thankful. The first is for God and our Christian faith in Him. We can be thankful, too, for the very high privilege and responsibility of living and serving as Christians today. Christ is the world's Saviour. In Him alone can mankind be redeemed and led into God's way of life. We have the high calling, the supreme mission, of being His commissioned and trusted followers and witnesses, members of His body, the Church, in this world of today and tomorrow."

**Bishop Bids Church Face Problems**

Bishop Gravatt then gave a report of his official acts and of the progress of

the diocese during the past year, and outlined the challenges confronting churchmen today. He mentioned as problems that the Church must face, think through, and have a part in solving, race relations and juvenile delinquency.

Closing his address, Bishop Gravatt said:

"A vast army of our own men are today poised in England for an invasion of the continent. It will not be easy. There will be much suffering and many lives will be given. Each man that crosses the channel is offering his life and knows that it may be taken. In other words, the attitude of our men is one of complete dedication and willingness to sacrifice, if necessary, that those essential things that we love and value most may be preserved.

"Surely at such a moment the attitude of those of us at home should be nothing less than genuine dedication in our living for the essential things for which our men are ready to die. The soldiers won the victory in the last war, but we at home and our representatives lost the peace. All of us should certainly dedicate ourselves to do our utmost to see that it does not happen again—that we have a just and durable peace that will grow in quality and depth.

"But we Christians, because of the precious privilege and the sacred mission that are ours, have the greater responsibility to see that all that is best in and for our country and the world flourishes and grows. Surely, we Christians should take heed to ourselves at such a time, and indeed dedicate ourselves wholeheartedly and anew to Christ and the growth of His kingdom among men."

### Woman's Auxiliary

The Woman's Auxiliary Convention heard stirring addresses by the Rev. Newton Chiang, of Anking, China, and the Rev. James Wilson, of Louisville, Ky., and Shanghai. Mr. Wilson was for some time in a prison camp and returned to the United States on the Gripsholm in December.

Mrs. W. Preston Peyton, retiring president, presided at the sessions. Mrs. J. Floyd White, of Chester, S. C., was elected president to succeed Mrs. Peyton.

* * *

## SPANISH-SPEAKING MISSIONARY DISTRICTS TO CONFER

New York, N. Y.—The Rev. Vernon C. McMaster, S. T. D., Secretary for Administration in the National Council's Division of Christian Education, goes to Cuba early in June for conference with educational leaders from three Spanish-speaking missionary districts.

The Bishops of the three districts, together with designated deputies, will discuss plans for producing Church school curriculum materials in Spanish; it is hoped that the three districts may be able to publish such materials cooperatively.

Dr. McMaster expects to be in Cuba from June 9 to 15, and he will meet there, representing Cuba, Bishop Hugo Blankingship, the Rev. R. Gonzales-Agueros, and the Ven. J. H. Townsend; for Mexico, Bishop Salinas y Velasco, and the Rev. J. F. Gomez; and for Puerto Rico, Bishop Charles B. Colmore, the Rev. Aristides Villafane, and Miss Ethel Robinson.

## CHURCH DIVINITY SCHOOL OF THE PACIFIC

Berkeley, Cal.—The Commencement of the Church Divinity School of the Pacific will take place June 15.

**Program**

12:15 P. M., Alumni luncheon.

1:30 P. M.—Alumni meeting, with alumni paper by the Rev. Richard Trelease of Kansas City.

3:30 P. M.—Tea at the Deanery.

6 P. M.—School dinner at the University Y. W. C. A. (Open to all friends of the school; make reservations with Dean Shires, 2457 Ridge Road, Berkeley 4; or AShberry 4305).

8 P. M.—Commencement, at St. Mark's Church, Ellsworth and Bancroft Way. Open to all. Commencement address to be given by the Rt. Rev. Sumner Walters, Bishop of San Joaquin.

### Divinity School Faculty Conduct Summer Conference

Berkeley, Cal.—Dean Henry H. Shires and the Rev. George Morrel, instructor in Church history, will be lecturing at the Los Angeles Summer School the last week in June. Professor Randolph C. Miller is conducting a special conference for clergy and laity in the Diocese of Olympia on June 11-13, at Tacoma.

### Pierson Parker Joins Divinity School Staff

The Rev. Pierson Parker, Th. D., has been appointed Assistant Professor of Biblical Literature at the Church Divinity School of the Pacific. Dr. Parker has been for eight years the minister of the North Congregational Church, and before that was an instructor at the Pacific School of Religion. He has resigned his pastorate and will be ordained in the Episcopal Church. He received his Doctor of Theology degree at the Pacific School of Religion, and is widely known in scholarly circles for his articles in such magazines as the **Anglican Theological Review, Journal of Biblical Literature,** and the symposium **Christianity and the Contemporary Scene.** He is the president of the Pacific Division of the Society of Biblical Studies.

### Summer School

The summer school, from June 19-August 25, will feature special lecturers of three divinity schools in this area and several visiting lecturers. Terms will be five weeks each, and each term will be open to the clergy as well as special students. Sponsored jointly by the Church Divinity School of the Pacific, the Pacific School of Religion, and the Berkeley Baptist Divinity School, the faculty will include Professor William F. Stinespring of Duke University Divinity School, Thaddeus H. Ames, M. D., of New York City. Dr. Blanche Carrier, Dr. Marion Clawson, of the U. S. Department of Agriculture; Professor Walter F. Kotschnig, of Smith College, and Dean Shires, Professor Miller, and Professor Parker, of the Church Divinity School; Professor Buell Gallagher, Professor C. C. McCown, and President McGiffert, of the Pacific School of Religion; Professor John W. Bailey, Professor Ralph Knudson, Miss Margaret Lobb, Dean Linnea Nelson, Professor John Skoglund, and Professor Stacy Warburton, of the Berkeley Baptist Divinity School.

* * *

## SOUTH FLORIDA

### Rector and Wife Honored by Parish

Bradenton, Fla.—Christ Church Parish has extended every honor possible to its rector of fifteen years, Rev. Frank M. Brunton, who resigned several months ago, effective May 14. Deep regret has been expressed throughout the community by both white and colored residents.

Mrs. Brunton shares the esteem felt for him and has been honored in parish gatherings beside the reception tendered to them. The vestry voted an additional month's stipend to him and a gift of $50 to Mrs. Brunton. Other gifts from parish organizations attested deep appreciation of their devoted work. Mr. Brunton preached the Baccalaureate sermon for the Bradenton High School on April 30, and gave the address for schools in Gillespie and in Palmo Solo.

The Youth's Recreational Center which Mr. Brunton and his Men's Club were instrumental in starting, opened on May 12, with nearly 300 young people attending.

Mr. and Mrs. Brunton are returning to their home in Canada, where he will give part time service in St. Bartholomew's Church, Toronto, through summer months, but expects to return to Florida for part time mission work each winter.

A beautiful window was dedicated on April 30 by the Rev. Tage Teisen, rector in the Church of Bethesda-by-the-Sea. This is a memorial to Henry Morgan Tilford and Isabelle Weart Tilford. Another gift is a new set of white hangings, given by Mrs. Flagler Matthews.

When Bishop Wing visited the churches in Vero Beach, Fort Pierce and Pahokee on April 30, he received one person from the Roman Church in each place, with the classes confirmed.

### Proposal to Increase Stipends to Missionary Clergy Approved

Sanford, Fla.—Much excitement reports from the Diocese of South Florida, resulting from introduction in the diocesan convention of a proposal to increase stipends of all diocesan missionary clergy to a minimum level approximating $18—and living quarters for single men and $2,400 and living quarters for married men. One layman commented that some parish workers might wish to become missionary clergy if such an increase were made, while another layman confessed to the Convention that he pays one of his truck drivers more than he pays his minister.

The proposal was finally approved, and referred to the executive board of the diocese which fixes stipends of missionary clergy. It is anticipated that reserve funds in the missionary budget will make it possible to put the increases in effect during this year, and a possibility is seen of an increase of next year's quotas, to provide for continuing the larger stipends.

Bishop Wing reported to the Convention that confirmations have again showed a healthy increase, being 149 more than the preceding year. He said also that when he was elected bishop-

coadjutor nineteen years ago there were 40 clergy canonically located in the diocese, while today there are 82.

* * *

**50TH COUNCIL OF BRAZILIAN CHURCH**

Rio Grande, Brazil—The annual Council of the Brazilian Church met this year in Rio Grande, where just 50 years ago, Dr. Lucien Lee Kinsolving, later the first Bishop of Southern Brazil, presided at the first Convocation. The Rt. Rev. Athalicio T. Pithan, suffragan bishop, celebrated the Holy Communion on April 21, which was the fourth anniversary of his consecration.

The Missionary Society reported increased giving, and that in the past year it had paid the salary and pension assessments of the Suffragan Bishop and five missionary clergy. Parishes have accepted larger quotas than those of last year, and have voted an additional 10 per cent for 1945.

The Council heard Bishop Thomas speak on the current Forward in Service program, and adopted the Plan of Action. All clerical and lay members of the Council constitute a general Committee on Forward in Service.

During the past year, chapels have been erected near Sao Gabriel in Rio Grande and at Sete Barras in Sao Paulo. Two parish houses have been completed in the State of Sao Paulo, one at Pereira Barreto and the other in the city of Sao Paulo.

Eight deacons were advanced to the priesthood during the year. The Seminary is giving instruction in theology to six postulants, and four young men are taking a pre-theological course in the Institute Jose Manoel de Conceicao. The Ven. G. U. Krischke, Archdeacon of Porto Alegre, is giving a course by correspondence to three catechists.

* * *

**PHILADELPHIA DIVINITY DEAN RESIGNS**

We have learned that at a meeting of the Joint Boards of the Philadelphia Divinity School, held on Monday, May 29, the resignation of the Very Rev. Allen Evans, D. D., S. T. D., Dean of the Divinity School, was accepted, effective June 15, 1945.

Appropriate resolutions were passed by the Board, paying high tribute to the contribution Dean Evans has made in the field of theological education, and his unusual ability in placing the School in a financial, sound position.—Editor.

# Personal Notes Of Interest

**ORDINATIONS**

**Priest**

**The Rev. Otto Benjamin Berg** was ordained to the priesthood by the Rt. Rev. Noble C. Powell, D. D., bishop of Maryland, in the Church of St. Michael and All Angels, Baltimore, on May 27. The Rev. George F. Flick, of Chicago, presented him and the sermon was preached by the Rev. Don Frank Fenn, D. D.

Mr. Berg is a native of North Dakota, but canonically connected with the Diocese of Maryland, having been transferred from the Diocese of Eau Claire. He is Missionary to the Deaf in the Diocese of Maryland, Washington, Southwestern Virginia and Southern Virginia, with headquarters in Baltimore.

Becoming deaf at the age of 14, it was necessary for him to continue his education at the school for the deaf at Devils Lake, N. D. He graduated in 1938 from Gallaudet College, Washington, with the degree of Bachelor of Arts. He was graduated last year from the Philadelphia Divinity School, receiving the Dean's cup, an annual award to the senior who, in his three years' work, has shown the most progress spiritually, intellectually and socially.

**The Rev. Benedict Henry Hanson, Jr.**, was ordained to the priesthood by the Rt. Rev. Noble C. Powell, D. D., bishop of Mrayland, in St. Paul's Church, Baltimore, on Tuesday, May 16. The Rev. Arthur B. Kinsolving, D. D., presented the candidate and the sermon was preached by the Rev. Donald Fraser Forrester, S. T. D.

Mr. Hanson will continue serving as assistant in St. Bartholomew's Church, Ten Hills, Baltimore, Md.

**Deacons**

**Harold Lyttleton Zimmerman** was ordained to the diaconate in St. Timothy's Church, Catonsville, Md., on Monday, May 29th, by the Rt. Rev. Noble C. Powell, D. D. The Rev. William Welton Shearer, rector of St. Timothy's Church, presented the candidate and preached the sermon.

Mr. Zimmerman is a native of Maryland, having graduated from the Johns Hopkins University and the Virginia Theological Seminary.

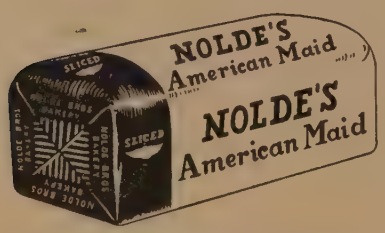
He will take up his work as assistant on the staff of Emmanuel Church, Baltimore.

THE JUNIOR UNIT OF THE

U. S. RESERVE OFFICERS TRAINING CORPS

at Oak Ridge Military Institute, Oak Ridge, N. C., is under the direction and supervision of the War Department. The military school is productive of the best type of scholarship and the formation of good mental habits.

Four years of high school work. Two years of college. Also, two-year commercial course. 93rd year. Fully accredited. Small classes; individual attention to each student. Write for View Book and Catalog. **OAK RIDGE MILITARY INSTITUTE, OAK RIDGE, N. C.**




**NOLDE'S AMERICAN MAID BREAD AND CAKES**
**At all Good Dealers**

**F. C. Hogg**

Wholesale and Retail

**Oysters**

Gloucester Point, Va.

**Virginia Dairy**

"The Home of Better Milk"

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
**ALTAR LINENS and ALTAR HANGINGS**

**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

**THE LITTLE PRINT SHOP**

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.


**William Kirk Cresap** was ordained to the Diaconate in the Cathedral of the Incarnation, Baltimore, on May 30, by the Rt. Rev. Noble C. Powell, D. D. The sermon was preached by the Rev. Theodore Parker Ferris, rector of Trinity Church, Boston. The Rev. Harold N. Arrowsmith, canon of the Cathedral, presented the candidate.

Mr. Cresap is a graduate of the Johns Hopkins University and the Virginia Theological Seminary.

He will shortly assume his duties as deacon-in-charge of All Souls Chapel, Brooklyn, Baltimore, Md.

**The Rev. Albert Newton Jones**, deacon, was advanced to the priesthood in St. Matthew's Church, Fairbanks, Alaska, on Sunday, April 23, by the Rt. Rev. John B. Bentley, D. D., bishop of Alaska. The Rev. Arnold Krone, priest-in-charge of St. Mark's Mission, Nenana, preached the ordination sermon and presented the candidate. The Rev. Warren R. Fenn, priest-in-charge of All Saints' Mission, Anchorage, read the Litany for Ordinations and the Gospel. The Rev. John M. Balcom, priest-in-charge of St. Stephen's Mission, Ft. Yukon, read the Epistle. Bishop Bentley was the Celebrant at the Holy Communion. The Rev. Mr. Jones, who has served as the minister-in-charge of St. Matthew's Mission, Fairbanks, since November 1st last, now becomes the priest-in-charge of St. Matthew's.

### DEATHS

**Rev. Dr. Frank J. Mallett**

The Rev. Dr. Frank J. Mallett died at the home of his son, the Rev. Reginald Mallett, in Baltimore, on May 27, 1944. Dr. Mallett served as a priest for 59 years and retired from active work sixteen years ago. He was 86 years of age.

A requiem mass was said on May 29 in Grace and St. Peter's Church, with his son officiating. Burial was on Tuesday in Chapel Hill, N. C.

Dr. Mallett was born in Lynn, England, in 1858, studied in England and was ordained priest in 1885. He served in New Albany, Indiana, and Salisbury, N. C., and was dean of St. Matthew's Cathedral, Laramie, Wyoming. He was founder and director of the Society of Mission Priests and wrote a number of books, including "Wit and Humor of the Parson" and "Helping Boys."

After retirement, he moved to White Plains, N. Y., where he took active part in civic life. Following the death of his wife, six years ago, he moved to Baltimore to be with his son.

In addition to the rector of Grace and St. Peter's Church, he is survived by three other sons—Frank Mallett, of Sharon, Pa.; John Mallett, of Louisville, Ky.; and Edgar Mallett, of Nashville, Tenn.; and two daughters, Miss Mabel Mallett, of Chapel Hill, N. C., and Mrs. C. S. Lomax, of New York City. There are also four grandchildren and a great grandchild.

* * *

### LETTER

(Continued from page 2)

military merit. Though sad, we are all proud of him. Mrs. Eubanks, his mother, holds the medal as a sacred reminder of the fact that America will never bow its head to brutes and tyrants as long as it can produce such boys with the spirit of Patrick Henry.

Incidently Mrs. Eubanks is visiting relatives in a nearby town who think the trip might be a good diversion for her. She wishes me to pass along a word of affectionate greeting to Lt. Garold Simpson, yourself and all the outfit and especially those nice boys who have written her. She will be writing some of you again soon.

You may notice a similarity between the handwriting in this letter and any other you may have received from Mrs. Eubanks. Here's why: Mrs. Eubanks has trouble with her eyes sometimes, and, as everyone else is on the move all the time (war work or vital civilian work), she often gets me to help her


**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

**Virginia Commercial College**
LYNCHBURG, VIRGINIA
1909 1944
Offers Courses in: Gregg Shorthand, Accountancy, Filing, Typewriting, Bookkeeping, Banking, Ediphone, Calculating Machines.
Reasonable tuition, Free Employment Department.
Member, National Association of Accredited Commercial Colleges.

**C. S. LAUGERBAUM & CO.**
**FLOOR CLEANING**
104½ West Grace Street
Dial 3-5765
Richmond, Va.

**St. Christopher's**
COUNTRY SCHOOL FOR BOYS
Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

20% Discount Duplicating Supplies

U. S. & Christian
Silk Flags 3' x 5'.....$8.60 Fringed
Sent on five days approval

Presentation outfits consisting of 3' x 5' silk fringed flag, gold cord, and 4" tassel, hardwood pole, gold bronzed metal stand, and eagle (cross supplied with Christian Outfit). $18.10.

NATIONAL SCHOOL SUPPLY CO., INC.
Raleigh, N. C. - Richmond, Va.

Religious Films For Rent

**ATLAS BAKING CO., Inc.**
**Richmond, Va.**

**Capt. Herbert's Sea-Food Boat**

Clams—Crabs—Oysters in season

Shrimp—Crab Meat a Specialty

Anchored at Richmond,

17th and Dock Sts. Virginia

Phone 2-7968

out with her correspondence. I'm humbly grateful to know that I can be of some little service to those who befriended me in a time of need.

Now, Sgt. Hight, please sir, if I may I would like to ask you a favor, or rather for information first.

During our life here at home together Private Eubanks and I made an agreement; and, although we generally spoke of it lightly each knew the other was serious and one of the chief principles of our common bond of friendship was that we always kept our promises to each other.

We agreed that the survivor of the two would plant flowers on the grave of the other and look after them and see that they had a chance to grow. We both loved flowers. As I can not visit his resting place in person, would I be allowed to send a collection of flower seeds to you or to some one in your outfit who is in a position to look after such matters? And if so, could it be arranged to have them planted on his grave and the graves of his buddies who went along with him? I would certainly like to do this because I consider the promise a sacred one, and also because if our destinies had been reversed, he would have done the same for me. Any information you can give me will be deeply appreciated.

In your letter to Mrs. Eubanks you spoke of your intention to visit her when the war is over. All the home folks here are looking forward to that visit with keen anticipation and already I am planning the kind of good old home-cooked meal I would like to prepare for you. Coffee, hot and strong, but not bitter, with plenty of sugar and cream, or iced tea with lemon if the weather is warm, vegetables, cooked with a streak-o-lean and fat, fried steak (my specialty) in handsize slices about two inches thick, but thoroughly pounded until they are almost as pulverized as sausage, fried in a covered frying pan until they are a deep, tender brown and gravy that is a real temptation to light, hot, fluffy, golden brown biscuits. A couple of old-fashioned sweet potato pies cooked overnight with plenty of butter, eggs and spice in the filling; a variety of fruits and a knee high cake with two-tone icing. In short, the kind of meal I used to prepare for Private Eubanks when he was expected home from school. Then if you wanted to lie down and rest I would like to prepare you a bed, help you undress if you wished, take care of your things and see that you were not disturbed until you were rested. Then if you felt like talking and answering questions we would all be too glad to listen.

This invitation goes for Lt. Simpson, all the chaplains, Sgt. Swift, Cpl. Jeffers, the Pfc. who was a teacher in Michigan prior to his induction and to any others who could find it convenient to drop in for a visit on their way home.

To your entire outfit I offer my humble and lasting gratitude for your cause.

Sincerely and respectfully,
(Signed) JOHNNIE A. JONES.


**RED COMET** IS YOUR CHURCH, SCHOOL, HOME OR OTHER BUILDINGS ADEQUATELY PROTECTED AGAINST FIRE?

**AUTOMATIC FIRE EXTINGUISHERS**

**The Modern Method of Fire Control**

Provides 24-hour Fire Protection. Very inexpensive. No maintenance cost. Easily installed. Extinguishes the fire before it gets out of control. Already installed in many churches and schools throughtout Virginia and the other States.

Write or visit our plant.
FIRE CONTROL EQUIPMENT CO.,
107 N. Jefferson St.,
Richmond, Va.
Phone 7-0456

**TEN-HOUR RECAPPING SERVICE**

BY APPOINTMENT
FEATURING
**"THE FAMOUS HAWKINSON METHOD"**
WITH THE
**KRAFT SYSTEM OF FACTORY CONTROL**

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

No Certificate Required for Passenger or Truck Tires
Write or Phone Us for Appointment

**MARLOWE TIRE CO., INC.**

Formerly Rutenberg Tire Co., Inc.
2701 West Broad Street
"Serving Virginia Since 1914"

TELEPHONE 5-9171 RICHMOND, VA.

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

# THESE BUSINESS FIRMS ARE COOPERATING WITH THE SOUTHERN CHURCHMAN IN SUPPORTING THE FIFTH WAR BOND DRIVE WHICH BEGINS ON JUNE THE TENTH


Compliments of
MOOER'S MOTOR CAR COMPANY
Sales & Service
1114 N. Boulevard
Richmond, Va.

Compliments of
HULL-DOBBS HOUSE
Fine Foods
Open All Night
2 Locations:
1036 W. Grace
2727 W. Broad
Richmond, Va.

Compliments of
CAPTAIN HERBERT'S SEA FOOD BOAT
17th & Dock Streets
Richmond, Va.

Compliments of
W. F. GERHARDT
2007 W. Broad Street
Richmond, Va.

Compliments of
HUNGERFORD COAL CO., INC.
General Office:
and Terminal
1600 E. Marshall Street
Richmond, Va.

Compliments of
RELIABLE HOME EQUIPMENT COMPANY
623 E. Main Street
Richmond, Va.

Compliments of
PEPSI-COLA BOTTLING CO. OF RICHMOND
1610 W. Main Street
Richmond, Va.

Compliments of
SHIBLEY'S CONFECTIONERY
427 N. Addison Street
Richmond, Va.

Compliments of
JONES MOTOR CAR CO., INC.
General Office and Sales Room
Service and Parts
2923 W. Broad Street
Used Car Dept., 2915 W. Broad St.
Richmond, Va.

Compliments of
F. M. FEATHERSTON & SONS
Coal
506 S. Second Street
Richmond, Va.

Compliments of
W. M. McINTOSH, INC.
Southern Fuel Oils Inc.
Southern Asphalt, Inc.
N. Boulevard & Ellen Road
Richmond, Va.

Compliments of
G. T. PANGOLA
Catering
Office: Hermitage Country Club
Richmond, Va.

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

**Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.**

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

**Oxford Grays Blacks Bankers Grays**
**Tropicals Serges Worsteds**
**All Wool**

**Samples and Measurement Charts sent on Request.**

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## STRATFORD

ACCREDITED JUNIOR COLLEGE AND HIGH SCHOOL

**Formerly Randolph-Macon Institute**

Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism, Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view book address

**JOHN C. SIMPSON, President**
**Box R-P, Danville, Virginia**

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R.), Headmistress.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146 Plainfield, N. J.**


## THOUGHTS FOR THE THOUGHTFUL

Have courage; we see the morn!
Fear not, though the Now be dark,
Out of the night the Day is born;
The Fire shall live from the spark,
The world grows, not by chance;
It follows some marvelous plan;
Though slow to our sight the advance,
God rules the training of man.

To receive a reward is a good thing, but to deserve it is better.

All a man has to do is to better what he can.

..George McDonald.

It was a doctrine with St. Francis of Assisi that "we know as much as we do."

The only way to kill self-pity is to bury it life-deep in compassion, that it may be smothered by others' woes.

—Bishop Brent.

"There is something in man beyond the reach of death, else he would not give his life for it."

"Tact is sympathy in operation."

A modern saint has said that the real Christian temper is the power of being outwadrly genial but inwardly austere. —Selected.

Richard Cecil, in sight of the end, said to a friend at his bedside, "They tell me I have preached too much about faith in Christ. But if I had my ministry over again, they would hear a great deal more about it."

The whole man is called to service in the cause of Him who redeems body and soul. In contrast to the slain offering presented of old, this is a living sacrifice—a much more costly thing to give—acceptable to God. It is pre-eminently a rational devotion or service: it is our only means of translating into action the passion of our souls and minds, born of deep conviction of the boundless love and mercy of God.—Record (English).

From the worship of God in the sanctuary and the offering to Him of that which is justly due to Him, we must pass into the world outside and carry the message of sympathy, kindness, goodness, generosity to all about us; in the home, in the street, in all our daily round.

"By all that He requires of me
I know what He himself must be."


## AVERETT

**Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program. Transfer and Terminal Courses. All sports. Eighty-fifth session.**

**For catalogue, address**
**CURTIS BISHOP, Box J, Danville, Virginia**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

**NOW IS THE TIME TO PURCHASE**

## CONFIRMATION GIFTS

**As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.**

**EPISCOPAL CHURCH BOOK STORE, LYCETT, INC.**

**317 N. Charles St., Baltimore 1, Md.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**

**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## Christchurch
VIRGINIA
SCHOOL for BOYS

**The Ideal Place for Your Boy**

Intermediate School: Sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools.

Upper School: College Entrance Requirements for a limited number of older boys.

**Stimulating Instruction.**
**Sound Churchmanship**
**Individual Attention.**
**Moderate Rates.**
**Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.**

**THE REV. S. JANNEY HUTTON**
**Headmaster**
**Christchurch School, Christchurch, Va.**

# The Southern Churchman

Vol. 110—No. 25 17 JUNE, 1944

## A D-DAY MESSAGE

By The Presiding Bishop

New York, N. Y.—June 6—A D-Day Message by the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church was sent by low wave all over the world late yesterday. The Presiding Bishop expressed "confidence and hope," and assured those engaged in invasion of the continuing prayers of their fellow Christians here at home.

Bishop Tucker's message follows:

To all our fellow Christians in the occupied countries of Europe we send this day a message of confidence and hope. As the vanguard of our armies lands upon your shores and the forces of liberation begin their forward march, we in America are united in prayer for the victory that shall bring you freedom. In churches all over our land men and women and children are gathering in their tens of thousands in an outpouring of supplication that God Almighty may use us and all we have to bring to pass according to His will the triumph of justice, mercy and righteousness.

Not today for the first time have you and all that you have suffered been close to our hearts. More than you may have known millions of friends in America have watched with you through the years of your pain and longed for the hour when we might have an honorable share in the great movement of free peoples dedicated to your deliverance. Today we are grateful that at last we are within hailing distance of those who have borne the heaviest burden, whose steadfast endurance and fidelity have been our inspiration, and whose comradeship in the coming struggle will be an honor to our arms.

As fellow Christians we summon you to join with us in constant prayer. United in purpose more closely than we have ever been united before, let us pray not only for that victory in the field which with all our hearts we believe to be the victory of right. With equal ardor let us pray that in the future years of liberty we may show forth our gratitude to God for an opportunity so measureless by building to His glory a new world order worthy of His name.

*The Mutual Broadcasting System, through station WOR, sent out Presiding Bishop Tucker's D-Day Prayer at 5:30 June 6.*

# The Southern Churchman

Rev. Beverley M. Boyd, Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer

Mrs. Rawles Morel, Business Manager

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## *LETTERS*

### FROM OVERSEAS LETTERS

**CALIFORNIA POPPIES FOR REMEMBRANCE**

Dearest Aunt C—:

You referred to starting your seedbed in your letter, and so I thought you might be interested in hearing of my delightful co-worker for R. C. here.

I just joined this unit Sunday and was fascinated to find a full fledged Victory and flower garden surrounding the Red Cross recreation tent. Strawberries (I've seen one ripe), lettuce, onions, tomatoes, radishes, the honesty plant, pinks, California poppies. Her own tent is surrounded too—and preparations are all made for transplanting at least the tomato plants whenever we have to fold our tents and move on. But I understand this isn't all—that in times past "Rusty" has had her own Victory garden growing amidst the hot flak and falling bombs, and moreover has filled the scarred land with California poppy seed so that for years to come the neighborhood will have something pretty to remind them of the Americans!

Hope you are well and strong again and receive good reports from your scattered family.

Devotedly, ——

**WHAT LETTERS MEAN**

Dear M—:

These boys—"babies" over here—are called on to give every atom of soul and body stamina and strength, and its marvellous to see what letters mean to them. The army appreciates it and makes efforts to get it through to the very front line. I remember one boy telling of Christmas a year ago, either at El Guethe or Kasserine Pass, where they had been fighting hard all day and withdrew for a few hours and practically every single man got mail and presents and then they went back into the fighting. It may be hard to appreciate lives spent with no diversion except the constant threat and presence of death and water-filled fox holes. A letter may seem just a sheet of paper to people in the States, but to a boy in a foxhole it can mean life or death. It can be the one thing that ties him to a life worth living for and worth trying to save.

Some boys' wives and sweethearts write them "at least" three times a day, they say, and I believe they will have the easiest adjustment to make when they get home.

* * *

**FROM A BATTLE FRONT**

From a battle front in some distant land, Chaplain Francis W. Read, formerly at St. Andrew's, La Mesa, California, reports to the Army and Navy Commission, Boston, Mass., some of his experiences in actual warfare. He is Chaplain of a Medical Battalion, and landed with his unit late in the afternoon of the first day of battle in that particular theater. "After digging foxholes and consuming our assault rations it became dark and we settled down to get some sleep. This was difficult because of the noise of battle about a mile ahead and the pounding of the artillery. Then it started to rain. Our protective covers made good raincoats and kept us dry.

"Eventually I got to sleep. Long about 1 A. M. we were all awakened by machine gun fire very close to us, coming in our direction. A tracer bullet hit a tree stump over my foxhole. If I had been standing up I would have been a candidate for the posthumous award of the Purple Heart. We realized that there were snipers in a grove of trees near by and decided to make for better cover. In the process of so doing, I realized that my protective cover was impeding my progress, and that it stood out to make a good target. So lying flat on my stomach, I managed to wiggle out of it. The machine gun fire was of the tracer variety, so it was possible to see how close the bullets were coming. In the course of my quest for better cover, I crawled on my stomach, but could have reached up and pulled the bullets down, so to speak. Then I spotted a tractor which gave excellent over, and crawled behind it to spend the night. I found a number of men of my unit there. It rained again, and without my protective cover I was soaked. The snipers did not let up 'til daybreak, when they were liquidated by our infantry.

"After our field hospital was set up, my time was fully occupied. Our supplies included Red Cross comfort kits, cigarettes and candy. I visited the ward tents at frequent intervals. With the more seriously wounded I had prayers. To the others a word of cheer was all that was required. I distributed cigarettes, candy and comfort kits. Also I read them the news as we received the radio news bulletins from the transports. On one occasion I visited a prisoner of war enclosure and distributed cigarettes to the prisoners.

"Since returning to garrison, I have intensified my efforts on the work among our own men. I also find time to keep in contact with the churches in the area. I have helped at some of their services, and am scheduled to preach in one of the parish churches in the near future.

"Just a final word about the morale of the men. I cannot conceive of finer morale. On the way to battle they show no fear or apprehension, nor do they brag and boast. They act as though they know they have an unpleasant job to do, and are determined to do it thoroughly and well. Attendance at religious services is excellent. The men come not as condemned men needing solace, but rather as soldiers who know that the Sword of the Spirit is an essential part of their armament."

* * *

**FOLLOWS CHURCH OF INDIA STORY CARRIED LAST ISSUE**

New York—The Rev. Arabindo Nath Mukerjee of Delhi, head of the Cambridge University Mission to Delhi and honorary canon of the Cathedral Church of the Resurrection, Lahore, since 1940, has been made archdeacon of Delhi, to become assistant bishop of the diocese. The new archdeaconry will be set off as a separate missionary diocese with the assistant bishop in charge.

Canon Mukerjee is a graduate of St. Paul's College and Bishop's (Theological) College, both in Calcutta. He was ordained deacon in 1923 and priest in 1924, in the diocese of Lahore. He was principal of the Christian High School, Delhi, from 1926 to 1936. He has lately emerged from a trying hospital experience, having broken a leg when his bicycle skidded. More noteworthy has been his service in guiding the young students of his high school through the tense political situations of recent years and under war conditions.

Erection of the archdeaconry of Delhi with the intention of its becoming a separate diocese as soon as possible was approved by the recent General Council of the Church of India. An assistant bishop is appointed by the diocesan bishop, with the approval of the Metropolitan. The diocese of Lahore includes more than 370,000 square miles, with 39,000,000 people.

# HAVEN . . .

By J. W. KENNEDY

PRAYER TIME is dare time, when God lays down the plan for breath-taking adventure. To "live more nearly as we pray" demands courage of a high order and offers a challenge that quickens our spirits and girds them for action. No prayer time ends in a cloistered nook shut off from the world, but in daring deeds of love and righteousness, outflanking evil and beating it to every attempt at winning possession of our souls and bodies—ourselves. We can never form an accurate concept of prayer if we think of it as an exercise for old ladies and weak men, who are good for nothing else. Prayer—the seeking of God's will and the willingness to follow it—is a call to a kind of life that is hard. Only those who grow strong in spirit can "take it". For all prayer must lead from resolution to revolution, must tear the clutching fingers of self from self and put them to useful tasks for others. Prayer produces convictions and these push us often where we have never dared to go before. But now, assured by His spirit presence, we are not afraid to speak and do in the realms of race relations, social reconstruction, family difficulties. Prayer demands the soul's best and leaves it with a specific job to do. That is why we have a quiet time of prayer and praise, to see life's way clear through fog and haze.

THE SHARP JAB of inspiration that quickens our wills and sets surging God's life within us usually comes from some word written long ago that hops out from the pages of God's Book and bids us stop and listen and take them away. Such a passage might be found in 2 Corinthians 11:22-27 and 12:15 (An American Translation).

"Five times I have been given one less than 40 lashes, by the Jews. I have been beaten three times by the Romans, I have been stoned once, I have been shipwrecked three times, a night and a day have I been adrift at sea with my frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from the desert, danger at sea, danger from false brothers, through toil and hardships, through many a sleepless night, through hunger and thirst, often without food, and exposed to cold."

"And (yet) I will be glad to spend all I have and all I am for your sake."

Paul's array of deeds arising from his following God's leading in prayer tingle our spirits and fill them with awe. Prayer time is dare time. Paul, like his Master before him, prayed long each day early in quiet. Following his ringing challenge to put on God's armour and go forth to fight for Him against evil he stops rattling the sword of the Spirit in the scabbard of righteousness and composes these words (Ephesians 6:18-20):

"Use every kind of prayer and entreaty and at every opportunity pray in the Spirit. Be on the alert about it; devote yourselves constantly to prayer for all God's people and for me, that when I open my lips I may be given a message, so that I may boldly make known the secret of the good news, for the sake of which I am an envoy, and in prison. Pray that when I tell it, I may have the courage to speak as I ought."

Back to our prayer and the things we are now ready to accept with eagerness to accomplish them. "The inward light of Thy presence." This means the inward light of His presence must be sought and found and allowed to dictate our thoughts and direct our deeds. "Think thoughts and do deeds becoming to our profession as Christians—members of the Body of Christ." Remember the parts of the body are under control of the head. Paul was willing to dare anything when he knew Christ's Spirit was behind his words to give them proper utterance and behind his every action to give it power and purpose and kingdom might.

Do not pray unless you want to expose yourself to the dangers of living at your best and becoming a witness for God's highest earth way of tolerance, patience, and hope born of faith in God's plans for the world.

When we are fearful and impotent, when we are inarticulate and doubtful, we know it is not only "my brother and my sister, but its me, O Lord, standin' in the need of prayer."

# *This Week . . .*


**THOSE TWELVE WORDS** .....4-8
By the Rev. B. S. Murray, M. A., West Shefford, Quebec.

**THE INTERNATIONAL MONUMENT OF THE REFORMATION AT GENEVA** .....5-6
By Marie Widmer.

**PROTESTANTS AND RELIGIOUS LIBERTY**..... 8
By the Rev. William C. Kernan, Director of Christian Institute for American Democracy.


---

**JUNE**

1. (Thursday).
2. Ember Day (Friday).
3. Ember Day (Saturday).
4. Trinity Sunday.
11. S. Barnabas, First Sunday after Trinity.
18. Second Sunday after Trinity.
24. Nativity of S. John Baptist (Saturday).
25. Third Sunday after Trinity.
29. S. Peter (Thursday).
30. (Friday.)

* * *

**THE COLLECT FOR THE SECOND SUNDAY AFTER TRINITY**

O Lord, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. Amen.

---

# *Those Twelve Words*

By B. S. MURRAY

AS I OPEN The Southern Churchman weekly a striking sentence, appearing on page 2, "Catholic for every Truth of God, Protestant against every error of man," intrigues me. The more I consider those twelve words the richer and deeper their significance. Their balance amazes me; yet is not balance at once the genius and glory of the Protestant Episcopal Church? There those twelve words in clear bold type tantalizingly stand suggesting that I am, or should be, a Catholic-Protestant!

So partisan today are many, that they refuse to use the word Catholic, forgetting that the Church of God is most certainly in every sense Catholic; in life, faith, and orders. These are rivalled by those who taboo the word Protestant as being effete, an unnecessary appendange, an intrusion. Surely this, too, is crooked partisan thinking. Beware lest we forget that the name of our great American Communion is The Protestant Episcopal Church!

Now modern thinkers stress the fact that Catholicity is an ideal of the Church. "I believe in the Holy Catholic Church", it has been said, "but I regret that she does not yet exist". Let us always remember that the Church that is one, and holy, and apostolic, and catholic,—the brotherhood in Christ of all mankind, knit into unity by the fellowship of the Holy Spirit—remains a vision of the future,—though a vision which once seen, mankind will never relinquish until it be accomplished. Protestant, however, is a less ancient name wrought in the fires of adversity. It was born in the sixteenth century when Churchmen weighed and considered the encroachments on their spiritual life and religious freedom and they decided to protest against anything which was vainly invented and utterly repugnant to the Word of God. They demanded nothing more, or less, than the pure Word of God. So the Thirty Nine articles of Religion (1562) reflect their theological affirmations. Don't be ashamed then of the word Protestant! Nor think that Protestantism dilutes Catholicism. Nothing of the sort. Rather it points concretely to a spiritual, active, reformed, enriched Catholicism. Great souls have proudly borne that name. And we are not only to defend that faith but propagate it. Today the world is in a protesting mood against all those forces which would abolish Freedom, Justice, and Fair-Play. We have weighed and considered the various "isms"—nor are we unmindful of that most shameful ism, schism, within the Church herself—and decided that we must protest. Surely there is nothing negative about this mood. It is rather one which is both positive and challenging. Let us therefore with those twelve words before us reexamine our status recalling that true loyalty to Christ most certainly involves common religious fellowship upon the basis of common membership in the people of God.

MY MOTTO? For Christ and His Church! We belong to Jesus, children of the Lord. The Church is of divine origin, the Body of Christ, a spiritual entity which, created by God, infused with the life of the Ascended Christ and guided by the Holy Spirit, was the representative of Christ on earth and the means through which He now works in the souls of men for the salvation of the world. Worship God, the Church urges and in her services, contained in the Prayer Book, makes adequate provision so that they may reveal the reality and presence of God. Catholics, somehow, have a remarkable ability to make God real. Where the sense of God is powerful in the spirit of the worshipper, the church forms and ceremonies glow with warmth, light, and life. That group stresses the "five-sense" appeal, and in their highly developed and dramatic technique of religion have made worship a great power. No wonder they glory in churchmanship! Again, there are those who, finding outward forms not so necessary, honestly endeavor to recapture the freedom, radiance, and power of the Early Church. All that helps them recapture a vision of Christ they retain. Christ, and not Churchanity, is their ideal! He must reign! All must worship Him in spirit and in truth. So our Church, the living Church, founded by Jesus Christ, and assured of His living and permanent Presence even unto the end of the world walks by faith and not by sight. She needs no visible, localized Head on earth; "her charter of salvation, one Lord, one faith, one birth, one holy Name she blesses, partakes one holy Food, and to one hope she presses with every grace endued". With Christ central, then, Protestants protest against any additions, subtractions, or substitutions, for He alone is all sufficient and further declares that we are not bound to accept anything that is not read in the Holy Bible nor proved thereby (Article 6).

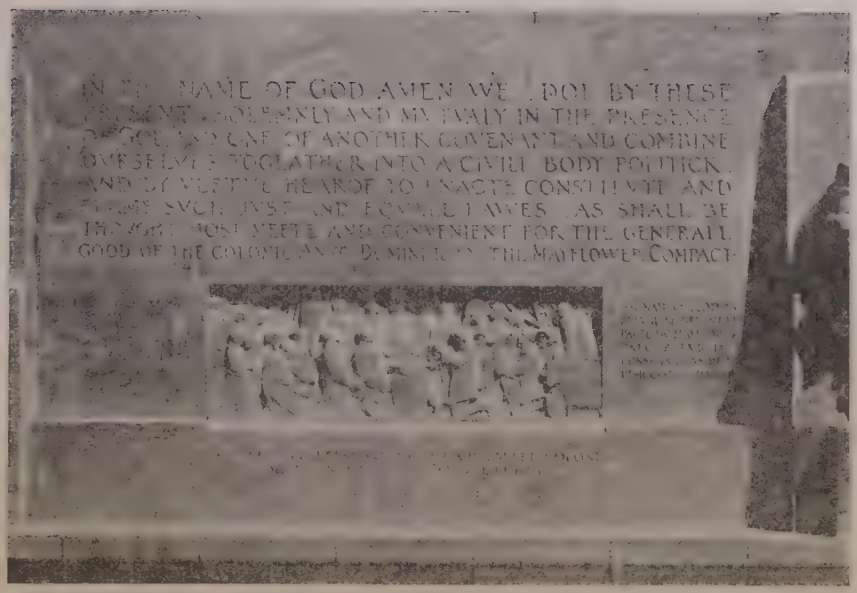
WHILST CORPORATE loyalty to the Christian society is required of Catholics, Protestants are, in this respect, less rigid. God worship is our common ideal. Preaching, teaching, and social concern are needed in the modern church but man has another great need,—he needs God. In worship he finds that awareness, that sense of the presence of God. That's why we should obey the advice of the Angel in Revelation, and worship God. Our loyalty to Christ then supersedes all other loyalties. Everything that helps us achieve this, we cherish and retain; all that which impedes, we discard.

To the Catholic, rites and ceremonies are not anomalies, strange "material" excrescences upon religion otherwise "spiritual". They are channels themselves and media of the Spirit's operation, vehicles of life and power. Protestants, on the other hand, remind us that "forms and ceremonies" are of no value in themselves, but only in so far as they are the expression and vehicle of the spirit. Yet both "partake one holy Food" consecrated by a Priest who has, from the same source, received apostolic orders. In the Holy Communion then we offer ourselves with Christ to the Father. He offers us and we offer Him. Under His guidance we dedicate ourselves to God afresh each time we kneel at the Holy Table. Each time, when we "duly use" the Blessed Sacrament we, by faith, "only after an heavenly and spiritual manner" find Christ and thereby receive His life, His truth, His pardon, His healing power.

One thing is abundantly clear; the Church is catholic in life, faith and orders. Proud are we that the one holy catholic apostolic Church maintains her unbroken ties of orders, of thought and sentiment, of faith, of feeling and ritual preserved in the Prayer

(Continued on page 7)

# The International Monument of the Reformation at Geneva




The Bas-Relief which commemorates the signing of the Mayflower Compact in 1611

By MARIE WIDMER

IN THE PROMENADE DES BASTIONS, at Geneva, Switzerland, rises the 328 feet long International Monument of the Reformation. It was begun in the year 1909, in commemoration of the fourth centennial of Calvin's birth, and completed in November, 1918.

Background of this gigantic memorial is an actual section of the former city wall itself, a rampart standing on its original site at the foot of the hill town, aptly utilized to bear a graphic record of Geneva's influence on the world beyond her gates. It was erected with the financial assistance of the Protestant congregations of Switzerland, France, England, Scotland, Belgium, Holland, Germany, Bohemia (the present Czechoslovakia), Hungary and the United States.

Competition for a design was open to artists of all nations in 1908. Winners pronounced by an international jury were the architects Monod, Laverriere, Taillens and Dubois of Lausanne, and the sculptors Paul Landowski and Henri Bouchard of Paris. Owing to the nature of the task both architects and sculptors had to collaborate very closely.

The monument tells the story of the Reformation by a series of statues, inscriptions and bas reliefs. Four great figures, over 16 feet high, of Calvin, Farel, Beze (or Beza) and John Knox occupy its center. An inscription in gigantic lettering: POST TENEBRAS LUX (Light after Darkness) appears on both sides of this group. It is the motto of Geneva and summarizes the aim of the Reformation.

Two stone socles, commanding the steps, bear the names of the reformers Luther and Zwingli, who have their own monuments at Worms and Zurich respectively.

While Calvin was the leader of the Reformation at Geneva Farel, the then missionary of reformed Berne, was its acknowledged initiator; Beze, Calvin's disciple, was the first Rector of the newly founded University of Geneva and Calvin's successor as head of the reformed church; Knox was the pastor of the first Puritan congregation of the English refugees and one of the earliest coworkers in the translation of the famous Geneva Bible.

On both the left and the right wing of the monument are three lesser statues, standing at intervals of fifty feet. Between them and at their sides are the noted bas reliefs, carved deep into the creamy-white Alpine stone, each involving many figures.

Occupying the right wing are figures of Coligny, great leader of the French Huguenots; William, the Silent, Prince of Orange, father of the Dutch Republic; and Frederick William, the Great Elector, Duke of Prussia and protector of the Protestant cause on the continent of Europe.

Dominating the left wing are statues of Roger Williams, representing the share of the New World in the work of free Calvinism; Oliver Cromwell, main founder of the British Empire and most powerful protector of the Protestants in Europe; Bocskay, Prince of Transylvania, Protestant hero of the first Hungarian upheaval against autocratic rule.

One of the first occasions when the church and people of Geneva acted in unison is commemorated in the first bas relief on the right wing, depicting young Reformer Pierre Viret delivering his first public sermon at Geneva on February 22, 1534. Placed under Farel's version of the Lord's Prayer in Old French it presents two sets of participants in the day's proceedings, i.e., the preacher and the Bernese envoys on the left and the Genevese people on the right. The people called themselves Eidguenots, after the Swiss German: "Eidgenossen"—Confederates. This term has passed into English, through the French, as "Huguenots".

Henry IV, King of France, signing the Toleration Edict of Nantes on April 13, 1598, is the subject of the next panel. The monumental inscription in this instance is the preamble of the Edict, which was drafted by Forget de Fresne, the King's Secretary of State.

The third bas relief on the right wing commemorates the session of the States-General, on July 26, 1581, at The Hague, when the Dutch Declaration of Independence was adopted. Here the inscription declares that "Subjects are not created by God for the Prince in order to obey him in all that it may please him to

**The Monument Tells the Story of the Reformation by a Series of Statues, Inscriptions and Bas-reliefs.**

command, be it for God or against God, reasonable or unreasonable, and to be his slaves. Rather the Prince is created for his subjects (without whom he cannot be Prince), in order to rule them according to law and reason.'

Lateral legends contain the solemn pledge of William the Silent to the States-General, which is to be found in his famous manifesto, called the Apology of the Prince of Orange, ending with the words which were kept as motto by the House of Orange: "Je le maintiendrai."

The Edict of Potsdam of October 29, 1685, is commemorated in abridged form in the fourth panel which shows Frederick William, the Great Elector, welcoming refugees who had fled from France after the Revocation of the Edict of Nantes. Here the monumental inscription reads: "We, Frederick William . . . . as the persecutions, recently put into practice in France, of the adherents to the Reformed Religion, have forced many families to forsake the realm and seek dwellings in foreign lands, have resolved to take compassion on these devoted French followers of the Faith and to offer them a safe haven of refuge in all our Lands and Provinces."

Lateral legends on both sides of the relief feature the memorable words said to have been uttered by the Elector to his Commissioner General von Grumbkow:

> "Rather than leave these poor people without assistance my silver plate shall be sold."

The Lord's Prayer once more, but in English, appears in large lettering above the first bas relief on the left wing of the monument, showing John Knox preaching the Reformation at Edinburgh in St. Giles, before the court of Mary Stuart in 1565. The Queen herself never consented to be present at one of the Reformer's sermons, but three Stuarts, her kinsmen, were among the Congregation.

The next panel depicts a scene on the lower deck of the Mayflower, just before the landing at Plymouth Rock. The Pilgrims are shown kneeling in prayer. Above the group are carved these words from the Mayflower Compact:

> "In the name of God, Amen. We . . . . doe by these presents solemnly and mutually in the presence of God and one of another covenant and combine ourselves togeather into a civill body politick . . . . and by vertue hearof to enacte constitute and frame such just and equall lawes . . . . as shall be thought most meete and convenient for the generall good of the colonie, Anno-Domini 1620—The Mayflower Compact."

The third panel on the left wing portrays the presentation by members of the British Parliament of the "Bill of Rights" to William II and Queen Mary on February 13, 1689. The inscription above it reads:

> "The Lords Spirituall and Temporall and Commons being now assembled in a full and free representative of this nation doe for the vindicating and asserting their auntient rights and liberties declare: That the pretended power of suspending of laws by regall authority without consent of Parlyament is illegall . . that election of members of Parlyament ought to be free—THE BILL OF RIGHTS."

"The Peace of Vienna at the Hungarian Diet of Kassa" on December 13, 1606, is commemorated in the fourth bas relief, showing Bocskay, after his victory, as he brought to the representatives of the realm the signed treaty of Vienna. He was the protestant hero of the first Hungarian upheaval against autocratic rule. The inscription quotes his declaration: "The independence of our faith, our liberty of conscience and our ancient rights are more precious to us than gold."

The figures and inscriptions of the International Monument of the Reformation thus tell a story of mankind's victorious struggle for spiritual freedom, while the memorial itself is an achievement of universal collaboration. "Post Tenebras Lux" is its predominant motto and even now this triumphant declaration that light comes after darkness is a bright ray of hope in our war-torn world.

* * *

The love which the early Christians felt towards the Lord was not a quiet emotion which they hid within themselves in the secret chamber of their souls, and which they only spake of when they met on the first day of the week, and sang hymns in honor of Christ Jesus the crucified, but it was a passion with them of such a vehement and all-consuming energy, that it was visible in their actions, spoke in their common talk, and looked out of their eyes even in the commonest glances. Love to Jesus was a flame which fed upon the core and heart of their being; and, therefore, from its own force burned its way into the outer man, and shone there.—Chas. H. Spurgeon.

## PROTESTANT AND RELIGIOUS LIBERTY

By William C. Kernan

ACCORDING TO THE CHURCHMAN, Christopher J. Heffernan, Associate Justice of the Appellate Division of the New York State Supreme Court, made a penetrating observation recently which ought to be of great interest to all Protestants. Speaking for the Roman Catholic laity of the Diocese of Albany, Mr. Justice Heffernan said that Catholics "should never forget" that the principles of religious liberty found in the federal and state constitutions were incorporated by men, "the great majority of whom were Protestants," and that these principles have been "vitalized because of the liberal interpretations thereof by judges, the overwhelming number of whom were not of our (e. g., the Roman Catholic) faith."

It is not likely that Protestants have forgotten the truth that underlay Mr. Justice Heffernan's remarks. It would be more to the point to say that some Protestants are likely to overlook the threat to religious freedom, won by their forefathers, in this present time. No one conversant with the facts can deny that religious freedom is threatened in the United States and that the attack upon it comes from the pro-fascists who have never ceased, even during this war, to be fascinated by Hitler's racial and religious theories.

SINCE PROTESTANTS in the past endured much to secure the recognition of religious rights in America, why should not their sons contend bravely now to keep what their forefathers secured—especially when these very same rights are under fire by the pro-fascists and anti-Semites? The question is worth asking: Why do the religious bigots agitate against the Jews precisely as Hitler did, if they do not have an aim in mind, and that aim to deny to Jews their rights—and, subsequently, after the Hitlerite pattern, to deny to others, Protestants and Catholics, their rights too?

If our Protestant forefathers, whom we acclaim, were right in contending for religious liberty in America, then to fight now for their principles is certainly a Protestant duty in the face of the fascist and anti-Semitic threat to the continued recognition of these principles in our country.

* * *

## THOSE TWELVE WORDS

(Continued from page 4)

Book. The historic creeds proclaim the faith of our Fathers. And whilst the Church holds firmly to her divine origin and historic continuity as an institution, yet the same church holds tenaciously to the supremacy of Scripture, freedom of conscience, and the independence of national churches. In a word, I am a Catholic in my desire to seek and find truth, and I protest when I do not receive it.

Ancient devotional traditions, liturgical worship and ordered ecclesiastical life afford Catholics great pride. Protestants, with their emphasis on simplicity and the direct access to Christ, though keenly appreciative of the past, yet their attitude is one of burning intensity to recapture, restore, and reinforce the spirit of the Reformers and, like them, stress evangelism, education, missions, and all progressive, enlightening, Christian, democratic movements for the advance of men, my brothers. Nor are they unmindful of the great spiritual, moral, and social contribution of their Catholic brothers.

WE OWE MUCH TO Catholicism in retaining the mystic element in our churches. Our intense modern social and industrial life and our feverish desire to develop an equally active Christianity has driven out a worshipping attitude and the spirit of worship. Yet millions yearn to see Jesus. The Church must, in sacrament and prayer, show them Him. It is the spirit that counts! One my urge "Be conservative": the other pleads "Eliminate all unessentials, and adventure anywhere, so long as it is forward with Christ. Outwardly we may lack a uniform interpretation; inwardly we are one in our loyalty to Christ and His Body—the Church—which is the prolongation of That Body. Our mission is one. All our individual gifts and capacities, whatever they may be, are to be dedicated and directed to the services of the Body as a whole, and not to any sectional or selfish ends or purposes. The Church is basically missionary, world-wide, and therefore international. Onward, forward, upward she goes down the future's broadening way, revealing God to men through Jesus Christ, Son of God and Man, interlacing the souls of men in enduring spiritual fellowship, lifting humanity to Him who is their solace, their sure refuge, and revealing truth to men that they may find themselves in Him, Who is the source of their hope. Splendour of vision, this then is the challenge and the promise.

OF YOUR CHURCH, and my Church, it must be said that she, with her breadth and depth, possesses the genius to effect a synthesis of Catholicism and Protestantism so that in the future with a liberalized Catholicism which shall do justice to the Protestant witness we march forward, on to the City of God, undivided, one in hope and doctrine, one in charity. A great future awaits her in her battle to remove injustice and vindicate Righteousness and Truth. Fortunately, as we view the shape of things to come, the Russian Orthodox Church is one with us. United we stand! Truth must prevail! Always! The Master calls us to active service. So, forward in service the Church of God, a great fact and a great power, like a mighty army moves, inspired by the lives of those who have given their all in her service, challenging us to recover the Faith which worketh by love, for in this one faith, one baptism, one hope of our calling lives a universal fellowship of believers, Jesus Christ being Himself the Chief-Cornerstone. Lift up your hearts! Christ remains—and maintains! His Church, too, for we are **Catholic** for every Truth of God, **Protestant** against every error of man". In the final analysis, I am a Catholic-Protestant. This is implied in those twelve words!

* * *

**OPENING THE DOOR FOR GOD. A Manual for Parents. Herman J. Sweet, Westminster Press, Philadelphia, Pa. 160 pp. $1.**

This is an excellent book for parents who are conscious of their Christian responsibility for the spiritual training of their children. Dr. Sweet revises that well-worn half-truth and says that in the home religion is not only caught, but it must be taught also. His discussion of the ways in which parents can help their children to an intelligent, firm faith is written with the lay view always in mind. Therefore, he not only points out principles, but gives explicit advice in regard to questions of the child, stories from the Bible to be used, books, pictures and prayers. The book is pungently written: "It is hardly fair to get God into a tight place and then run out on Him"—this in relation to the answers we sometimes give to a child's questions. "It is amazing how many Christians have an Old Testament God." And this: "Although it is perhaps better than nothing, it is tragic to see parents trying to give a child a religion that is no longer vital, creative, and growing in their own lives, just because they feel an obligation to do something about his religious training." The low cost of the book should assure it widespread use by the clergy in educating parents to their Christian duties.

# A WEEKLY REVIEW OF THE NEWS

## *D-Day Observance*

**First Report Comes From Los Angeles**

New York, N. Y.—The first diocesan report on observance of D-Day to reach the Presiding Bishop was from Los Angeles, where there was practically universal observance. Churches were crowded with many strangers present. The Mayor of Los Angeles, the Hon. Fletcher Bowron, had issued a proclamation urging people to step into some church and offer prayers. All the Episcopal churches were open throughout the day.

Bishop W. Bertrand Stevens conducted six services at St. Paul's Cathedral, starting at 10 A. M., and continuing through the day, and concluding with his evening broadcast of a prayer over a local radio station, and his participation in an inter-faith series of addresses with a local rabbi, a Roman Catholic bishop and a Protestant minister over a western radio hookup. Bishop Stevens estimated that at least 1,200 persons came to the Cathedral during the day.

At St. John's Church, the Rev. George Davidson read the Presiding Bishop's special service every hour on the hour from 8 A. M. to 10 P. M., believed to be the longest series of services in the city. During the day a war prayer shrine was erected, and many people stopped to say their prayers before the shrine's honor roll of the parish service men and women. The schedule of services at St. John's was planned and announced to the people as long ago as Easter. Dr. Davidson reports that his people found the Presiding Bishop's special service "very helpful." He noted that the "seriousness and devotion of the different congregations was marked." He reports 500 people in attendance.

At St. Mark's Church, Glendale, the Rev. Clarance H. Parlour conducted two services, and was in the church throughout the day. He found that his addresses led many to counsel with him about their own prayers for their sons and husbands.

Dean Douglas Stuart, at Grace Church, Los Angeles, celebrated the Holy Communion four times, from 9 A. M. until 12 noon. Then Grace Church had prayer services every hour until 9 P. M., using the Prayer Book Litany, the Presiding Bishop's special service, and excerpts from the Forward Movement booklet "We Would Remember." At 8 P. M. Evening Prayer was sung. Congregations totaled 200. Dean Stuart saw few strangers, but many "fringe Churchmen" whose attendance at church had previously been limited to Easter and Christmas.

* * *

**D-DAY IN BALTIMORE**

**"This Is Just the Beginning," Bishop Powell Stated**

Baltimore, Md.—June 6 was a solemn day and a day long to be remembered. The news came over the radio in the early morning hours and as it reached the ears of Baltimoreans, their faces were grim and thoughtful. The Churches throughout the city opened and throughout the day intercessions were offered for protection and guidance of our troops. Many churches set definite hours for special services, besides keeping the church open for individuals who wished to pray.

Bishop Powell stated "One religious spurt will not win the war and certainly one prayer will not win the peace. We must not forget that this is just the beginning. The arrival of 'D-Day' is that for which we have prepared by prayer for many months, and it must now be won through to the end by using all the intelligence and power God has given us. It is a source of great satisfaction to all of us who have been interested in the invasion and its ultimate meaning to note the response of the people on 'D-Day' to the appeal to frequent the Churches in prayer. The Churches in Baltimore were well filled throughout the day and we are asking our people to continue their daily prayers."

It was interesting to notice in the congregation of one of the largest down-town Churches, many young people were present—wearing socks and no hats. Many came in off the streets, denoting they were eager to kneel and pray for the protection of their friends and loved ones.

Service leaflets, with special prayers for the duration of the Invasion, were sent by the Army and Navy Commission to every Church in the diocese. This leaflet was prepared by the Forward in Service Commission.

**CONSECRATION**

**Rev. W. W. Horstick as Bishop of Eau Claire, June 29.**

New York, N. Y.—Presiding Bishop Henry St. George Tucker has taken official Order for the Consecration of the Rev. William W. Horstick, D. D., who will be Bishop of Eau Claire, on June 29, at 10 A. M., in Christ Church Cathedral, Eau Claire.

Bishop Tucker will be the Consecrator, and the co-consecrators will be the Rt. Rev. Edwin J. Randall, Suffragan Bishop of Chicago and the Rt. Rev. Harwood Sturtevant, Bishop of Fond du Lac.

Bishop-elect Horstick will be presented for Consecration by the Rt. Rev. Winfred H. Ziegler, Bishop of Wyoming, and the Rt. Rev. Howard R. Brinker, Bishop of Nebraska. The sermon will be preached by the Rt. Rev. William L. Essex, Bishop of Quincy.

Attending Presbyters will be the Very Rev. T. J. M. Nutter, D. D., Dean of Nashotah House, Nashotah, Wis., and the Rev. E. S. White, rector of the Church of the Redeemer, Chicago. Serving as Deputy Registrar will be the Rev. W. Roy Bennett, Spooner, Wis.

## *D-Day in Boston*

**Intensive Turning of People to the Churches**

Boston, Mass—D-Day was received thoughtfully, soberly, prayerfully, and that description holds true for the entire diocese. There was and there continues to be an intensive turning of the people to the churches for special services and also for the opportunity to enter and pray, light a candle at the prayer shrine and enter a loved name in the book kept for the purpose. At Trinity Church, Copley Square, the sexton said that a First Service Command car was parked in front and a high ranking officer trying to open the door when he arrived at 6:30 A. M. on D-Day itself. In the Leslie Lindsey Memorial Chapel of Emmanuel Church on Newbury Street, three Australian flight officers, two American WACS and a State Police officer were among the hundreds kneeling early in the day.

In almost all of the churches, a D-Day program had been planned; but when the actual D-Day itself arrived, hidden floods of feeling were loosed; there HAD to be something more to meet the call from the hearts of the populace.

This was strikingly illustrated at the Cathedral Church of St. Paul. Prayers on the hour from 8 A. M. until 8 P. M. were announced. A director was seated at the desk in the vestibule to explain the simple procedure to those strange to church customs. Throngs made their way to the Prayer Shrine, and an extra candle rack, used at Easter, was hastily erected to accommodate the number of candles lighted. But at noon, inevitably the service moved out onto the spacious porch and the front steps running across the entire width of the building; and there Dean Edwin Jan van Etten led hundreds in prayer as they stood on either side, behind and in front, and across the street on Boston Common. An amplifier enabled the prayers to be heard clearly, although naturally the traffic of Tremont Street could not be stopped. It was a most impressive spectacle, and symptomatic of the manner in which the Cathedral Church is meeting the needs of all people.

Metropolitan churches had continuous services throughout the day; suburban and country churches had two or three services or else an open church throughout the day and an evening service. At the Church of the Advent, the tremendous bells in the high tower rang out in the evening and a service, unannounced and unadvertised, drew a fine attendance.

A concomitant of all this is that the churches and prayer were front page news in the city daily papers; press pictures of prayer shrines and services were numerous and important. "What are you people doing?" was the urgent query from newspaper reporters at the Diocesan House throughout the day. In answer, the churches "did." There was absolute necessity of responding to this demand made by both churchmen and non-churchmen. The one unanimous movement was "to the church,"

(Continued on page 12)

# *Iowa's New Bishop Consecrated*

**Bishop Keeler Consecration Preacher Stresses Responsibility of Laity**

Davenport, Iowa—Stressing the responsibility of the laity for the maintenance and development of the Church, Bishop Stephen E. Keeler, of Minnesota, preaching at the consecration of the new Bishop of Iowa, the Rt. Rev. Elwood L. Haines, at Davenport, May 31, warned of the dangers of "Sacerdotalism," which, he said, must be combatted. "There are two ways to do this," he said. "One is by belittling the office of the clergy, the other is by magnifying the office of the laity. The latter, of course, is the true method.

"The particular genius of our branch of the Church of Christ lies in the balance and proportion of power as between the clerical and lay orders. Anyone who knows the Prayer Book is struck by the rubrical directions which so constantly guarantee the rights of the laity in corporate worship.

"He is a wise bishop and one who best serves the spiritual needs of his people who insists that the clergy and laity alike are bound by the legitimate use of the Book of Common Prayer.

"Anyone familiar with the Constitution and Canons of the Church will appreciate the great power given the laity in its ordinances. In fact, nothing can happen in this Church of ours without the consent of the laity."

* * *

**SPIRIT HIGH—FAITH DEEP—HOPE REAL—LOVE LIVELY**

A cable from Sian, China, reports that the Church of England's Canadian missionaries have escaped from the present renewed and violent fighting in Bishop Lindel Tsen's diocese of Honan, and have arrived safely in Sian, province of Shensi.

Honan has been divided into free and occupied areas, the Canadian missionaries having withdrawn early in the war to the free western portion, which is now being overrun. Bishop Tsen and his Chinese staff remained at their posts in the occupied city of Kaifeng and presumably are still there. Kaifeng has been occupied since June, 1938.

Meanwhile, the first letter to come in two and a half years from Bishop Tsen, written March 5, has just reached his Canadian headquarters office. The high hopes he expresses for the early return of his cathedral have probably been postponed by current events. He writes:

"The Church in spite of indescribable difficulties has been making progress in membership and in financial offerings. All my fellow workers, ordained and lay, have been most faithful in their service and equally admirable in their readiness to 'eat bitterness.'

"Almost all the occupied buildings of our diocese have been returned to us. The Cathedral and the Church of Truth will also be returned very soon. The original staff of our hospital are still there to carry on the medical work to the benefit of the sick and the glory of the Heavenly Father.

"For the past two years we have been living under the most intense strain. Not a few of us have broken down in health, if not in spirit. Yesterday I learned with much concern that the pastor of our cathedral fainted during the family evening prayer in his house. I have been under the doctor's order to take a rest for at least six months, owing to high blood pressure and heart trouble. However, I am really a great deal better than four months ago when I felt that I was going from bad to worse. I am telling you about the cathedral pastor and myself merely as examples illustrating the condition of most of my fellow workers, due to undernourishment and over anxiety. But thank the Lord our spirit is always high, our faith deep, hope real, and love lively.

"I want you to be prepared to send back all my missionary fellow workers as soon as possible. There is every sign of a great and bright future for our Church out here. The Lord has taught us many lessons by means of all the unusual happenings, how to carry on His work when peace and the new order come to us."

* * *

**LAYMEN OF MISSIONARY DISTRICT CONSIDER MEANS OF BECOMING DIOCESE**

Fresno, Calif.—Laymen of the missionary district of San Joaquin met recently to consider means of becoming a diocese. An endowment fund is contemplated, as well as a fund for repairs and additions to present church property. An objective of $500,000 was discussed, and the details of the plan will be placed before all the parishes in the near future.

---

Taft, Calif.—St. Andrew's, Taft, announced before Easter that, to avoid too many special offerings during the year, the Easter Offering would be divided as follows:

Army and Navy Commission, 30%, Presiding Bishop's Fund for War Relief 15%, Church Divinity School of the Pacific, 15%, local uses, 40%.

The returns of the appeal were far greater than anticipated. The total offering more than doubled any previous Easter offering in the history of the parish, with the result that the 40% retained for local uses was in no way a decline from the previous year's expectations. The returns for the Theological Seminary, for example, gave the school more than five times the amount obtained by the Theological Education Sunday Offering.

* * *

**FOUR GRADUATES**

**At the Bishop Payne Divinity School**

Petersburg, Va. — Commencement exercises at Bishop Payne Divinity School, May 14-17, included Baccalaureate Sermon by the Presiding Bishop; Commencement Address by the Rev. Dr. Aston Hamilton, of Millers Tavern, Virginia, and a forum discussion by the Alumni on "Pastoral Counseling in War Time," led by the new Professor of Old Testament and New Testament Language and Literature, the Rev. Edgar C. Young, D. Th., D. D.

The four graduates are Mr. Charles W. Fox, of West Virginia; Mr. Alexander Easley and Mr. Joseph Banks, of Virginia, and Mr. Richard Horsley, of Texas.

# *New Dean Instituted*

**Bishop Dun Attends Commencement of Theological School**

Cambridge, Mass.—The 78th Commencement of the Episcopal Theological School and institution of the new Dean, the Rev. Charles Lincoln Taylor, Jr., Th. D., on June 1, brought the Rt. Rev. Angus Dun, back to the School with which he had been connected almost continuously since 1917, until resigning in March to accept election as Bishop of Washington. Installation of Dean Taylor, youngest man ever to be inducted into the office, with the exception of the late Rt. Rev. William Lawrence, came at 5 P. M. in the afternoon with Bishop Dun and Bishop Henry Knox Sherrill officiating. The Very Rev. Edwin Jan van Etten, dean of the Cathedral Church of St. Paul, Boston, preached the institution sermon.

Commencement exercises began with the service of Holy Communion at 8 A. M. Dean Taylor conferred degrees upon nine young men and certificates of graduation upon three at the 11 A. M. service when the Very Rev. Sidney E. Sweet, dean of Christ Church Cathedral, St. Louis, Missouri, preached the sermon, saying in part:

The Church must be more courageous in providing leadership and more definitely and actively concerned with human welfare, and more sincerely dedicated to the freedom of all men from want. The Church in the past decade has made many mistakes in many places because it has not been sufficiently conscious about the material welfare of men. It will either speak with greater clarity in the post-war world on this subject or be discredited.

"The Church in the post-war world must free itself from bigotry and prejudice and lead in a campaign for opportunity for all men. If we lost the battle for human rights, even though we win the war, we shall not have destroyed the ideology of Hitler."

**Degrees**

The men who received the degree of Bachelor of Divinity were: Thaddeus Clapp and Edward H. Cook of Cambridge; R. Richard P. Coombs, Louisiana, Mo.; Donald L. Davis, Wilkesbarre, Pa.; Henry B. Getz, Philadelphia, Pa.; Albert E. Jenkins, Winthrop; J. Edison C. Pike, Reading; C. Robert Riemenschneider, Haverhill, Mass.; and John C. Ruback, Jr., of Troy, N. Y.

Those receiving certificates of graduation were: H. Russell Barker, Newport, R. I.; Richard S. Knight, Boston; and Hillman R. Wiechert, Providence, R. I.

The Adams Prize for homiletics was awarded to Edward H. Cook; the Salmon Wheaton prize for reading to John C. Rubach, Jr.

**Alumni Association Annual Meeting**

After luncheon on the lawn, the Alumni Association with about 200 in attendance held its annual meeting and election of officers. Following the alumni service when Dean Taylor was instituted, came the annual alumni dinner with the Rev. Frederic C. Lawrence, retiring president, as toastmas-

ter. Addresses were given by Thaddeus Clapp for the senior class; Robert Amory, president of the Board of Trustees; Bishop Dun; the Rev. Dr. Henry B. Washburn, dean emeritus; and Dean Taylor.

New officers of the E. T. S. Alumni Association are: president, the Rev. Gardiner M. Day; vice-president, the Rev. Dr. Phillips E. Osgood; members for three years of the executive committee, Bishop Oliver L. Loring and the Rev. Charles F. Hall. Bishop Dun of Washington was chosen as commencement preacher for 1945.

### The New Dean

The new Dean of the Episcopal Theological School, Cambridge, the Rev. Charles Lincoln Taylor, Jr., graduated from Williams College and continued his studies in Oxford, England, Marburg, Germany, and in Jerusalem. Returning to Cambridge, he completed the prescribed course of the theological school in two years in 1924 and in 1925 became a member of the faculty.

* * *

## FRENCH CHILDREN AND REFUGEES AIDED BY BISHOP'S FUND

New York, N. Y.—Through a contribution to the Friends' Service Committee, Episcopal Church people are able to help feed the starving children of France. The Friends' Committee is purchasing food in Portugal and Switzerland, for redistribution through the Secours Quaker and the International Red Cross. The Presiding Bishop's Fund for World Relief gave the Friends' Committee $1,088.76 in April and $100 in May.

The Presiding Bishop's Fund has just designated $400 for the American Committee for Christian Refugees, for special work which that group is able to carry on through the offices of the World Council of Churches in behalf of refugees in France and Switzerland.

* * *

## WESTERN NORTH CAROLINA

### Twenty-second Annual Convention

Asheville, N. C.—"The war has not changed and cannot alter eternal truths which the Church proclaims. These truths remain. Just as the sun and the multiplication table have not been affected by the war, so likewise the Church and her message continue constant." So said Bishop Gribbin in his annual address to the 22nd annual Convention of the diocese which met on May 9 and 10 at Trinity Church, Asheville. Bishop Gribbin laid particular emphasis upon the duty of the Church to returning service men, pleading for friendly cooperation for their restoration to a normal place in the life of the Church and community.

A resolution was passed empowering the Bishop to appoint a committee to investigate the possibilities for use of the Valle Crucis School, closed for the duration, and report their findings as soon as possible to the Executive Council. Many in the diocese favor the establishment there of a training school for mountain workers.

An amendment to the canons was passed, making members of the Executive Council whose terms expire, ineligible for re-election for a period of one year.

## RHODE ISLAND

### D-Day—H-Hour Observed

Providence—"D-Day and H-Hour" were duly and solemnly observed in Rhode Island. All churches and synagogues were opened for prayer, and many had special services during the day. In at least one church the attendance was more than on the previous Sunday. Some of the Protestants could not bring their conscience to allow them to pray for "victory", as they felt that prayer might indicate some sort of approval of war. And they could not pray for the personal safety of any soldier, for "those that live by the sword shall die by the sword". But at any rate, some Protestant churches which had been locked on week-days for many years have had their doors opened daily for private prayer and intercession, even though they had no services on D-Day. And on D-Day a race track closed for the day!

The Rhode Island Diocesan Service Flag now has 49 GOLD stars.

At the latest meeting of the Providence Convocation, the Rev. Irving A. Evens was, at his own request, succeeded by another in the office of Dean. Elected to that office was the Rev. Arthur M. Dunstan, rector of St. James' Church, North Providence.

Elected recently as Chairman of the Rhode Island Clericus was the Rev. L. B. Rasmussen, rector of St. Mark's, Warren.

The Rev. Allen Greene is now priest-in-charge of St. Peter's Church, Manton.

A Youth Rally was held at Grace Church in Providence on June 4, with Bishop Appleton Lawrence as speaker.

The Rev. Dudley Tyng, rector of St. Thomas' Church, Greenville, celebrated on Trinity Sunday the 35th anniversary of his ordination to the priesthood. Bishop Bennett was the special preacher.

### W. A. Meets

Providence—On May 25 the Diocesan Woman's Auxiliary met at St. Martin's Church for a successful day. The Rev. John Mockridge delighted all with his address on experiences as an "Observer" at Rock Point School for underprivileged girls, near Burlington, Vermont. The other speaker was the Rev. Leslie D. Batchelor, rector of the Church of the Redeemer, who made an interesting address on a Woman's Auxiliary in Canada.

* * *

## SUPPLIES CONTINUE TO CHAPLAINS

Boston, Mass.—The distribution of supplies and equipment to Episcopal Chaplains is continuing on a constantly increasing scale, according to a statement released by the Rev. Henry B. Washburn, secretary of the Army and Navy Commission. Summarizing Chaplains' requests which have been met by the Commission, the statement shows 337 portable altars with linens; 123 Communion sets; 4,725 pieces of altar linen, and 35 Fair Linens for Army Chapels.

During April, 1944, the Commission paid 438 Pension Premiums amounting to $6,933.25, and Discretionary Funds amounted—January 1 through May 1—to $14,085.

A total of 498,056 copies of the Prayer Book for Soldiers and Sailors has been distributed; also 18,655 Offices of Instruction; 109,484 Wayside Hymnals; 229,887 Forward—day by day; 161,534 pieces of miscellaneous Forward Movement literature; 74,644 Holy Communion folders; 300,107 Church War Crosses; 32,207 Identification Cards.

Vestments supplied to chaplains include 50 cassocks; 260 stoles, 115 surplices and 37 tippets.

The Army and Navy Commission needs the continued support of the whole Church, immediately, and through the duration of the war. Bishop Henry K. Sherrill, Commission chairman, points out that funds in sight will be exhausted before the end of this year, and that efforts to raise additional money should be continued throughout the summer months. "For every reason we must keep the Church with our men and women wherever they be, at home or abroad," Bishop Sherrill said.

* * *

## MEMORIAL SCHOLARSHIP

### By W. A., of New Jersey

Princeton, N. J.—A scholarship fund set up by the Woman's Auxiliary of the Diocese of New Jersey, in memory of the late Edith C. Roberts, is announced by Miss Marietta E. Atwood, diocesan president.

The plan is to give a yearly scholarship to an Episcopal student at Ginling College, China. The women are giving a "special" for it this year which will cover four years, and they hope that it will become a permanent scholarship when Chinese currency is stabilized. It will be known as the Edith C. Roberts Memorial Scholarship.

Miss Roberts, who died last year, was a sister of Bishop William P. Roberts, of Shanghai, and of Prof. Donald Roberts, of St. John's University, Shanghai, and was always intensely interested in the work of the Church in China.

She had served as diocesan president of the Woman's Auxiliary for six years, and treasurer also for a six-year term, was active in Church Mission of Help, and was elected assistant presiding officer for the 1943 Triennial. She was chairman of the Princeton Community Chest, and for a number of years was president of the Y. W. C. A. in Princeton.

* * *

## GIRLS' FRIENDLY SOCIETY EXECUTIVE VISITS MICHIGAN

Detroit, Mich.—A series of highly successful and well-attended meetings was held in the Diocese of Michigan during the week of April 23, with Mrs. Helen G. Hogue, National Executive Secretary of the Girls' Friendly Society, as leader and speaker. Although brought to Michigan under the auspices of the GFS, Mrs. Hogue did not confine herself to that organization, but met with varied groups, mostly composed of young people, and stressed development of Christian personality in their lives.

Mrs. Hogue's first engagement was on Sunday afternoon, April 23, when she spoke at the annual Festival Service of the GFS in St. Paul's Cathedral, Detroit. The service, the chief emphasis of which was on Missions, was followed by a reception in the Cathedral House.

On April 24, the diocesan Woman's Auxiliary joined with the GFS in a dinner meeting in St. Paul's Cathedral. Mrs. Hogue made an address and this was followed by a very interesting Jury Panel on the topic "Women and Girls in a World at War," which dealt largely with the problems of the home and the various types of discrimination encountered in these times. Two hundred were present at the dinner, the full capacity of the Cathedral dining room, and only the physical limitations prevented many more from attending.

Thursday and Friday afternoons were devoted to conferences in the Diocesan House, between Mrs. Hogue and various members and leaders of youth organizations of the Diocese and some of its parishes.

* * *

### DR. HOBBS' RETIREMENT ANNOUNCED

New York, N. Y.—The Rev. G. Warfield Hobbs, D. D., since 1921 associated with the national headquarters of the Episcopal Church, will retire on September 1, according to announcement by the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Church. Dr. Hobbs attains the Episcopal Church's official retiring age of 68 on August 29.

Following a career as a newspaper man, Dr. Hobbs joined the official staff of the Church, first as editorial secretary, then as editor of the magazine "The Spirit of Missions," then as executive of the Department of Publicity, and for the last several years devoting himself to special work in the development and use of radio and motion pictures in the service of the Church.

Dr. Hobbs had been successively on the city staff of the Baltimore American; a correspondent in the Spanish-American War; city editor and managing editor of the Philadelphia Public Ledger; art director of the Curtis publications; editor of the Baltimore Sunday Sun. After taking up his work with the Church, he decided to prepare for Holy Orders, and was ordained to the diaconate in 1923 and to the priesthood in 1925 by the Rt. Rev. John Gardner Murray, bishop of Maryland, and one time Presiding Bishop of the Church.

---

New York, N. Y.—Leaving about June 14, Lewis B. Franklin, D. C. L., treasurer of the National Council will pay a short visit to Cuba. He goes at the request of Bishop Hugo Blankingship, who wishes to discuss plans for some contemplated real estate transactions of considerable importance, calculated to improve the work of the District. Dr. Franklin hopes to be able to visit a number of the mission stations, and to return after about a week's stay.

---

### THREE-FOLD ANNIVERSARY CELEBRATED

Mamaroneck, N. Y.—Trinity Parish here, celebrates a three-fold anniversary this month. The observance began June 11, with a special service at which the Presiding Bishop was preacher. The anniversaries are the 58th of the consecration of the church building; the 127th of the final legal incorporation of the parish, and the 240th of the starting of the first regular services of the Episcopal Church in Mamaroneck.

The Rev. Dr. Frank Dean Gifford is rector.

### BISHOP OLDHAM TELLS STUDENTS D-DAY MEANS DEDICATION DAY

Albany, N. Y.—Addressing the graduates of St. Agnes School at their commencement on June 6, the Rt. Rev. G. Ashton Oldham, D. D., bishop of Albany, emphasized the significance of D-Day which had come on their commencement date. "Whatever else it may mean," he said, "for our soldiers and for us it means Dedication Day." He continued, "In this contracting and interdependent world, liberty is possible for us only when it is possible for all mankind. . . . The sacrifice of our soldiers must be matched by sacrifice here, their dedication must call forth ours."

Invasion Day prayers were said in the Cathedral of All Saints first at the Corporate Communion of the graduating class of St. Agnes School. There were also special Intercessions at noon and at five o'clock. All the parish churches had intercessory services at varying hours, and this was diocesan-wide in response to Bishop Oldham's pastoral letter to the clergy anticipating Invasion Day, in which he said: "Military weapons alone will win neither the war nor a secure and lasting peace. We Christians have in our armories the potent weapon of prayer, not to range God on our side but to be sure we are on His side. . . . Accompanying the barrage of guns there should be a barrage of prayer to cover and surround our soldiers with the protection of the Most High."

## *St. Augustine's Conference*

### Intense Interest—Intelligent Discussions

New York, N. Y.—"I have never attended a Church Conference where there was more intense interest, nor where discussion was more intelligent and to the point, than the St. Augustine's Conference for Church Workers which has just closed at St. Augustine's College, Raleigh, N. C."

That comment was made by the Rev. Dr. D. A. McGregor, who, with Miss Charlotte Tompkins, Miss Edna B. Beardsley and the Rev. B. W. Harris, represented the National Council on the Conference faculty.

Dr. McGregor was impressed by the fact that 145 people came to the Conference, many of them travelling long distances by bus. "There were representatives," he said, "from Galveston, and from Texas, and we had the hottest brand of hot southern weather."

"The conference was organized and handled so that it was smooth running and efficient. This was because of the fine work done by Mr. A. R. Chippey, Miss N. W. Anthony, in charge of arrangements, and Mr. Harris, in charge of program and enrollments."

The conference met May 29, and ran through June 2. It was built around the general theme, "Life in the Christian Community" and here again Dr. McGregor commented on the organizing skill that built the whole program around the general theme, instead of having a series of detached courses."

The declared object of the St. Augustine Conference, is "to train and stimulate worthy and capable leaders for the work of the Church, with special emphasis upon Christian Education, Missions, Social Service, and a flexible program for the young people."

Bishop Edwin A. Penick, of North Carolina, addressed the other leaders, including the Rev. Messrs. Beverley M. Boyd, Richmond; John M. Burgess, Cincinnati; J. Henry Brown, Fort Valley, Ga.; Dr. Preston C. Johnson, Virginia State College, with the National Council representatives.

* * *

### AN APPRECIATION

**Dr. Kramer J. Hoke**
**1878—1944**

Although four months have passed since Dean Kramer J. Hoke left his earthly labors for activity in a longer sphere, I have sought the opportunity to record in the **Southern Churchman** the impression of his rarely beautiful life as shown at the College of William and Mary. Tributes have been paid him by the faculty of the college, the Alpha Chapter of Phi Beta Kappa, and by various educational organizations. It is significant, however, that his family preferred his funeral to be held in Bruton Parish Church rather than in the Wren Chapel of the college, where also it would have been a privilege to honor him. It is to him as a devoted Christian that the writer, not a member of his church, but a co-worker at the college submits this brief tribute.

Dr. Hoke's undergraduate training at Mount Saint Mary's College in Maryland, which later granted him an honorary degree, had made him tolerant of another religious communion than his own. He recognized thoroughly the fine qualities of all churches. He was really a lover of all sorts and conditions of men. He had a feeling for the sanctity of a church building and wished it exclusively for worship. He loved the peace and refreshment of an early communion. He was unafraid to be openly (yet never ostentatiously) religious on the campus. His vesper talks at the college were memorable for their spiritual discernment and beauty of thought.

Beyond all his accomplishment as dean, as professor, as widely known educational expert, was the gift of his radiantly pure life. Truly, like Enoch, he walked with God and was not because God took him.

GRACE WARREN LANDRUM,
Dean of Women, Professor of English, College of William and Mary.

* * *

### U. T. O. INGATHERING LARGEST EVER PRESENTED

The Spring Ingathering for the United Thank Offering in the diocese amounted to $4,366.64. In transmitting it to the treasurer of the National Council, Mrs. A. Guy Reber, Diocesan Custodian, wrote: "This is the largest single offering ever presented in this diocese, and we are very happy over the result."

In Western North Carolina a substantial gain in the United Thank Offering is reported. Mrs. Thomas J. Woolridge, treasurer of the U. T. O. in that dio-

cese, forwarded the diocesan remittance with the comment, "This certainly is a wonderful work."

* * *

## MISSISSIPPI

**Meet to Discuss Interracial Cooperation**

Jackson, Miss.—Approximately 130 representatives of civic organizations and governmental agencies met at St. Andrew's Episcopal Church Parish House recently to discuss the work of the Mississippi Council on Interracial Cooperation. A research committee was appointed to carry on a study of the needs of the State and to outline a program to implement its findings. Officers of the Council are F. C. Willcoxen, Vicksburg, chairman; J. L. Reddix, Jackson, first vice-chairman; Mrs. J. Morgan Stevens, Jackson, second vice-chairman; Alexander Fitz-Hugh, Vicksburg, treasurer; Miss F. B. Walthall, Jackson, secretary.

* * *

(Continued from page 8)

and the story is the same everywhere.

The parish churches plan to continue to meet the need in the hearts of the people. Christ Church, Cambridge, is but one of many keeping open daily for prayer from 7 A. M. until 9 P. M.

An editorial in the Boston Herald is illustrative of the tenor of many local editorials, saying in part:

"America has knelt before, but never with so deep a sense of awe. . . . D-Day passed with no frenzy of celebration; but there were many who sought communion with God in the brimming emotion of this intense time. In the clamor of a World War, America was spiritually awakened. . . . This is a precious time in our history. For a moment, perhaps longer, we are as never before, not even after Pearl Harbor, one nation, united in a solemn realization of our destiny. . . . Is it too much to hope that the storm and stress of this moment will make our national heritage more valued, so that after the war we can re-found America on a more generous, more idealistic plan? Will something of the spiritual re-birth of D-Day carry over into V-Day and the days thereafter? We have the material resources for unparalleled prosperity and happiness. We can realize it only if we have the faith and devotion. God give them to us!

* * *

# Personal Notes Of Interest

## DEGREES CONFERRED

The degree of Doctor of Sacred Theology was conferred upon the **Rev. John Goodridge Martin** on May 24, 1944, by the General Theological Seminary, New York City, of which he is a graduate.

Dr. Martin is Superintendent of the hospital of Saint Barnabas for Women and Children, Newark, New Jersey, and is also President of the American Protestant Hospital Association. He has participated in many hospital activities of his state and nation; has served as President of the New Jersey Hospital Association and was for three years its executive secretary. He took part in the organization of the Hospital Council, Inc., and is still a member of its board of trustees. This body organized the first community-wide service plan, the Hospital Service Plan of New Jersey, of which he is also a board member. Dr. Martin represents his state on the Advisory Committee of the Associated Hospital Service of New York. He is also a member of the Hospital Society of New York, and is a Fellow of the American College of Hospital Administrators.

The degree of Doctor of Sacred Theology was conferred upon Dr. Martin in recognition of his outstanding service and achievement in the hospital field.

Dr. Martin was born in Paterson, New Jersey. He is a graduate of Yale University and studied institutional management at New York University. After his ordination in the Episcopal Church he became rector of St. Peter's Church, Clifton, New Jersey, and was called from that parish to become Superintendent of the Hospital of Saint Barnabas. In 1917 he did welfare work in England and France, and for his service with the Fourth French Army in the Foyers du Soldat (affiliated with our Y. M. C. A.) received the "Medaille


**Lynchburg College**

Lynchburg, Virginia

A liberal arts college of Christian culture and life for men and women.

A setting of natural beauty in the foothills of the Blue Ridge Mountains.

A program of guidance for students on educational, personal and vocational problems.

A stimulating fellowship of Christian youth.

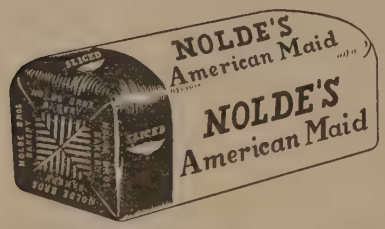
Scholarships available for honor students. Opportunities for ministerial students.

For information write

R. B. MONTGOMERY, Ph. D., President

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.



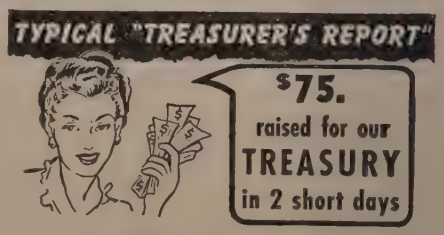

NOLDE'S AMERICAN MAID BREAD AND CAKES
At all Good Dealers

**F. C. Hogg**

Wholesale and Retail

**Oysters**

Gloucester Point, Va.




THE TREASURER'S REPORT

is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; one she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99c; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. our profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

Your Treasury Profit is GUARANTEED
ROBERT GILLMORE GILLMORE

Robert Gillmore Gillmore 8C
104 Crestmont St., Reading, Pa.

Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back collect, under your special "PAY-THE-PROFIT" GUARANTEE, which means you'll forward us a check for $2.40—our profit on 12 dusters.

Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . State. . . . . .

TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.


Commemorative" from the French War Department for service at the front.

On May 11, 1944, he was elected Chaplain General of the Guild of Saint Barnabas for Nurses.

* * *

**The Rev. A. L. Schrock** began his duties as curate of the Church of the Holy Cross, Miami, Florida, on White-Sunday, by assisting the rector, the Rev. G. W. Gasque, at two celebrations of the Holy Communion.

Mr. Schrock was born in Galion, Ohio, and was educated at Nashota. He has held rectorships at Goshen, Indiana and Reno, Nevada, and has been deputy or alternate to the General Convention in '28, '31, '34, and '37. His immediate work before going to Miami was with the Army and Navy Commission in the Diocese of Atlanta.

* * *

### ORDINATIONS

**Priests**

**The Rev. John Legare O'Hear,** curate at St. Paul's Church, Cleveland Heights, Ohio, was advanced to the priesthood by the Rt. Rev. Beverley D. Tucker, D. D., bishop of Ohio, acting for Bishop Carruthers of South Carolina, on June 1, at St. Paul's Church, Cleveland Heights. The Rev. Theodore H. Evans, D. D., rector of St. Paul's Church, presented Mr. O'Hear and the Ven. B. B. Comer Lile, Archdeacon of Ohio, preached the sermon.

**The Rev. George Arthur Workman,** deacon-in-charge of the Church of the Redeemer, Watertown, N. Y., and a graduate of the Virginia Theological Seminary in 1943, was advanced to the priesthood at an ordination service in his church, Trinity Sunday, June 4, 1944, by the Rt. Rev. Malcolm Endicott Peabody, D. D., bishop of Central New York. He was presented by the Rev. Condit N. Eddy, rector of St. Paul's Church, Watertown, N. Y., and the ordination sermon was preached by the Rev. Frederick W. Kates, rector of Christ Church, Oswego, N. Y. He will continue as priest-in-charge of The Church of the Redeemer, Watertown, N. Y.

* * *

**PRIEST**
**Deacons**

**Joseph Strange Huske, Jr.,** was ordained deacon by the Rt. Rev. Thomas C. Darst, D. D., bishop of the Diocese of East Carolina, on Tuesday, June 6, in St. John's Church, Fayetteville, N. C.

The sermon was preached by the Rev. A. Ervine Swift of the Board of Missions the National Council.

The Candidate was presented by the Rev. James F. Ferneyhough, rector of St. John's Church, Fayetteville.

The Litany was read by the Rev. John H. Bonner, Jr., St. Thomas' Church, Ahoskie and the Epistle by the Rev. John R. Toler, of St. Philip's, Fayetteville.

Other clergymen present were the Rev. Jack R. Rountree and the Rev. Howard Alligood.

* * *

**The Rev. Harry Grant Campbell, Jr.,** was ordained to the priesthood on Trinity Sunday in the Cathedral of All Saints Albany, N. Y., by Bishop Oldham, and to the diaconate Messrs. **John Charles Ruback, Jr., William John Shane** and **Robert Wylie Wise.** The sermon was preached by the Rev. Dr. Massey H. Shepherd, Jr., of the Episcopal Theological Seminary, Cambridge.

Mr. Campbell will continue as curate at St. Paul's Church, Albany, Mr. Ruback will be curate at St. Peter's, Albany, and Mr. Shane will be in charge of Christ Church, Greenville, Trinity, Rensselaerville and St. Paul's, Oak Hill, with residence at Greenville. Mr. Wise temporarily continues his service as a chaplain under the City Mission Society at Welfare Island, N. Y.

**Virginia Dairy**
"The Home of Better Milk"

**ATLAS BAKING CO., Inc.**
**Richmond, Va.**

**Capt. Herbert's Sea-Food Boat**

Clams—Crabs—Oysters in season

Shrimp—Crab Meat a Specialty

Anchored at Richmond,

17th and Dock Sts. Virginia

Phone 2-7968

**Shrine Mont** Clergy Seminar: July 17-28. Vacations: May thru October, for clergy, laity, families and friends. In Alleghenies, west of Washington by Greyhound Bus and auto. Grounds of rare mountain beauty; mineral springs, many recreations; modern lodges, cottages, central refectory and social halls; perpetual trust of the Church. The Heart of Shrine Mont is the Cathedral Shrine of the Transfiguration. Rate —from $16.50 and $18.00 a week for general accommodation, refectory meals and service. **Prospectus Rev. E. L. Woodward, M. D., D. D., Dir., Shrine Mont, Orkney Springs, Va.**

**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES,**
**CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**

**20% Discount Duplicating Supplies**

U. S. & Christian
Silk Flags 3' x 5'.....$8.60 Fringed
Sent on five days approval
Presentation outfits consisting of 3' x 5' silk fringed flag, gold cord, and 4" tassel, hardwood pole, gold bronzed metal stand, and eagle (cross supplied with Christian Outfit). $18.10.
**NATIONAL SCHOOL SUPPLY CO., INC.**
Raleigh, N. C. - Richmond, Va.
**Religious Films For Rent**

**C. S. LAUGERBAUM & CO.**
**FLOOR CLEANING**
**104½ West Grace Street**
**Dial 3-5765**
**Richmond, Va.**

Mr. Shane was formerly a Methodist minister and Mr. Wise had served a short time in the ministry of the Presbyterian Church.

* * *

## DEATHS

### Rt. Rev. E. S. Yu

New York, N. Y.—Bishop Yu En-su of Kiangsu, China, died in April following an operation, the National Council has just learned through a cable from Mr. Arthur Allen.

In an article in the current issue of Forth, Bishop William P. Roberts of Shanghai (Kiangsu) wrote, "Bishop Yu and his Standing Committee form one of the strongest groups of men to be found in all China," and officers of the National Council regard Bishop Yu's death as a heavy blow to the Chinese Church.

Bishop Yu was consecrated in Shanghai May 31, 1942, as assistant bishop of Kiangsu. At Bishop Roberts' request, he assumed full ecclesiastical authority in the diocese, as Bishop Roberts, after a term in an internment camp, was repatriated to the United States.

Son of a Chinese priest, Dr. Yu was born in 1890. His education was gained at St. John's Middle School, Soochow University, the Anglican Theological College, Toronto, and Toronto University. He was an instructor of English and Religion at Soochow University for two years, then spent two years as a traveling secretary for the Milton Stewart Evangelistic Fund. He was ordained deacon at St. John's Cathedral, Victoria, Hong Kong, in 1919, and priest in St. John's Church, Yunnanfu in 1921. He was rector of St. John's, Yunnanfu for four years; secretary for Student Volunteer Movement; Principal of St. Andrew's College, Kaifeng; Bishop's Commissary; Dean of Students, and Professor of Sociology, Great China Union; Rector of St. Peter's Church, Shanghai. He held numerous positions on committees and commissions of the Chinese Church, and was for some years chairman of the Advisory Council of Bible Societies in China.

Bishop Yu was the eleventh Chinese to become bishop in the Anglican Communion.

Bishop Roberts stated that "since his consecration he has had enough problems to crush many persons, but he remains cheerful and hopeful in it all. He has had to spend many long hours with the Japanese authorities to appeal for a continuance of Christian work in American properties. He has been chairman of the committee appointed at the request of the Japanese to promote unity and cooperation among all Christian bodies and churches. It has also been one of Bishop Yu's responsibilities to try to raise loans and funds for the continuance of all the work formerly supported by the American Church. In the absence of other bishops in the Yangtze Valley and in Chekiang Province, he has visited for confirmation three dioceses other than his own, and has done the best he can for all the many requests that have come in for help from all over Occupied China.

The Bishop's death followed an operation for stomach ulcers, Mr. Allen's cable reports. He is survived by Mrs. Yu, two daughters and a son. He had been looking forward to a year's rest following the war.

ASK FOR

CLIMAX BEVERAGES

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

STAR CLEANING CO., Inc.

QUALITY CLEANING AND DYEING

Draperies—Curtains—Slip Covers

Expert Tailoring. Alterations

Prompt Delivery Service

Plant—524 South Harrison Street, Richmond, Va.

Dial 5-1785

RED COMET IS YOUR CHURCH, SCHOOL, HOME OR OTHER BUILDINGS ADEQUATELY PROTECTED AGAINST FIRE?

AUTOMATIC FIRE EXTINGUISHERS

The Modern Method of Fire Control

Provides 24-hour Fire Protection. Very inexpensive. No maintenance cost. Easily installed. Extinguishes the fire before it gets out of control. Already installed in many churches and schools throughtout Virginia and the other States.

Write or visit our plant

FIRE CONTROL EQUIPMENT CO.,
107 N. Jefferson St.,
Richmond, Va.
Phone 7-0456

RICHMOND DAIRY CO.

MILK - - - ICE CREAM

SERVING RICHMOND FOR OVER 50 YEARS

# THESE BUSINESS FIRMS ARE COOPERATING WITH THE SOUTHERN CHURCHMAN IN SUPPORTING THE FIFTH WAR BOND DRIVE

## WHICH BEGAN ON JUNE THE TENTH

Compliments of

EDWARD L. PERKINS

Monuments

328 S. Cherry St.,

Richmond, Va.

Compliments of

ELLISON AND HAWES, Inc.

Coal

930 E. Main St.,

Richmond, Va.

Compliments of

... BEN PARKER

Florist

202 E. Grace St.,

Richmond, Va.

Compliments of

W. T. HOOD & CO., Inc.,

Evergreens—Shrubs—Flowers
Landscaping

Greenhouses—Brook Road and Ladd Ave.

Nursery Show Grounds—No. 2 Highway.

Richmond, Va.

Compliments of

MR. W. F. HILLARD

EAST END ICE AND FUEL DELIVERY CO.

3010 Nine Mile Road

Richmond, Va.

Compliments of

JOHN MARSHALL HOTEL

CONFECTIONERY

Fifth and Franklin Sts.,

Richmond, Va.

Compliments of

A & B CLOTHING STORE

STORE

Broad at First St.,

Richmond, Va.

Compliments of

Jack's

FINE FOODS

Prompt and Dependable Neighborhood Delivery

Corner Stuart and Robinson

Richmond, Va.

Compliments of

RICHMOND BUICK CO., Inc.

1241 W. Broad St.

Richmond, Va.

Compliments of

GOLDEN CREAM DOUGHNUT CO.,

104 W. Brookland Park Boulevard

Richmond, Va.

Compliments of

BENJ. T. CRUMP CO.

1314 E. Franklin St.,

Richmond, Va.

Compliments of

FRANKLIN FEDERAL SAVINGS AND LOAN ASSOCIATION OF RICHMOND

616 E. Franklin St.,

Richmond, Va.

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## STRATFORD

ACCREDITED JUNIOR COLLEGE
AND HIGH SCHOOL
**Formerly Randolph-Macon Institute**

Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism, Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view book address

**JOHN C. SIMPSON, President**
**Box R-P, Danville, Virginia**

## Virginia Commercial College

**LYNCHBURG, VIRGINIA**

1909 1944

Offers Courses in: Gregg Shorthand, Accountancy, Filing, Typewriting, Bookkeeping, Banking, Ediphone, Calculating Machines.

Reasonable tuition. Free Employment Department.

Member, National Association of Accredited Commercial Colleges.

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 3752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146** **Plainfield, N. J.**


### THOUGHTS FOR THE THOUGHTFUL

**The Highest Distinction**

"My Brethren, I would warn you against this wretched, mischievous spirit of party—A Christian! A Christian! let that be your highest distinction; let that be the name which you labor to deserve. God forbid that my ministry should be the occasion of diverting your attention to anything else. But I am happy that I can appeal to yourselves, whether it has not been the great object of my zeal to inculcate upon you the grand essentials of our holy religion; and to make you sincere, practical Christians. Alas! my dear people, unless I succeed in this, I labor to very little purpose, though I should presbyterianize the whole colony."

—Samuel Davies, of Virginia and New Jersey, died 1762.

"The constant danger of organized religion," says Bishop Barry, "is to become self-centered and introverted, more concerned with its own preservation than with the redemption of society. The Church today is not secure against this. It tends to be asking, 'How can He save the Church and strengthen it against hostile forces?' But it ought to be asking the very different question: 'How can the Church save the world even at the cost of its own life?'"

We do our work and pass on. Pilgrims we are, and the sand covers our tracks almost in the passing. If we pitch our tent at eventide we must strike it in the morning and fare on our way. Love alone endures, and it will be well for us if, when we pass into the unseen we find those whom we have blessed here waiting to welcome us.

—Dr. J. F. Newton.

Man finds the meaning of his life in accepting his responsibilities to his family and the national community. But there remains a part of man that transcends all community, a dimension of the human spirit that must find its ultimate meaning in God, the Redeemer, Who alone knows the secrets of all hearts, their unconfessed frustrations and mysteries.—Reinhold Niebuhr.

Worship is giving to God His worth. It is making always the right response to God. But because of our sinfulness that is exactly what we are unable to do ourselves. We can only do so in the power of Christ. Our Lord made that offering that we could not make, the offering of a perfect life. At every stage, at every moment of His life, He made the perfect response to God. We offer our worship through Him.—Selected.


## AVERETT

**Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program. Transfer and Terminal Courses. All sports. Eighty-fifth session.**
**For catalogue, address**
**CURTIS BISHOP, Box J, Danville, Virginia**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

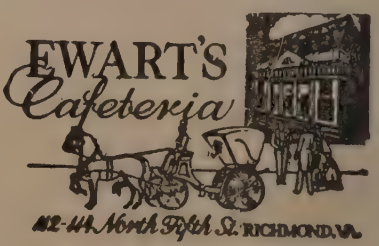
**NOW IS THE TIME TO PURCHASE**

## CONFIRMATION GIFTS

**As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.**

**EPISCOPAL CHURCH BOOK STORE,**
**LYCETT, INC.**

**317 N. Charles St., Baltimore 1, Md.**




**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## FASSIFERN

College preparatory, high school, and lower grades for younger girls. Emphasis on character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:

**DR. JOS. R. SEVIER, President**
**Box S Hendersonville, N. C.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## St. Christopher's

**COUNTRY SCHOOL FOR BOYS**

Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

ON

# The Southern Churchman

Vol. 110—No. 26 24 JUNE, 1944

**From somewhere in the Pacific, via the Episcopal Church's national headquarters in New York, comes the picture of a set of chimes made of shell cases. Largely the work of Marine Corporal William P. Cole, the chimes call the men to chapel. The chimes are rung by turning the wooden crank. An Episcopal Church Chaplain comments that this is another indication that men on battle-fronts want their Church with them.**

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin Associate Editor
Mrs. R. Tate Irvine Associate Editor Secretary-Treasurer
Mrs. Rawles Morel Business Manager

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## Overseas Letters

**Somewhere in the Pacific**

Dear Miss P.—

"On occasions, all too rare, we have been given the opportunity to go ashore for recreation. Brief descriptions are allowed but no names or facts relative to location. I shall always remember the first time I climbed a palm tree. I've always had a childish desire to do this, so picking out a friendly looking one on the beach, not too perpendicular, but rather as if it were straining itself over the lagoon to catch its own reflection in the clear water, I started up. It was a precarious climb, but I succeeded in reaching the fronds and knocking down nearly a dozen coconuts. True they were not ripe, but just right for the purpose of drinking the milk. Ripe ones can be picked up from the ground, having fallen from natural causes. That day I had a delightful swim among the coral reefs in the clearest water I have ever seen.

"At other times I have taken short hikes over rolling foothills and have climbed two rather lofty peaks. They were really not of great height, but offered such a pleasant respite from the confining life on the ship, they only seemed so. From their summits a beautiful panorama spread out beneath me in all directions. Immense grassy meadows, dotted with flocks of sheep so far away they seemed like immobile white ants; deep, dark ravines filled with strange trees, and frequently arms of the sea reaching in—unruffled and clear—like stained glass. There are many pleasant, secluded glades upon the mountain sides where it is so very quiet one dares not even laugh, hesitates to make the slightest movement. A dislodged pebble resounds like a boulder. The air is so delightfully fresh it is easy to fall in love with a place like that.

"Once, while endeavoring to place as much distance as possible between myself and the ship's anchorage, I chanced upon one of the most lugubrious, eerie swamp lands possible. Everywhere were hanging long vines like live tentacles from huge trees standing stolidly like massive sentinels draped in coats of green. A sombre gloom presented everything in its most frightful perspective. It was very still except for an occasional squawk of some swamp creature. Most places like that make me feel that I am the first person to trespass them. The atmosphere is so gloomy and uneasy. Add a few low-hanging sinister clouds and you would have Poe's 'Dark tarn of Auber in the ghost haunted region of Wein.'

"Quite near there, however, I found a striking contrast. A large bush, nearly a tree, which bore multitudinous blossoms of brightest scarlet, the flower being like a large pine cone. The petals were very soft and delicate and so numerous that the bush could be seen at quite a distance through the forest. I've been unable to learn its name or any thing regarding it.

"As I am prone to judge the successfulness or unsuccessfulness of a voyage more by things like the foregoing than by military value, I think that I can consider this one fair. This is not the right spirit, I know, but I abhor regimentation. All of us do, really, but it will not last forever."

A Sailor from Richmond, Va.

* * *

### MESSAGE FROM NEW GUINEA

The jungle speaks, a maze of sound,
Eerie voices softly call;
An unseen giant shakes the ground
And suddenly the raindrops fall.

Brilliant flashes light the rain,
Wild forest creatures vainly flee,
The wind cries out in wild refrain
His song of triumph, loud and free.

But presently the storm is o'er,
The jungle glows in verdant green,
The tropic birds call out once more,
And all is calm, serene.

And so it is with you and me
And all that lies in view —
The storm that breaks on land and sea
Must some day soon be through.

The clouds that fill our brightest skies
Must fade and leave a brighter blue,
And fear forever leave your eyes
When I come home to you.

Theodore Harry Kaplyn,
April 25, 1944,
To his wife.

* * *

### PRAYER FOR THE NATION

"Eternal God, the Father of all mankind, and the sure defense of those who are sore beset, remember in mercy, we beseech Thee, our country now involved in war. Give wisdom to our counsellors, and courage and endurance to our soldiers, sailors and airmen, and all who guard our shores. Look in compassion on those immediately exposed to danger and hardship—all who are embattled and imprisoned; all who wander sad-hearted and alone; all whose homes have been left unto them desolate. Vouchsafe unto all of us that courage that shall enable us to live through anxious days and troubled nights. And grant that, when the current conflict of the nations is overpassed, there may be in us a mind forgetful of past ill-will, a heart of love for all true spirits, and a disposition to find a way of living that shall last forever. Through Jesus Christ our Lord." Amen.—From the Federal Council Bulletin.

* * *

### 81 EPISCOPALIANS REGISTERED AS CONSCIENTIOUS OBJECTORS

New Haven ,Conn.—"We believe the right of conscience within our Church should be maintained," says the Joint Commission of General Convention on Conscientious Objectors, in a leaflet being sent to clergy and interested Church people.

The Commission asserts that "The objector is neither a coward nor a slacker, but rather is inwardly compelled to follow at all costs his duty to God as he sees it."

Eighty-one Episcopalians are registered as conscientious objectors and assigned to Civilian Public Service Camps in the United States. The facilities of the camps are provided by the Government. The majority of 7,000 CPS men live in units operated by and paid for by the Friends, the Brethren and the Mennonites.

Conscientious objectors receive no pay, although they work 51 hours a week. They receive $2.50 to $15 a month, from which they supply their own clothing, shoes, and all personal needs. They receive no allotments for dependents; no accident insurance Their keep costs $30 a month for each man.

To January 1, 1944, the Friends, Mennonites and Brethren have paid approximately $31,000 for the care of Episcopal conscientious objectors. Epicopalians have paid back $23,000. "We still owe $8,000, and will need an additional $12,000 for 1944," says Bishop W. Appleton Lawrence, chairman of the Joint Commission.

The Commission is asking contributions for the Episcopal Church's share in the CPS program, stating that information may be had from Franklin L. Baumer, 53 Wall St., New Haven 11, Conn., or any member of the Commission.

# HAVEN . . .

By J. W. KENNEDY

CARRY ON your necessary duties if there is not time to settle down for this brief prelude to your quiet time. But lend me your ears and keep open your mind, for often a word will be as a command to our scattered thoughts, to marshall them in orderly array and give us disciplined and accurate guidance for at least some of the decisions to be made for and during the day.

"Look with Thy mercy, O Father of men, upon all Thy children in every land, on every sea, and in the thoroughfares of the sky. Hold in Thy gracious keeping every burdened heart, encourage every noble hope, strengthen every righteous purpose, unite in the deathless bond of charity all followers of Thy valiant Son, whose name, and whose name alone, can still the cries of greed and bring to our stricken world the hush of peace. Shatter our fears and our misgivings, and let the light of truth so govern our thoughts and guide our hands that, with all the brotherhood of the sons of God, we may build as our home that kingdom which belongs to Thy Son, our Saviour Jesus Christ."

Our prayer fits into the pattern of the major desires and yearnings of almost everyone of us. We pray and want to give God a hand in the fulfilling of our soul's sincere desire, whether we can express it or not. It seems to me that in order to cooperate with God in the making of a new and better world for all peoples we must begin right now with adequate preparation mentally and spiritually and with a taste of and a test by actual experience in translating what we hear with our ears, see with our eyes, and believe with the tenacious and convicting powers of our hearts and minds, into something concrete.

I BELIEVE THERE are five things we must do as Christians before we can carry our full share of responsibility for the destruction of sufficient evil to enable us to begin the process of restoration throughout the world, upon a firmer foundation of those spiritual qualities that neither time nor man can destroy—faith, love, good will, inner peace, and truth.

1. We must get God and His world straight in our thinking and feeling. We must have a good solid concept of His nature and of His laws. We Christians believe that God is consistent in the running of His universe and can be counted on at all times. We believe that God is our Father and is, therefore, mightily concerned about all of us and willing and eager to give us sufficient for all our needs. We believe He is a God of love, who is willing to forgive all who come to Him in sorrow and ask for it—through Christ. He is our Redeemer. We believe He is a God of life, who has created us and all the world—through Christ He gave us insight into the full meaning and possibilities of man's life on earth. We believe He is a God of light, who has given men physical and spiritual means of seeing and comprehending—through Christ He revealed the great and almost limitless powers of man's insight and vision. We believe a lot more but at least those three basic beliefs will give us an angle on this No. 1 prerequisite for being peace-makers and world re-builders. Anything contrary to the Nature or Laws of God is not of Him and we should shun it like poison. When doubt would rear its ugly head, go back and reiterate these three concepts that form the bulwark of our creed.

2. We must get man straight and look at him with the eyes of the spirit and see in him the makings of sonship. Our attitudes and emotions, when governed by our human prejudices and narrowness, show up man too often as a weasel, an ugly duckling, or a weak rotter and nothing more. Seeing man as God sees him reveals his potential—that which he can become with God's help and ours, and makes us want to help free him from whatever is preventing his development.

The blocks of class and culture, race and color, must be gradually dissolved as we day by day, begin to see in man God's image, when we concentrate on the man and what he means to God, instead of on the evil and wickedness man has done, and for which he deserves just punishment. Man is ever precious in God's sight no matter what man has done, and God went so far as to send Jesus Christ to convince men of His love for the world and all it contains.

We shall continue our thinking on this important theme next week. Think now upon these first two thoughts and endeavor to assimilate them before tomorrow dawns.

# *This Week . . .*


**WHAT IS CREATION WAITING FOR?** ..... 4
By the Ven. Frederick W. Neve, D. D.

**UNDERSTANDING THE PROPHETS—ELIJAH.** 5
Third of Series. By the Rev. William R. Moody, D. D., Rector of Christ Church, Baltimore, Md.

**STEWARDSHIP—OUR CHURCH** ..... 8


**JUNE**

1. (Thursday).
2. Ember Day (Friday).
3. Ember Day (Saturday).
4. Trinity Sunday.
11. S. Barnabas, First Sunday after Trinity.
18. Second Sunday after Trinity.
24. Nativity of S. John Baptist (Saturday).
25. Third Sunday after Trinity.
29. S. Peter (Thursday).
30. (Friday.)

* * *

**THE THIRD SUNDAY AFTER TRINITY**
**THE COLLECT**

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

# *What is Creation Waiting For?*

By FREDERICK W. NEVE

MODERN ASTRONOMY has increased our knowledge of the vast extent of the universe to a wonderful degree. In fact the distances recorded which separate us from some of the stars visible to us seem almost incredible. This knowledge of the vast extent of the universe as compared with that of former times gives us a far vaster conception of the greatness, the majesty, the power, and wisdom of Almighty God.

Then again this vaster conception of God implies also a vaster conception of the meaning of the Incarnation, that is of the condescension of Almighty God in sending His Son into the world to take our nature upon Him and to humble Himself to the Death of the Cross, for our redemption. The more we think about it the more wonderful it seems, that God should choose this insignificant planet, the earth, to make it the scene for the carrying out of the greatest Divine Act since the creation of the universe, an act, too, more vast and far reaching in its effects than anything that has taken place since Creation itself.

Then again this leads us to a greatly enlarged conception of the privileges and possibilities necessarily implied in our being admitted to be the children of God. Our Lord, in referring to John the Baptist, said to His disciples: "Among them that are born of women there hath not arisen a greater than John the Baptist, notwithstanding he that is least in the Kingdom of Heaven is greater than he." As a member of Christ and a child of God, the possibilities of such a life for time and for Eternity are incalculable, in spite of the fact that so slight an advance has been made in the realization of this truth by man himself. Our Christian inheritance even in this life is a vast one, it merely awaits our entering upon it and taking possession. "All things are yours, and ye are Christ's, and Christ is God's." "He that spared not His own Son, but delivered Him up for us all, how shall He not, with Him, also freely give us all things?"

But now we come to the question which heads this article, "What is Creation waiting for?" St. Paul gives the answer to this question in Rom. 8:19, (Revised Version), "For the earnest expectation of the creation waiteth for the revealing of the sons of God." This certainly implies that the fulfillment of the Divine Purpose with regard to creation depends upon what has happened, and the future happenings, in connection with this world of ours. That is to say, this world of ours gives the clue to the ultimate destiny of creation. The idea that Christ, the Son of God, came into this world to save us from our sins and win for us eternal life, leaving the rest of creation unaffected by it, may be only a part of the Divine Purpose.

IT WOULD NOT DO to build too much upon a single verse of Scripture, but there is certainly the suggestion that this vast universe is not merely a manifestation of the Divine Power but that there are multitudes of other worlds besides our own containing beings capable of knowing God and of serving Him. Our redemption is described in the Scriptures as an Eternal Redemption, that is to say, there is no time limit to its power. Why, then, should there be any space limit, in fact the whole of creation should share in its blessings.

In Christ's commission to His disciples, His words were:—"Go ye into all the world and preach the Gospel to every creature," He meant that His redemption is a universal one. The words of St. Paul seem to indicate that the whole creation could not fulfill the Divine Purpose without its being affected and influenced by the work which Christ carried out upon this earth. What is more, His words imply also that it is the sons of God, specially prepared and trained upon this earth, who are to be the messengers to carry the message of what Christ has done for them to the other worlds, whose inhabitants are conscious of their need of redemption, but are ignorant of the way by which it is to come to them. This must be done, if at all, in the future life, for, of course it would be impossible to perform such a mission in this present life.

THE QUESTION OF OTHER worlds with intelligent beings on them is of course a matter of speculation but with the vast number of solar systems making up the Universe it would be strange if this earth should be the only one capable of sustaining life, and if life, then why not physical life in its highest form known to us. A life, moreover, capable of being still further enriched by the gift of eternal life.

The question as to whether, if there are other worlds besides our own, would it be necessary for Christ to do for them what He has done for ours, is an open one. The answer has already been given, namely, that just as Christ's work of redemption was an eternal one, so is it without limit in space. If creation awaits the revelation or manifestation of the sons of God, then it would seem as if the sons of God will be able to meet a need which cannot otherwise be supplied.

The remarkable statement by our Lord, that the least in the Kingdom of God is greater than John the Baptist is interesting in this connection for this reason, that St. John the Baptist merely heralded the Messiah, the Lamb of God Who taketh away the sin of the world, but Whose work had not yet been accomplished. Whereas the sons of God would come, if my suggestion is a correct one, to bring to those who are waiting for the Gospel, the good news that the great work of Redemption has been already accomplished and that they are invited to share with them in the Glorious Liberty of the children of God.

This life is a preparation for the next. This is clearly indicated by the words of St. Paul, in describing what the ideal is towards which the Church of Christ should ever be working:—"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." But this is none other than the revealing, or the manifestation, of the sons of God, for which, according to St. Paul, the whole creation is waiting.

# *Understanding the Prophets*

## ELIJAH

### Fire from Heaven

By WILLIAM R. MOODY

JUST AS A SPACE of hundreds of years elapsed between the time of Abraham and Moses, so a like space passed between the time of Moses and Elijah. The hard, desert tribe trained by Moses entered the Promised Land and began to subdue it. Palestine was not an empty land. It was filled with people who resisted the Israelites and fought for their homes. Moses led his fighting tribesmen in from the East, from the desert, and they conquered first the land to the east of the Jordan River, now known as Trans-jordania, and under the protection of the British. In that day it was known as Bashan, and Gilead. It was well-watered, and filled with magnificent forests, and fine, high pasture-lands,—forests which have since been cut down to the ground, and pastures which have since been washed into wretched gullies, overgrazed and ruined by the wastefulness and the carelessness of men. It was here, standing on the summit of Mount Nebo, that Moses looked out with his keen old eyes across the wild valley of the Jordan to the heights of Judea beyond,—the Promised Land, which he was to see, but not to enter; and it was in this country east of the Jordan, centuries later, that the prophet Elijah was born. He came into Palestine from beyond Jordan, and he went back there to end his life and his ministry.

So you see the conquest of Canaan was not a rapid process. The Jews got a foot-hold, and they enlarged it through the years, but it took them centuries to conquer the Promised Land. The sword of David built the Hebrew Kingdom to its greatest extent, and David left to his son Solomon a domain stretching from the borders of Damascus on the north to the Red Sea on the south, and from the shores of the Mediterranean, on the west far into the eastern desert, beyond the borders of fertile Gilead.

That fine kingdom was divided by the quarreling Hebrews themselves, after the death of Solomon, and the chance to become an empire passed forever from the sons of Abraham.

AT THE TIME of the division, the strongest position, the best land, and the majority of the population passed to the Northern Kingdom. The rich lands to the east of the Jordan went to this northern kingdom. Jerusalem,—Solomon's city, in which he had built his magnificent temple,—became an isolated provincial capital, overshadowed by, and often actually subject to, the greater kings in the north.

The kings of the north built a magnificent new city, Samaria, on a height overlooking the ancient high-road between Egypt and Mesopotamia, near the place where that road broke through the ridge of Carmel. The winter palace of the king was there, and his summer palace was in Jezreel, some miles away, at the head of a valley overlooking the spot where the Jordan River issues forth from the Lake of Galilee. In the Kingdom of Israel,—as the northern kingdom was called,—lay the whole extent of Mount Carmel. This mountain runs from the sea towards the Jordan. And along the base of it, from the modern port of Haifa to the site of ancient Jezreel, is the broad flat plain of Esdraelon.

The highest place in the ridge of Carmel had, since the days of the conquest, been sacred to the worship of Jehovah, the God of Israel, the God of the Covenant of Moses. The natives in that country to this very day call that place "the Place of Sacrifice." You may stand, as I have done, in the streets of Nazareth, which is in the hills to the north,—and look across Esdraelon to that ancient High Place, plainly lifted up above the level of the blue ridge of Carmel.

The history of the kings of Israel at Samaria is, for the most part, a story of murder and violence, and the ruthless shedding of blood. The house of Jeroboam, who established the northern kingdom, perished by violence. The house of the able but cruel warrior, Baasha, perished the same way. Zimri, who murdered his master and ruled for seven days, but burned with his family in his palace by the avenging Omri, who thus took the kingdom by murder from a murderer. His son, Ahab, was on the throne when Elijah, the stern and avenging prophet, came out of the land beyond Jordan to Samaria.

AHAB HAD MARRIED a Phoenician princess,—Jezebel. Jezebel was a woman of beauty, but vindictive and cruel of will, and determined in mind. She was not only a princess, she was also a priestess,—the High Priestess of the Phoenician goddess Astarte. In our Bible the reference to "Baal", whose priests Elijah overthrew, are references to this goddess. Ahab had married this woman because he thought he needed to cement an alliance with her father, the King of Sidon, against the Kings of Damascus, who were the great enemies of Israel.

The worship of Astarte was a fertility cult of the most depraved nature, involving sexual crimes and excesses, and human sacrifice in its most horrible form. Little babies were burned alive to propitiate the cruel goddess, while the priests, intoxicated with religious frenzy, leaped and foamed at the mouth, and slashed themselves with knives. And at the height of the ecstasy the priests and the people gave themselves over to ghastly excesses,—in the name of religion! This was the horrid worship that Jezebel,—Phoenician princess and priestess,—swore, when she came to be Ahab's Queen, to substitute for the worship of the God of Abraham! (Much the same sort of choice we have when we face the new paganism of Hitler!)

Thus a crisis came for Israel,—for the religion which had begun when God called Abraham,—the religion which had found its genius and its destiny when Moses set the nation free and brought the Holy Covenant and the Law down from Mount Sinai.

THE RELIGION OF ISRAEL in that day was not perfect. It was far, far below our Christian standards. It was below what it, itself, afterwards became, under the influence of the later prophets. But it was so far above the religion of Jezebel that we can find no basis for comparison. It was the worship of one God. Though there might be other gods, they were not for Israel! And it was a sternly moral faith. At its heart was the Covenant! God had given freedom to the Hebrews,—therefore they owed Him the moral duty of obedience! The basic rights of man to freedom, and to justice, and to equality under the law,—which are the bases of our democracy,—were guaranteed, not just by custom between man and man, but by the authority of the Almighty!

Because of this Divine sanction behind the Law,—

which was rooted and grounded in Moses,—God's prophets dared to rebuke even kings for injustice to the least of their subjects. Nathan could stand before David,—and point the finger at that mighty king and say,—"Thou are the man!" Elijah could come before King Ahab, and promise God's retribution because Ahab had slain the humble Naboth to get possession of his vineyard,—"Hast thou slain, and hast thou taken possession? Therefore thus saith the Lord; in the place where the dogs licked the blood of Naboth shall the dogs lick thy blood,—even thine!"

Search the records of antiquity, and see if anywhere you can find an equal statement of the rights of man, maintained even in the face of kings!

The revelation had yet far to go,—but it had also come a long way, in the time of Elijah, the prophet! And in the time of Elijah it faced its first great crisis!

Jezebel, that wicked and cruel woman, as strong as a rock;—and Elijah, the prophet of the Lord, burning with unquenchable inner fire;—and between them poor, weak, worldly Ahab, spoiled, and petulant, and vacillating;—brave in battle, but afraid of his wife; willing to sign the death warrants of God's saints and God's worshippers rather than to cross her,—willing to put up with her rages, her wheedling, her ranting, her threats, for fear she might ruin his alliance with her father, the King of Sidon,—putting political expediency above moral righteousness!

SO THE STAGE is set for conflict! God's prophets have been slain by the score. The worship of Astarte is established openly throughout the land, and even those who hate it must pay it lip-service. Then appears the strange figure from beyond Jordan, a hairy man, dressed in skins, from out the forest wastes and the desert. He enters Samaria. He stalks through the streets! He forces his way into the audience chamber of the king! He shoulders aside the courtiers, and withers the soldiers with a glance, and confronts King Ahab,—Elijah the Tishbite!

Tall, burned brown by the desert winds, his lean muscles like knotted cords under his leathery skin, fierce-eyed, his long hair and beard uncut and uncontrolled, he leaned upon his staff in the elegant house of Ahab! Pointing a finger at the astonished monarch he said,—"The sins of your wife are your sins, for you do nothing to restrain them! A judgment has come upon you and your wicked house! As the Lord God of Israel liveth, before whom I stand, there shall fall no dew nor rain in Israel these three years, but according to my word!" And having so said, the strange figure turned and stalked out of the palace.

Ahab tried to laugh it off as a joke,—but no rain fell. One year,—two,—three! Springs dried up. Streams ceased their flow. Crops failed. Cattle were starving. Ahab sought for Elijah, but could not find him.

At the end of the three years Elijah came again into Israel. He had been hiding in Jezebel's own country of Sidon. Jezebel was at the summer palace in Jezreel, but Ahab was in Samaria. Elijah confronted him, and demanded a test of strength between the God of Israel and the Phoenician Astarte.

There were four hundred and fifty priests of Astarte in Samaria. Elijah was the only champion of Israel's God. The King, and the prophet, and the priests of Astarte, and well-nigh the whole population of the City of Samaria went out to the ancient place of Sacrifice on Mount Carmel.

It was daybreak when the crowd arrived on the mountain top. Elijah, a wild and commanding figure, stood up to address the people. "How long halt you between two opinions?" he shouted. "Is Baal God? Then worship Baal! But if Jehovah is God, follow Him!" There was a dead silence.

"You do not answer. You are timid? But I am not timid! Let us make a test here! Let these four hundred and fifty fakers who worship Astarte prepare a sacrifice, but put no fire under it. I will do the same. The God that answers by fire, let him be God!" And at this a deep-throated roar of approval went up from the crowd and boded ill for the loser.

The prophets of Baal could not refuse this test. They had to deliver or die. But they supposed that Elijah was no better off than they were. Elijah had a surprise for them.

All unsuspecting, the prophets of Baal prepared their sacrifice, but put no fire under it. And all day long they leaped, and foamed at the mouth and gashed themselves with knives after their fashion; but there was no voice, and no answering, and no fire fell from heaven. And all day Elijah mocked them.

THEN, AT THE TIME of the evening sacrifice, the grim prophet repaired the altar of the Lord, which had been allowed to fall into ruin. On it he placed the wood, and the sacrifice. To show that there was no fire hidden there, he sent to the great spring at the foot of the mountain, which has never been known to go dry, and which is there to this day,—and brought up water and dashed the altar and the wood and the sacrifice with it three times. Then he lifted up his hands and prayed; and as he did so a blinding flash of fire struck the altar, and the intense heat of it devoured the sacrifice, and reduced the limestone of the altar to powdered lime! And the memory of that incident remains in that country to this day!

Wild excitement took hold of the crowd! And they began to shout,—"The Lord He is God! The Lord He is God!" And the people rushed upon the prophets of Baal and slew them in the foot of the mount!

Then Elijah sent his servant to look toward the sea. And he saw a little cloud coming up out of the horizon.

I, myself, have stood on Mount Carmel, and have seen such a cloud,—but when I saw it, it was morning; Elijah's cloud came up out of the sunset.

And when Elijah saw the cloud, he said to Ahab,—"Prepare your chariot. Get down! Go! There is rain in the land! Go, lest the rain stop you!"

And Ahab rode before the storm twenty miles across the plain of Esdraelon to Jezreel, lashing his horses before the rising storm. And before him, in the power of his tremendous exaltation, his tunic girt about his waist, his long gray hair in the wind, ran the prophet Elijah, shouting and singing as he ran, a wild song of the triumph of Jehovah over the religion of Baal.

And there in Jezreel, like a wicked spider in her web, sat Jezebel, waiting for them!

ELIJAH THOUGHT he had won God's victory. He had counted without Jezebel. "My god do so to me and more also," she said, "if I make not his life like the life of those he slew, before this time tomorrow!"

Jezebel turned upon Ahab like a tigress! While the rain fell in torrents upon the flat-topped houses of Jezreel, and the swirling wind blew spray into palace and hovel alike, she raved at Ahab, and followed him about, and the thunder and lightning made comma and period for her screams and curses! From room to room she dogged his steps, threatening him, ca-

(Continued on page 8)

# EDITORIALS

### *We Trust It Was Sincere*

The response of the public to the call for prayer on Invasion Day, was to put it mildly—amazing. Reports from all over the country tell of full churches and even business houses attempted to bring a religious note into their places of business. Here in Richmond, Virginia, three large department stores marked the day by definite religious services. At one store the personnel was assembled before the opening hour, and after the singing of the National Anthem, were led in prayer by a clergyman. In another a service was held at eleven o'clock, both for personnel and customers. The third store hod a prayer read each hour over a loud speaker system. The quiet that settled over the store during this time was profoundly moving. This store also pulled the shades on all their display windows except four, which contained no merchandise, but in each of the four General Eisenhower's prayer, the President's prayer, General Washington's prayer, and the Presiding Bishop's prayer. We trust this is symptomatic of the fundamental faith of the American people. If it was mere emotionalism—God help us.

We do not wish to appear cynical, but we do question the deep and abiding significance of this demonstration of American faith. We cannot forget that less than fifty per cent of the population of this country has any definite religious affiliation. We cannot forget that there are over a hundred organizations operative in this country that have, as their reason to be, the spreading of hate between groups that differ racially, religiously, and culturally. The demagogue finds a fertile field among those groups. If we meant our Invasion Day prayers, we have heard an answer to them, through God speaking to us. Speaking to us to go out into our communities and spread good will; build up better understanding between groups in which tensions exist, and work more diligently for an order of society in which each group composing that society will have an equal chance.

We were not only praying for the safety of our loved ones on Invasion Day, we were praying that we might have the courage to "carry on", in the way which their sacrifice is keeping safe for us. It is going to take courage and faith to build the new way that surely must be God's will for all mankind.

We can make no contribution to that new way unless we make it in the name of the New Man Christ Jesus. He is the focal point of the new order. We must be sincere in that belief and hold tenaciously to our conviction that His way is the only WAY.

### *A Happy Appointment*

The Southern Churchman has contended in several editorials that the Protestant Chaplains in our armed forces were not getting the support they should from the Protestant Churches. We rejoice therefore to learn that through the Federal Council of Churches, Bishop Edwin F. Lee of the Methodist Church, has been appointed to the directorship of the General Army and Navy Chaplains Commission. We understand that Bishop Lee will work in close association with the chief of Chaplains of both the Army and Navy. That he will represent the interests of the Protestant Chaplains with governmental and military authorities is taken for granted. The Roman Church through Archbishop Spelman has certainly taken advantage of a similar set-up granted them. We trust that through Bishop Lee's office, our Chaplains will feel that they may get closer contact with civilian religious leaders. This we feel has been a great weakness. After all, most of these Chaplains are eventually returning to civil pastorates. It would be disastrous to have a gulf develop between the Chaplains and civil religious leaders. This is a step in the right direction.

We pledge our support to Bishop Lee, and will be glad to publish at any time material that he and the Commission may think will serve the constructive purpose of informing the public of the problems and the fine work our Chaplains are doing.

### *"The Fighting Fifth"*

No, that is not the soubriquet of an army unit. It is the name that some imaginative publicity man has given to the Fifth War Loan Drive. During the other four drives we were building up our necessary war implements. Now those implements as tools of war are being used in combat.

Back here on the home front we can fight by buying bonds that will make sure the continued flow of weapons to our men on the fighting fronts. We Christian people are in this fight. We are not blessing war, but only facing up to our responsibility. The purchase of a small bond becomes a fighting man on the front. The success of the Fighting Fifth Loan is going to depend upon the number of small bonds sold. Church people have their responsibility in this united effort.

## UNDERSTANDING THE PROPHETS

(Continued from page 6)

joling him, promising to ruin his alliance with her father, saying she would betray him to the Syrians at Damascus, calling down the curses of a thousand gods upon his head, until the poor man, tearing his hair in exasperation, shouted to her to do as she liked, so long as she left him alone, and went and locked himself in his room. But she got his signet ring, and with it signed and sealed Elijah's death warrant.

A servant in the king's house, whose name was Obadiah, slipped out through the drenched streets and warned the prophet. Elijah was now in despair. From the height of triumph he had suddenly been cast into as deep a hell as living man can know. He had played his master-stroke and had lost. He now was sure that the cause to which he had given his life was defeated. He began to doubt, not only of himself, but of his God. The very foundations of his world were shaken.

Elijah arose, and went out from Jezreel, to the southward. Down the wild valley of the Jordan, around the grim shores of the Dead Sea, into the desert, and on to Sinai. Now he had to know! Now he had to find his God, and to confront Him face to face!

Without rest he passed on and on, until he came to Horeb, the gaunt mountain. Here God had given His Holy Covenant to Moses!

Into the mountain he went, up through the precipitous valleys, up the wild cliffs; and finally he threw himself, exhausted, upon the floor of a cavern high on the desolate heights.

He slept; and as he slept a dark cloud gathered about the mountain top. He awoke and looked out of his cave. Swirling mist, like smoke, obscured his view. Then the storm broke, and shook the mountain. The wind arose and screamed past the cave mouth! Rocks dislodged, and charged like monsters down the mountain side,—crashing into the abyss. The ground shook, as if the solid earth itself were afraid!

Then came the lightning, so quick and rapid that the fire of it ran like snakes of flame along the ground! And thunder crashed around him like the end of things created!

THEN ELIJAH LEARNED something,—he who already knew so much!

**God was not in the earthquake; nor in the wind; nor in the fire!**

The storm died away. And after it there was a great, great silence, like the silence before creation. And in that silence Elijah heard a calm, small Voice; and when he heard it, he knew that it was God!

And he wrapped his cloak about his head, and went out of the cave, and fell on his face on the ground.

And God said to him,—calmly, quietly, out of the silence,—"What are you doing here, Elijah? Your place is in Israel, where I have work for you to do. Go back to your work, and leave the rest to Me. I have yet seven thousand in Israel who have not bowed the knee to Baal!"

So Elijah learned,—what we need to learn, and never more so than today,—that it is not through miracle, and not through flame from the heavens, that righteousness triumphs; but through the steady faith, and labor, and sacrifice, and perseverance of the saints!

Amen.

## STEWARDSHIP

### Our Church

### Forward in Service

THE BIBLE REVEALS TO US the truth that in the beginning God created man. Man as God created him was a member of a brotherhood which should spread over the face of the whole earth. Man, as created, had in common one nature, one universe, and one God. "Among other endowments man from the beginning possessed free will, which is an essential characteristic of human nature." Through pride and self-will man perverted this gift and "fell." By the "fall" we mean that process which separated and separates man from God and man from man. It was a "fall" away from a recognition of the fatherhood of God and the brotherhood of man.

Thousands of years later God came into the world in a special way, through Jesus Christ, our Lord. He took upon Him our nature "and was made man." "Through the life, death, and resurrection of Jesus Christ the brotherhood of man as God had established it was re-created and strengthened." The means of this re-creation and strengthening was and is Christ's body, the Church, in which His holy spirit dwells. He chose His apostles to be the foundation of His Church. He incorporated us into the fellowship of His Church in holy baptism. We did not choose Him; He chose us.

At baptism we accepted our adoption, our membership in Him, and offered ourselves in self-surrender to Him in His Church. "Every day's work, every thought, word, and deed, was and is to reflect our Sonship in Him, to show to the world that we are members of that fellowship of man with God and man with man, through Christ, which He had intended since the dawn of human history." Through this fellowship He permits us to share with Him in the salvation of the world. Without fellowship in Christ the world has no hope but to be lost in a chaos of its own making.

We are the stewards of the Christian fellowship. "We are called by our Lord Jesus Christ, the Eternal Son of God, to the responsibility of living in this world that life of fellowship with Christ in His Church and through Him with one another, which alone can create what human hearts long for when they think and speak of 'the brotherhood of man.'"

* * *

# *BOOK NOTES*

**By F. J. Warnecke**

**THE CREATIVE DELIVERY OF SERMONS. Robert White Kirkpatrick, Th. D. The Macmillan Company, New York. 235 pages. $2.50.**

This is a book which the clergy will read with much interest. Many books have been written in regard to the preparation of sermons. This book begins where they end and concerns itself with the vital task of the delivery of the sermon. The comments of Dr. Kirkpatrick are detailed and specific. He presents for us a technique that uses the emotions and our muscular tensions as well as the intellect. Older men will wonder whether they can get out of the ruts of their own fixed habits, but in any case reading this book will encourage all of us to more careful thought in respect to the delivery of sermons. The author is pastor of the Presbyterian Church at South Boston, Virginia, and has been an instructor in speech at the Union Theological Seminary at Richmond. This certainly is a "must" book for the clergy.

# A WEEKLY REVIEW OF THE NEWS

## *Christ Must Come First*

**"Every Other Claim Must Go," Archbishop of Canterbury Stated to American Chaplains**

New York, N. Y.—The Archbishop of Canterbury was the speaker at a Quiet Day for 75 Chaplains of the Air Force organized recently by Chaplain Walter P. Plumley, former rector of St. Mary's, Haddon Heights, N. J., and who has just been promoted to the rank of Major.

The Archbishop spoke of the points of danger which might lie in the path of Chaplains and clergy.

"Let us consider the stern duty involved in the following of our Leader," Archbishop Temple said. "God, and Christ in Whom we see God, must come absolutely first, and so far as His claim does cut across any other claims, that other claim must go. There can be no compromise at all. Remember these words are not spoken to the Inner Room, but to the great multitude, all the people. Christ never said anything about offering comfort and happiness. It is not the offer of comfort and happiness in the first place, here or elsewhere. It is a call to service, whatever it costs. It is said that we must abandon any kind of worldly goods. Some are called to that. What matters is, that whether we abandon them or not, that we **should be ready** to abandon them, that our spirits should be completely detached from all these worldly concerns.

"In our calling, our chief task is quite deliberately to influence other people. That is merely an arrogant thing to do if we are doing it in our own name. Why should they pay any attention to us? No reason whatever, unless we really are representatives of the One Who is the Lord of their souls as of ours.

"There are some things which come to take a higher place in our lives than loyalty to Christ and His Cause. It can be a love of power, just a form of selfishness, of course. We all know, I expect, some ministers who look, at least, as if they were diminishing their ministry because they delight in exercising power.

"Another danger is popularity—catching people to ourselves. That is a temptation which is sometimes very strong to young men in the ministry. I have certainly seen some good ministerial work spoiled by jealousy. Partisanship is another thing. There are some people in the Church of England, for instance, who are keener to be good Protestants or good Catholics than good Christians. We must search our own hearts.

"Whatever it is we do, leading prayers, preaching, organizing, as ministers of the Gospel, it presents us to other people as representatives at least of the Church, if not of our Lord. We must come to this work through the Lord. Our motive must be clear. It must be the motive of the Good Shepherd, whose true concern is the welfare of the flock. The good shepherd is he who wins the loyalty and allegiance of his flock, and we to whom He has given the commission to care for that flock on His behalf, can only do this so long as we, too, are one, with free but full allegiance to that one Good Shepherd."

* * *

**HUDSON STUCK HOSPITAL MAKES SPLENDID REPORT**

Fort Yukon, Alaska—Bishop John B. Bentley, commenting on the annual report of the Hudson Stuck Memorial Hospital said, "It is a splendid report, showing at a glance that Dr. Lula Disosway and her staff were more than busy during the past year. The Hospital again proved itself a blessing to the whole community and to those living within a wide radius of Fort Yukon."

The report of the hospital, a 24-bed institution, shows in the year 244 patients admitted, 229 discharged, and 7,287 hospital days. Twenty-three births were reported, 14 deaths, 254 medical patients, and 52 surgical patients. Dr. Disosway performed 102 operations.

In addition to the in-patients, the hospital staff looked after 3,748 old and 87 new patients at the clinic and gave medical treatment to 3,835. The out-patient report includes also 601 surgical cases, 942 pediatric, 172 gynecological, 16 genito-urinary, 190 skin diseases, 132 obstetrical, 287 eye, ear, nose and throat, 119 X-ray, 159 laboratory tests, 393 vaccinations and inoculations, and the examination of 33 school children, and 12 men for the selective service.

In addition to the out-patients treated in the clinic, which is held at the hospital; the staff made more than 2,000 village calls during the year, visiting and caring for the sick in their own homes.

* * *

**AGAIN ASKING FOR EPISCOPAL CHAPLAINS**

Boston, Mass.—Again the Army and the Navy are asking for Episcopal Chaplains. The Army and Navy Commission hopes that it may receive inquiries promptly. Address the Commission's executive secretary, the Rev. Henry B. Washburn, D. D., 1 Joy Street, Boston 8, Mass.

At present the Episcopal Church has 305 men commissioned and on duty in the Army Chaplain Corps, and 149 men commissioned and on duty in the Naval Chaplains' Corps.

* * *

**MR. FRANKLIN GOES TO CUBA**

New York, N. Y.—Leaving about the 14 of June, Lewis B. Franklin, D. C. L., treasurer of the National Council, is paying a short visit to Cuba. He goes at the request of Bishop Hugo Blankingship, who wishes to discuss plans for some contemplated real estate transactions of considerable importance, calculated to improve the work of the district. Dr. Franklin hopes to be able to visit a number of the mission stations, and to return after about a week's stay.

## *Dr. Aldrich Declines Election*

**Serving Now as Chaplain of the Navy Demands Singlehearted Devotion**

Detroit, Mich.—It was with regret that word was received in the Diocese of Michigan this week from the Rev. Dr. Donald B. Aldrich of the declination of his election as Bishop Coadjutor of the Diocese. The election had taken place on the second ballot at a Special Convention of the Diocese in St. Paul's Cathedral, Detroit, on May 24.

Dr. Aldrich's letter to the Rt. Rev. Frank W. Creighton, D. D., bishop of the diocese, contained expressions of his appreciation of the election, and of the offer of diocesan authorities to wait for his services as Bishop Coadjutor until the war shall be over. (At present he is serving as a chaplain with the Navy.) He also remarked upon the largeness of the responsibility and the scope of the Church's opportunity in such a diocese as Michigan, with its many industrial and social problems.

However, Dr. Aldrich felt strongly that a Chaplain's work must claim his sole allegiance, and that he must not have "one leg on shore." He felt that a commitment at this time to the Diocese of Michigan would not allow for a complete and wholehearted commitment to the cause which he is already serving, and which, he said, "demands the singlehearted devotion of every one of us—equal if possible to those who unreservedly commit themselves to the point of wounds and captivity and death."

Bishop Creighton does not plan to set a date for a second Special Convention to elect a bishop coadjutor for the diocese, but intends to wait until the next annual Convention in January, 1945.

* * *

**DIOCESE OF FLORIDA**

**Bishop Juhan's 20th Anniversary To Be Observed**

Jacksonville—Plans for observance of the 20th anniversary of Bishop Juhan's consecration as Bishop of Florida were initiated at the recent annual Diocesan Convention of the Florida Laymen's League.

November 25 will mark the completion of 20 years of service by Bishop Juhan as Bishop of Florida.

George W. Milam of Jacksonville is the new president of the Florida Diocesan Laymen's League, succeeding A. LeRoy Johnson.

**Church Removed From Huntington Rebuilt and Consecrated**

Jacksonville—The new Church of St. Stephen in the Edgewood Heights section of Jacksonville was consecrated recently by Bishop Juhan of Florida.

This beautiful old church building with its stained glass windows was formerly All Saints' Church of Huntington, Fla. It was dismantled, removed from Huntington to Jacksonville, a distance of some seventy-five

miles, and rebuilt on the present site to become the Church of St. Stephen.

The service opened with a shortened form of Evening Prayer conducted by Bishop Arthur Lea, in charge of the Church of the Good Shepherd, which is the mother church of St. Stephen's. The Lesson was read by the Rev. Alfred Clark of East Haven, Conn., who was visiting in this city. The Sentence of Consecration was read by the Rev. Charles M. Wyatt-Brown, who until recently was the assistant rector of the Church of the Good Shepherd. Addresses were given by Bishop Lea, the Ven. Fred G. Yerkes and Bishop Juhan. Music was furnished by Franklin Glynn, musical director of the Church of the Good Shepherd, and his choir.

St. Stephen's while "new" to Jacksonville is "old" in terms of the history of Florida, as well as in its relations to the Old World. As a church building it has a history of six decades of work and worship as All Saints' Church at Huntington in Putnam County.

All Saints' Church was erected under the patronage of the late Mrs. Huntington of New York City, who owned a large estate in the neighborhood. By death and removals the church eventually lost its entire membership, and became available for "new" St. Stephen's congregation of Murray Hill, who dismantled the building and removed it seventy-five miles from Huntington and rebuilt it here, making "considerable demands on those responsible for the work, which has at last been completed," the Bishop stated.

The building is Gothic in style and has a spire sixty-five feet in height. All windows are of stained glass and were imported from England. The front is of marble and of rare beauty.

The Gilmore Street corner of three lots was given to the congregation by B. K. Paschal.

### Church Debt Canceled

St. Philip's Church, Jacksonville, has liquidated its mortgage, thanks to a successful drive which ended recently. Dr. C. V. Freeman received special praise because, "heading a list with his own personal contribution of $100, and with his honest personality and sincerity, he solicited and turned over to the treasurer $864."

When the final reports were received, a total of $1,961.85 had been raised, which is more than enough to cancel the indebtedness.

* * *

## HOPEFUL SIGNS

### That the Church Is Moving Forward

Charleston, S. C.—"What's Right With the Church" was the topic chosen by the new bishop of South Carolina, the Rt. Rev. Thomas N. Carruthers, for his first address to his diocesan convention. The Bishop, speaking at the closing session of the Convention, listed four "hopeful signs to indicate that the Church has been moving forward," these being:

"The Church has an attitude of self-criticism. There is a new demand in the Church for reality. There is a growing spirit of good will among the branches of the Church. The Church is determined not to escape from the world, but to transform it."

# *The Tsu Family Arrives*

### Tell Delightful Story of Aiding and Entertaining Our Fliers

Boston, Mass.—Mrs. Y. Y. Tsu and the four children arrived in Boston early in June, having left China in March, to join Bishop Tsu, who has been in the United States on special duty since last July. Reports have come from Kunming about the hospitality of the Tsu home shown to Americans stationed there. Mrs. Tsu answered queries as to how it started and what is going on.

A rather lost-looking American flier stopped at a crossing on a crowded street in Kunming, headquarters of the American air command in free China, to ask a policeman where he might find some one who spoke English. A certain small boy observed this, as he observes everything, darted out and captured the tall American single-handed, and took him home.

The flier was in luck for the boy's parents were Bishop and Mrs. Y. Y. Tsu, who could not know American life better if they had traveled on the Mayflower; in fact, not so well. From that day on, the Tsu home never knew the meaning of solitude. The air field is ten miles out. For the men with town leave Mrs. Tsu became "our Kunming mother," as one of them expressed it with a fine disregard of relative ages. Kunming has practically no American or British residents.

An inspired friend in Chungking had presented Mrs. Tsu with an electric waffle iron. The men were allowed to beat the eggs, and even twelve men at a time could be kept happy with waffles and wild honey. Besides waffles they were thrilled to have brownies, rather blond brownies for there was seldom any chocolate, but walnuts were plentiful. "Oh, **brownies!**" the men would exclaim. The milkman's interest was aroused and he did all he could to get fresh milk for Tuesday nights, the men's special time, and now and then a flier coming in over the mountains from India could bring a quarter-pound can of cocoa.

Mrs. Tsu had one of Kunming's few pianos, which, of course, became a focus for any group of men in the house. They played games and sang endlessly, requesting such songs as "God be with you till we meet again."

The Church property consists of two Chinese dwellings, front and back, with the court between. The Tsus lived in the rear house; the front one is St. John's Church. The men came to the regular services when they could; later, when they could not go so far from the airfield, services were arranged for them at special times. They spoke highly of their chaplains but said the camp services never really felt like church. There have been as many as seven chaplains on duty at one time, but, as it happens, not one of them has come from the Episcopal Church. The American general heading the infantry training center was not allowed to tell his wife in Connecticut where he was, but he wrote her that he so enjoyed attending Bishop Tsu's church, and that was enough.

Many of Mrs. Tsu's friends were most eager to do anything that they could for the Americans, but were shy and rather frightened of the foreigners. They have found many ways to help, however.

Forty-four Americans are buried in Kunming, and the Chinese women wanted to do something for the American mothers of these men who died so far from home. One woman who keeps a beautiful flower garden in memory of a daughter who died some years ago offered flowers from the garden and made wreaths which the women took to the burial ground and placed on the graves, taking pictures afterward to send to America. The Kunming women have a memorial committee now, through whose efforts young people in the Kunming schools have been planting flowers and bushes to beautify the burial ground.

The women have a useful information committee, to answer the men's constant queries on where to buy what for how much, or what to order in the restaurants. Some of the older women decided that men away from home anywhere must have mending to be done, and have formed a service committee for that and other kind deeds. A sightseeing committee has also been popular, arranging trips to many places of interest or beauty, providing talks on Buddhism before visiting ancient Buddhists temples, and so on.

The men especially enjoy being entertained in Chinese homes. For this, Mrs. Tsu and her friends enlisted the interest of students returned from the United States where some of them had enjoyed American hospitality. Expense was a difficulty here for many of the university people and other educated families who most wanted to do it were just the ones hardest hit by inflation, who could not afford any extras at all. When Mrs. Tsu was talking about this out at the airfield with Chaplain Tull, one of the more recent chaplains, who has shown great appreciation of any effort on behalf of the men and aided in every way, he suddenly remembered that he had some cartons—whole cartons—filled with American costume jewelry which had been assembled in the United States and dispatched for use among the native people of the South Sea Islands. By some strange mistake it had turned up, useless and in the way, in Kunming. Chaplain Tull turned it all over to Mrs. Tsu to be sold. Half the proceeds go for entertaining the American men, and half for the Episcopal Church's student center which is located in another part of the city and is struggling to accumulate a building fund.

Chaplain Tull was most anxious to find some good work that the American men could do in Kunming. One day Deaconess Julia Clark appeared at the Tsus' with twenty forlorn Chinese orphans, rescued out of Burma. She was taking them to the Roman Catholic orphanage, which seemed the only possible place. Mrs. Tsu wondered whether this was something for Chaplain Tull's men. If the children's support could be provided, they could be housed in part of a school which was founded years ago by Bishop Yu En Su, late assistant bishop of Shanghai, when he was priest in charge at Kunming, a school founded in memory of his brother and named for him, En Kwong.

Chaplain Tull leaped at the chance, and at the party which was arranged so that the guardians could meet their little wards, every man grabbed a child. There were not enough children to go round.

* * * *

**PEOPLE OF ALL DENOMINATIONS ATTEND SERVICES**

Harrisburg, Pa.—Probably more people attended the churches of Harrisburg on Invasion Day than ever before with the possible exception of Easter. All day long people entered churches of all denominations to pray from early morning until late at night. Special services were held in Episcopal churches as well as in the Roman and other Protestant churches.

- At the regular daily celebration of the Holy Communion at 10:00 A. M. in St. Stephen's Cathedral there was a very large congregation. A special service at 8:00 P. M. was also well attended. The Litany and A Call to Prayer was used. Dean Carson reported that there was a continuous stream of people coming and going all day long, the largest influx of people he had ever seen in the church except possibly on Easter.

St. Andrew's, Harrisburg, used A Call to Prayer, in connection with a celebration of the Holy Communion at 10:00 A. M., and again at 8:00 P. M., with full choir. 320 persons attended a special service of All Saints Mission, in the Little Theater, Hershey. A Call to Prayer was used. No advance publicity had been given. Announcement of the service was made at the plant of the Hershey Chocolate Corporation and on bulletin boards in various parts of the community.

* * *

**NAT. EPIS. CONFERENCE ON RURAL CHURCH WORK, JULY 10-21**

New York, N. Y.—In announcing the twenty-second National Episcopal Conference on Rural Church Work to be held in conjunction with the Town-Country Leadership School of the University of Wisconsin, Madison, July 10-21, the Rev. Clifford L. Samuelson, associate secretary of the Division of Domestic Missions states, "This year more than ever before is it essential that our Church leaders and workers study what is happening to the rural church and community. The acute dislocation of personal, family, parish, community and national life under the impact of the war is putting Church leadership to new and greater tests. The aim of the 1944 National Conference is to determine how the policy and strategy of town and country church work can be adjusted to meet the new needs and opportunities today, tomorrow, and in the years to come."

Five lecture courses are offered by specialists in their fields, drawn from the faculty of the University of Wisconsin and Northwestern University. These include "The Rural Community", "Our Changing Social Order", "Agriculture", "Family and Children" and "Social Groups". Episcopal sessions and leaders will focus on the topics: "Lines Along Which the National Rural Work Program Is Developing", "Trends in Training Men and Women for the Rural Ministry", "Racial Tensions in the Rural Community", "Christian Education in the Small Parish", and "Christian Service in the Rural Community". Among the leaders are the Rev. Richard J. Morley, S. S. J. E., Canadian Order; the Rev. G. Moore Smith, Ontario, Canada; Mr. George F. Wiese, North Carolina, and the Rev. Daisuke Kitagawa. Five officers of National Council divisions will be among the resource leaders.

Inter-Church sessions under the direction of the Rev. Henry S. Randolph, representing the Home Missions Council of North America, and the Rev. Mr. Samuelson, include among the discussants Professor Emerson Hynes, St. John's University, Collegeville, Minnesota; the Rev. Martin E. Schirber, director of Catholic Rural Life Schools, and the Rev. Martin Schroeder, of the United Lutheran Church.

The Rural Workers' Fellowship will hold its annual meeting on July 19, the


# THE CHURCH PENSION FUND

and its subsidiaries

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

## THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

**Further information available by addressing any of the above at**

20 EXCHANGE PLACE NEW YORK 5

**ASK FOR**

# CLIMAX BEVERAGES

**Sparkling Spring Water**

**and**

**TRU-ADE**

**Climax Beverage Co.,**

**Richmond, Va.**

**RED COMET** IS YOUR CHURCH, SCHOOL, HOME OR OTHER BUILDINGS ADEQUATELY PROTECTED AGAINST FIRE?

# AUTOMATIC FIRE EXTINGUISHERS

## The Modern Method of Fire Control

Provides 24-hour Fire Protection. Very inexpensive. No maintenance cost. Easily installed. Extinguishes the fire before it gets out of control. Already installed in many churches and schools throughtout Virginia and the other States.

Write or visit our plant.
FIRE CONTROL EQUIPMENT CO.,
107 N. Jefferson St.,
Richmond, Va.
Phone 7-0456

Rev. Robert Purrington, president, has announced.

St. Francis House, student center at the University, will be headquarters of the Conference. Advance registration, states the Rev. Mr. Samuelson, director, has been heavier than in previous years, but the capacity of Lincoln Lodge, residence for the delegates is greater than previous lodging arrangements, and applications for registration are still being received by the Division of Domestic Missions, 281 Fourth Avenue, New York 10, New York.

* * *

### JOINT MEMORIAL SERVICE

Savannah, Ga.—Joint services were held at St. John's Church on Sunday morning, May 28, for the Society of Colonial Wars and the Sons of the Revolution.

Bishop Barnwell, chaplain of the Society of Colonial Wars conducted the service, assisted by the Rev. Ernest Risley, rector, and the Rev. A. L. Patterson, D. D., retired pastor of the Hull Memorial Presbyterian Church, Dr. Patterson being the chaplain of the Sons of the Revolution.

* * *

### A "CATCH-UP" SERVICE IN CATHEDRAL

Detroit, Mich.—It happens occasionally, and it seems in these uncertain times to be happening more and more often, that here and there a member of a Confirmation class cannot be present when the Bishop visits his parish to administer the Apostolic Rite of the Laying on of Hands.

As an accommodation to such persons and to the clergy who have prepared them for confirmation, it has been the custom of the Rt. Rev. Frank W. Creighton, D. D., to hold an annual "catch-up" service in June, in order that these candidates may not have to wait for the next parish visitation or be confirmed in a parish class in another church.

Such a "catch-up" service was held in St. Paul's Cathedral, Detroit, on the afternoon of Monday, June 5. About thirty were confirmed, presented by a considerable group of clergy of the diocese, the service being attended by a small congregation of friends and relatives. This annual service is being used each year by an increasing number.

* * *

## Personal Notes Of Interest

**The Rev. William E. Thomsen, Jr.,** rector of St. Paul's Church, Prince Frederick, Maryland, has accepted a call to become rector of Emmanuel Church on the Hill, Alexandria, Virginia, effective September 1, 1944.

**The Rev. Robert W. Orvis,** formerly rector of St. Paul's, Mayville, N. Y., became rector of Trinity Church, Renovo, Pa., Diocese of Harrisburg, May 21, 1944. Address: Renovo, Pa.

**The Rev. Norman M. Post,** formerly curate of St. Mary's Magdalene Church, Toronto, Canada, became rector of St. Mary's, Williamsport, and of the Church of Our Saviour, Montoursville, Pa., Diocese of Harrisburg, June 1. Address: 908 Almond St., Williamsport, Pa.

**The Rev. George F. Dempsie,** formerly chaplain of All Saints Convent, Catonsville, Maryland, became rector of St. Luke's, Mount Joy, and vicar of St. Elizabeth's, Elizabethtown, Pa., Diocese of Harrisburg, June 1. Address: St. Luke's Rectory, Mount Joy, Pa.

**The Rev. Sheldon T. Harbach,** Director of Boys' Work and Young People's Work in the Diocese of Michigan, has announced his resignation on September 1, upon which date he will become rector of St. Andrew's Church, Dayton, Ohio.

Mr. Harbach came to the Diocese of Michigan, as a deacon in 1936, as assistant minister in St. Joseph's Church, Detroit. He was ordained to the priesthood in December of that year by the late Bishop Herman Page.

In August, 1938, Mr. Harbach became the first resident clergyman in St. Timothy's Church, Detroit, and in September of 1938 accepted the part-time supervision of the Department of Young People's Work.

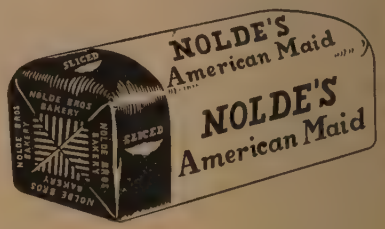
**The Rev. B. Duval Chambers,** rector of Westover Parish, Charles City County and St. Peter's Parish, New Kent County, Virginia, has resigned to accept a call to St. John's Church, Columbia, South Carolina. He took charge of this new work June 1 and is located at Wheat and Holly Streets, Columbia.


**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1944

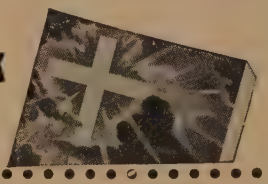
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

**St. Catherine's**
An Episcopal country school for girls. Graduates in leading eastern colleges. Also general course. Music and Art. Fireproof buildings. Riding and other outdoor activities all year. Pool. Founded 1890.
**Mrs. Jeffrey R. Brackett, Headmistress**
**Box Z, Richmond, Virginia**

**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**



**NOLDE'S AMERICAN MAID BREAD AND CAKES**
**At all Good Dealers**

**BIG HANDBOOK Free.**

- For Sunday School Workers—Let this "Victory" Catalog-Handbook of over 5,000 items and ideas aid you in making your school bigger and better.
- Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Greeting Cards, Games and Gifts; also attendance building and scholarship incentive plans.

***Rich in Plans and Ideas***

Learn about new "Step-By-Step" teaching. Makes pupils eager to learn...every teacher an expert in pedagogy. Many thousands benefited by this amazing aid. Send for your copy TODAY. Write name and address below, clip and mail.

*Name* _____
*Address* _____
*I am teacher of* ☐ *Begin.,* ☐ *Pri.,* ☐ *Jr.,* ☐ *Intermed.-Sr.*
☐ *Y. P.* ☐ *Adult Class in* _____ *Church*
*Denomination* _____
**846-F North Grove Avenue, Elgin, Illinois**
**DAVID C. COOK PUBLISHING CO.**

**TELEPHONE 3-0404**
*Good Printing*
**AT A COST THAT WILL PLEASE**
**THE LITTLE PRINT SHOP**
**212 N. ADAMS STREET,**
**RICHMOND, VA.**
**Charles E. Briesmeister**

WHEN DEATH OCCURS
Telephone 3-6711
Est. 1850
• EXPERIENCE
• REFINEMENT
• DIGNITY
CHAS. I. BILLUPS & SONS • MORTON G. • STUART L.
**BILLUPS**
*Funeral Home*
ALWAYS OPEN
• RICHMOND'S FINEST
• AIR CONDITIONED THRU-OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST
25th & MARSHALL STS.
AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

## ORDINATIONS

### Priest

**The Rev. Jay Ralph Keim Deppen,** A. B., S. T. B., was ordained priest by Bishop Heistand in St. John's, Westfield, Pa., May 31, 1944. He was presented by the Ven. John G. Hilton, and the sermon was preached by Canon Heber W. Becker. He is rector of St. John's Church, Westfield. Address: P. O. Box 452, Westfield, Pa.

### DEACONS

**Mr. Percy David Jones** was ordained to the diaconate by the Rt. Rev. Frank W. Creighton, D. D., Bishop of Michigan, on Tuesday, June 13, in St. Mark's Church, Detroit.

Mr. Jones was in the June graduating class of the Seabury-Western Theological Seminary at Evanston, Illinois, of which Bishop Creighton is a trustee.

The Rev. Edward Williams, rector of St. Mark's, presented Mr. Jones for ordination. The sermon was preached by the Rev. David T. Davies, rector of Trinity Church, Bay City; the Litany was read by the Rev. Sidney S. Rood, a classmate of Mr. Jones, recently ordained in St. Paul's Church, Port Huron, by Bishop Creighton; and the Epistle was read by the Rev. William T. Smith , rector of Emmanuel Church, Detroit.

Mr. Jones will take charge of St. Michael's Church, Lincoln Park, and Trinity Church, Belleville. He will be the first resident clergyman in this field for many years. Delegations from both churches attended the ordination service.

A luncheon in the parish house of St. Mark's Church followed the service, attended by the candidate and his family and friends, clergy of the diocese, the delegations from Lincoln Park and Belleville, and other guests.

**Francis William Tyndall, Dorsey G. Smith, Joseph B. Tucker** and **Jaquelin Marshall Washington** were ordained deacons by the Rt. Rev. Frederick D. Goodwin, D. D., bishop of Virginia in the Church of Immanuel on the Hill, Alexandria, Virginia, June 16. The sermon was preached by the Rev. Frederick J. Warnecke. Mr. Washington was presented by the Rev. Edwin E. Tate; Mr. Tyndall by the Rev. Edmund L. Woodward, D. D.; Mr. Smith by the Rev. Albert C. Muller; Mr. Tucker by the Rev. Stephen R. Davenport. Mr. Washington has been appointed deacon in charge of St. James-Northam Parish, Goochland, Virginia. Mr. Tyndall has been appointed deacon in charge of Rivanna Parish, Fluvanna County, Virginia. Mr. Smith has been appointed deacon in charge of Christ Church Parish, Kilmarnock, Wicomico Parish, Wicomico Church, and St. Stephen's Parish, Heathsville, Virginia. Mr. Tucker has been appointed deacon in charge of St. James Church, Montross, and Washington Parish.

**The Rev. Joseph H. Banks** was ordained deacon on June 12, 1944, by the Rt. Rev. W. Roy Mason, D. D., suffragan bishop of Virginia in Grace Church, Millers Tavern. He was presented by the Rev. Aston Hamilton, D. D.; the sermon was preached by the Rev. John H. Scott. The Rev. Mr. Banks has been appointed minister-in-charge of St. Mary's Church, Berryville, Va., effective July 1.

### MARRIAGE

**The Rev. William Hampton Brady** and Miss Margaret Josephine Lodge were married in St. Paul's Church, Savannah, Ga., on Sunday afternoon, June 4, with Bishop Barnwell officiating, assisted by the Rev. Charles E. Crusoe, D. D. On the preceeding morning, Dr. Crusoe said a Nptial Mass to which Mr. Brady had asked as many of St. Paul's people as could, to make their communion with them, which many did.

Mr. Brady, rector of St. Paul's Church, is a native of Aquasco, Maryland.


**Shrine Mont** Clergy Seminar: July 17-28. Vacations: May thru October, for clergy, laity, families and friends. In Alleghenies, west of Washington by Greyhound Bus and auto. Grounds of rare mountain beauty; mineral springs, many recreations; modern lodges, cottages, central refectory and social halls; perpetual trust of the Church. The Heart of Shrine Mont is the Cathedral Shrine of the Transfiguration. Rate —from $16.50 and $18.00 a week for general accommodation, refectory meals and service. Prospectus Rev. E. L. Woodward, M. D., D. D., Dir., Shrine Mont, Orkney Springs, Va.

SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

C. S. LAUGERBAUM & CO.
FLOOR CLEANING
104½ West Grace Street
Dial 3-5765
Richmond, Va.

Virginia Dairy
"The Home of Better Milk"

ATLAS BAKING CO. ,Inc.
Richmond, Va.

Capt. Herbert's
Sea-Food Boat
Clams—Crabs—Oysters in season
Shrimp—Crab Meat a Specialty
Anchored at Richmond,
17th and Dock Sts. Virginia
Phone 2-7968

"I DIDN'T ASK to come out here—to live in mud and filth—to sleep on the ground with cold and hunger—to shoot at and *be* shot!

"I did know that you folks back home were depending upon me to do a job for you—to rid the earth of those hateful forces trying to destroy our way of life. I believed in that. I believed in you. That's why I'm dying.

"It's too late to help me now, but you *can* show that you believed in me, too. Then I'll know I'm not dying in vain."

5TH WAR LOAN

*Back the Attack!*—BUY MORE THAN BEFORE!

★ This is an official U.S. Treasury advertisement—prepared under auspices of Treasury Department and War Advertising Council ★

# THESE BUSINESS FIRMS ARE COOPERATING WITH THE SOUTHERN CHURCHMAN IN SUPPORTING THE FIFTH WAR BOND DRIVE

## WHICH BEGAN ON JUNE THE TENTH

Compliments of
LABURNUM REALTY CORPORATION
924 East Main Street
Richmond, Va.

Compliments of
NU-WAY CLEANERS
1817 West Broad Street
Richmond, Va.

Compliments of
VIRGINIA TOURS, INC.
701 East Leigh Street
Richmond, Va.

Compliments of
ELLISON & HAWES, INC.
COAL
530 East Main Street
Richmond, Va.

Compliments of
A & B LEADER CLOTHING STORE
Broad at First Street
Richmond, Va.

Compliments of
CHESAPEAKE PAPER STOCK CO., INC.
200 South Sixth Street
Richmond, Va.

Compliments of
P. C. PATTERSON
WALL PAPER & INTERIOR DECORATING
2617 Edgewood Avenue
Richmond, Va.

Take Your Date
SKATING
at the cool
CAVALIER ARENA
Air Conditioned
One block North of 3300 Block
West Broad Street
Richmond, Va.

Compliments of
RICHMOND POTATO CHIP CO.
2117 Hull Street
Richmond, Va.

Compliments of
NOLDE BROTHERS, INC.
BAKERY
2520 East Broad Street
Richmond, Va.

Compliments of
CAPRI RESTAURANT
1 East Grace Street
Richmond, Va.

Compliments of
RICHMOND VALETERIA, INC.
2705 West Broad Street
Richmond, Va.

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Hand book for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**
**Box 146 Plainfield, N. J.**

## Christchurch
VIRGINIA SCHOOL for BOYS

**The Ideal Place for Your Boy**

Intermediate School: Sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools.

Upper School: College Entrance Requirements for a limited number of older boys.

**Stimulating instruction.**
**Sound Churchmanship**
**Individual Attention.**
**Moderate Rates.**
**Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.**

**THE REV. S. JANNEY HUTTON**
**Headmaster**
**Christchurch School, Christchurch, Va.**


## THOUGHTS FOR THE THOUGHTFUL

"You have only to be true to the highest you know; to keep your face turned to the light; to keep the path steadily; to pray that God will lead you to ever-increasing knowledge; to despise no call upon you."

"I know not what the future holds, but I know Who holds the future."

You cannot love Him properly if you are not doing some work for Him.—Ingram.

"God gives not only necessities. He scatters with a full hand."

Jesus Christ did not come into the world to make life easy. He came to make men great.—Bishop Fiske.

"The Samaritan who rescues you most likely has been robbed and beaten in his day, and it is a wounded arm that binds your wounds."

All truth is essentially Christian.—E. D. Head.

The world is always asking the Church to tell how it can escape the consequences of its sin—that is to say of its selfishness, for this is the root of all sin. But the Church has—or ought to have—no interest in doing this. Its concern is to tell men how to escape from the sin itself, and this will carry with it escape from the consequences.—Archbishop Temple.

"Joy is the flag we fly from the mast of our life's home when the King is in residence."

Once again, O man of wonder,
Let thy voice be heard,
Speak as with a sound of thunder;
Drive the false thy roof from under,
Teach thy priests thy word.
—R. W. Gilder.

The first word, when the tomb was newly rent
Was to a grieving woman gently said;
With two sad men He walked, the day far spent,
And how their heavy hearts within them burned
As comforted into the inn they turned
And He was known to them in breaking bread.
—C. Hazard.

From the companionship of Jesus Christ come all the qualities that make life beautiful and lovely. The chamber into which He walks becomes a room of everlasting memories, the words He utters become a living gospel of hope and life.


## AVERETT

**Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program. Transfer and Terminal Courses. All sports. Eighty-fifth session.**
**For catalogue, address**
**CURTIS BISHOP, Box J, Danville, Virginia**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

**NOW IS THE TIME TO PURCHASE**

## CONFIRMATION GIFTS

**As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.**

**EPISCOPAL CHURCH BOOK STORE.**
**LYCETT, INC.**

**317 N. Charles St., Baltimore 1, Md.**

## EWART'S Cafeteria

112-114 North Fifth St. RICHMOND, VA.

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## FASSIFERN

College preparatory, high school, and lower grades for younger girls. Emphasis on character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:
**DR. JOS. R. SEVIER, President**
**Box S Hendersonville, N. C.**

**R. GEISSLER, INC.**
71-79 W. 45th St., New York 19, N. Y.
**Church Furnishings**
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

## Sarah Lee Kitchen

**Homemade Cakes, Pies, Bread,**

**Beaten Biscuits, Box Lunches**

**701 W. Grace St., Richmond, Va.**

**Dial 3-2805**

# The Southern Churchman

Vol. 110—No. 27 1 JULY, 1944

## FOR THE NATION

O ETERNAL GOD, through Whose mighty power our fathers won their liberties of old; Grant, we beseech Thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesys Christ our Lord. Amen.

## FOR VICTORY

ALMIGHTY GOD, uphold, we pray Thee, the United Nations in their struggle to maintain liberty and righteousness throughout the world.

Guide us unto Thine own victory.

Arouse our peoples to generous and courageous sacrifice in the cause of truth and justice.

Forgive our sins and overrule both our aims and acts to accord with Thy most Holy Will.

We ask all in the Name of Him who died to make men free, Thy Son, our Saviour, Jesus Christ. Amen.

## FOR DIVINE TRIUMPH

WE PRAY THEE, O God, not that Thou should'st help us carry out our own plans, but that we may be used in serving Thine; not for man's victory over man, but for the triumph of Thy righteousness and Thy Kingdom, through Jesus Christ our Lord. Amen.

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin, Associate Editor
Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer
Mrs. Rawles Morel, Business Manager



ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams



Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## *LETTERS*

### JOURNEYINGS OF THE SOUTHERN CHURCHMAN

The Editor,
The Southern Churchman,
Richmond, Virginia.

Dear Mr. Editor:

Through the kindness of a dear relative the Southern Churchman is, after reading, usually passed on to the writer and in turn is made available to others.

A valued friend to whom copies have often gone forward has many times written me that they are always welcomed and read with much interest and appreciation. Only recently a letter from him included the following reference:

"I always enjoy the 'S. C.' and read it through. Even the local items are expressed in a way that interests the stranger and whoever 'runs' it has the knack of interesting the outside reader." He added that one member of the family particularly enjoys the "Thoughts" appearing from week to week on the last page.

This friend is now at his home in Scotland slowly recovering from the effects of four days in an open boat in freezing weather in the North Atlantic following the sinking of the vessel he was on by an enemy submarine. Members of the United States armed forces are stationed nearby (in fact, part of the family estate has been taken over temporarily by the British Government for the use of our forces) and he wrote some time ago that the issues of The Southern Churchman sent him find their way later to personnel of our services, through an American chaplain, a frequent guest at his home, who "seizes them" eagerly.

I have thought that what has been said above in appreciation of The Southern Churchman, also this little account of the journeyings of some of one subscriber's copies, might perhaps be of interest to you and the associate editors.

Sincerely yours,
W. L. P.

Washington, D. C.,
June 17, 1944.

### AN INSTITUTION FOR THREE GENERATIONS

June 7, 1944.

Gentlemen:

I have delayed remitting because I wanted to write a letter. The Southern Churchman has been an institution in our family for three generations: My grandfather, the Rev. S. S. Burleson, in Minnesota and Wisconsin in the last quarter of the past century; my father in the first quarter of this century in North Dakota, Idaho and Washington . . . received your journal through the kindnesses of the Church Periodical Club.

I enjoyed it at the General and Virginia Seminaries and have subscribed to it from Washington, California, Arizona, and now Louisiana. The forepart of each week would not be right—without your visits!!

Your articles, editorials and news are always fair, impartial, timely and interesting. Keep up the good work.

Appreciatively and sincerely yours,
Theodore M. Burleson.

Plaquemine, La.

* * *

### DEAN HAINES CONSECRATED BISHOP OF IOWA

Davenport, Iowa.—The Very Rev. Elwood Lindsay Haines, former dean of Christ Church Cathedral, Louisville, Ky., became the fifth Bishop of the Diocese of Iowa on May 31, at Trinity Cathedral, Davenport, with Presiding Bishop Henry St. George Tucker officiating, and Bishops Charles C. J. Carpenter, Alabama, and John Long Jackson, Louisiana, as co-consecrators.

The service was attended by deputations from all the parishes of the diocese, clerical and lay deputies to the diocesan convention, and a large congregation, many more people than could gain access to the Cathedral. A public address system made it possible for the overflow congregation to hear the service on the Cathedral lawn, where chairs were placed. Thousands of other listeners heard a two-hour running description account of the consecration broadcast by the Very Rev. Rowland F. Philbrook, dean of Trinity Cathedral, over radio station WOC.

The bishop-elect was presented for consecration by the Rt. Rev. Charles Clingman, Kentucky, and the Rt. Rev. Howard R. Brinker, Nebraska. Bishop Brinker also served as Litanist. The Rt. Rev. Frank W. Creighton, Michigan, served as Gospeler, and the Rt. Rev. Wallace E. Conkling, Chicago, read the Epistle. The consent of the House of Bishops was read by the Rt. Rev. Douglass H. Atwill, North Dakota. Evidences of election were read by Charles H. Wilson, Davenport, chancellor of the diocese, and the evidences of ordination by the Rev. James H. Dew-Brittain, rector of St. James Church, Independence, and secretary of the diocese, while the consents of the standing committees were read by W. Parmele Peterson, Davenport, secretary of the diocesan standing committee.

Attending presbyters were the Rev. Harold Weaver, of Kentucky, and the Rev. Frederic G. Williams, rector of Grace Church, Clinton, and president of the standing committee of the diocese.

Bishop Stephen E. Keeler, Minnesota, was the preacher.

A luncheon for the newly consecrated bishop was held in the Hotel Blackhawk following the service. Speakers were: For the laity, Horace Van Metre, Waterloo; the Rev. F. G. Williams, Clinton, for the clergy; Bishop Clingman, Bishop Tucker and Bishop Haines.

#### Editorial Comment

Commenting on the new bishop, the Davenport Daily Times said editorially: "The consecration of the Rev. Elwood L. Haines as the fifth bishop of the Episcopal diocese of Iowa marks the beginning of another chapter in the history of the Episcopal Church in this State.

"The development of the diocese since the consecration of Trinity Cathedral in 1873 has been impressive. The culture no less than the spiritual life of the state has been enriched by the growth of this Communion and the educational and other institutions supported by it.

"Davenport has shared most abundantly in the benefits flowing from these institutions, notably St. Katherine's School and St. Luke's Hospital.

"Bishop Haines follows in the footsteps of men whose memories form one of our richest heritages. The consecration today recalls the saintly Bishop Morrison, the beloved Dean Marmaduke Hare.

"In consequence of the untiring efforts of the late Rt. Rev. Harry Longley, the new bishop will find the affairs of the diocese in the excellent order which distinguished his administration.

"Davenport joins the diocese in welcoming to this city and state Bishop

(Continued on page 11)

# HAVEN . . .

By J. W. KENNEDY

LAST WEEK WE BEGAN to describe five of the basic preparations for our Christian leadership of the world out of darkness into light. We discussed the first two: Get God straight and the world He created; and man, the highest of His creation. Today we continue.

3. We must believe that God, who made the round world and all that therein is, has a plan for the operation of that world and the sustaining of that life. Our Christian job, then, seems to be in part the seeing to it that everyone has enough and to spare of food, shelter, and clothing; opportunities for work and play and happiness—freedom from want and from unemployment; freedom from fear and slavery; freedom of worship and freedom to make choices within the circle of the best for the whole. We must recognize that all peoples should share equally in the rich stores of natural wealth, all of which God has given. For centuries, earth's abundance has been unequally distributed and man has suffered unnecessarily. As Christians we must do all in our power to see that no nation or people suffer want. The job is gigantic but it can be done.

4. Since God has prepared a friendly universe to work for and with man for producing a complete and abundant life, and since God made us in His own image, we as Christians believe that God endowed us with our most God-like and precious possession—the power of choice. God has given us free choice. He stands truth and righteousness up before us but we must choose them. He will not force us, even though through Christ He constantly seeks to win us. But if we really believe God's way is the way to live in cooperation with His Laws both natural and spiritual, then we must choose for everything that points towards His way without regard for consequences. Many heroic examples of this are being lived out now, especially in the occupied areas of Europe, where men have chosen the truth and borne witness that it was of God. They have done this even though death has been their reward, rather than to be left alone as weak and cowardly, and unfaithful to the trust God has placed in them. God is depending on us for making the good news victorious in the places of darkness and ignorance and prideful self-will.

5. It is rather obvious that no matter what we believe, unless that belief furnishes us the necessary power to follow on with acts, it is no good. Unless these acts are in harmony with that belief, it really is no good to us or to others and we fail God. The disciples followed on with acts only after they were empowered with the Holy Spirit, only after they were freed from hesitant fearful self, and lived all in all for Christ.

In order to be practical about this whole thing I suggest five ways of beginning our course of action as Christians, for making a better world for all peoples.

(1) Believe with all your heart that what I have said is true. Without the terribly earnest convictions of these basic certitudes about God and man we shall never be motivated to specific deeds.

(2) Take one step today toward accomplishment in some area—one step toward brotherhood for example, by one decent gesture of tolerance and understanding and Christian love as instances and opportunities arise.

(3) Correct false impressions about God and His world and His will for the world. Do not keep silent when a word will silence gossip or hate or give new hope to despair.

(4) Join some group that is working for Christian ends in society, preferably in your own church first—such work must stem from here. A tie with such working groups as the State International Commission or the Councils for International Organization, or the endless opportunities to influence legislation (such as the repeal of the Chinese Exclusion Act passed recently, or the insistence upon a clear statement of foreign policy by the government, or to join the crusade for every citizen to vote).

(5) And, lastly, pray. This admonition is "old stuff", I know. We've always been told to pray. But by this, I mean to stick with God and His way closer every day and seek without ceasing our part in His plan through His multitudinous and complicated affairs of the day's life.

Forget not these things to do them; forget not the 'morrow and its call to worship, forget not the clearness of God's word to us at this and every dawn.

# *This Week . . .*


**MORAL AND SPIRITUAL LEADERSHIP NECESSARY** . . . . . 5
By the Hon. Edward R. Stettinius, Jr., the Under Secretary of State

**STATEMENT OF PURPOSE** . . . . . 6
As Adopted by The Episcopal Evangelical Fellowship

**REPORT OF COMMITTEE APPOINTED TO STUDY THE PROBLEMS OF DIVORCE AND JUVENILE DELINQUENCY AND TO MAKE RECOMMENDATION** . . . . . 4


**JULY**

1. (Saturday).
2. Fourth Sunday after Trinity.
4. Independence Day (Tuesday).
9. Fifth Sunday after Trinity.
16. Sixth Sunday after Trinity.
23. Seventh Sunday after Trinity.
25. S. James (Tuesday).
30. Eighty Sunday after Trinity.
31. (Monday).

* * *

**COLLECT FOR THE FOURTH SUNDAY AFTER TRINITY**

O God, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the the things eternal. Grant this, O Heavenly Father, for the sake of Jesus Christ our Lord. Amen.

# *Report of the Committee Appointed to Study the Problem of Divorce and Juvenile Delinquency and to Make Recommendations*

*Presented at the Meeting of the Council of the Diocese of Virginia, May, 1944*

THERE IS NO MORE serious problem facing America today than divorce. It has been the subject of discussion at the General Convention of the Episcopal Church for many years, but a question is whether the emphasis by the church is in the right place. More attention is paid to the fear that a few may suffer than that the whole body of society may deteriorate. We approach it as a menace to our civilization and one which must be faced if we shall survive. The sanctity of marriage is the prime consideration. Its indissolubility is the ideal.

There is a parallel in the history of the Roman Empire as narrated by Gibbon. Plutarch says that Romulus allowed but three grounds of divorce: "Poisoning, adultery and false keys," and no divorces were known in the early years of the empire, but as of 533-565 A. M. Gibbon says that when Roman matrons became "the equal and voluntary companions" of the men a new jurisprudence was introduced that marriage like an ordinary partnership could be dissolved at the will of one associate. "In three centuries of prosperity and corruption this rule was enlarged to frequent practice and pernicious abuse. Passion, interest or caprice suggested daily motives for the dissolution of marriage, . . . the most tender of human connections was degraded to a transient society of profit and pleasure." Gibbon concludes: "A specious theory is confuted by this free and perfect experiment which demonstrates that the liberty of divorce does not contribute to happiness and virtue."

IN AMERICA divorce has become so easy and profligate that it is no longer regarded as a tragedy. It has become so fashionable that its danger to the welfare and happiness of the State is little considered.

"Civilizations, let us assure ourselves," says an anonymous writer, "are far more vulnerable on their domestic side than on their economic side. The home is the unit of the nation. Family life is the great assurance. If a state would not perish, it must see that its homes are the altars of human happiness of the family."

In America today, a vacation at a motor court in a foreign state is a residence giving jurisdiction for divorce on the flimsiest of grounds.

One of our Bar Associations had an inquiry asking for the marriage laws, and at the same time for the divorce laws, indicating merely a trial marriage. A law publication recently stated that it had been advised that several states had authorized marriages by proxy and inquired whether such a marriage was permissible in Virginia.

In eight years from 1933 to 1940, inclusive, the number of divorces in American has risen from 165,000 —1.31 per thousand of population to 264,000, or 2 per thousand of population, or one divorce to every six marriages.

Marriage is no longer regarded as an affair for grown-ups well disciplined, nor is there much suggestion that the partners to matrimony should cultivate understanding and sharing of one and the other's burdens. On the contrary, the emphasis is laid upon the freedom to change.

Dean Gauss, of Princeton, has been quoted as saying that broken homes contribute three or four times the problem cases among the students than normal homes. This is borne out by the testimony of school principals.

A leader for ethical culture says: "the reason is plain enough to those who understand what still distinguishes a home from a stock farm. The best contribution of the parents to their children is a spiritual gift. The man encourages his wife to offer their children all that is most excellent in her, and she exercises this influence upon the father."

A great philosopher has said that the ideal marriage is where each surrenders everything to the other.

The approach to the solution of the question is through legislative, religious and social sanctions. This means that the people must set the standards, must change the attitude of society, and must advocate stricter laws.

The late John B. Minor, a great Virginia law teacher, said on this subject, "Religion, reason and experience combine to enforce the sanctity of the marriage tie. If not held indissoluble altogether . . . in the interest of society and the happiness of mankind, it should be dissolved in rare and extreme cases."

### Juvenile Crime

Tied in with divorce and spreading to many families regardless of divorce is juvenile crime. The arrest of males and females under twenty-one years of age showed a percentage of change from 1941 to 1942 of a decrease of 3.6% in males and an increase of 55.7% in females, while the increase in arrests of females under twenty-one years of age from 1942 to 1943 showed a total increase of 47.9% over the previous year, and the arrest of males under eighteen years of age showed a total increase of 23.4% for 1943 over 1942. There was no decrease in males under eighteen years of age in 1943, and for that year the number of males arrested was greater for the seventeen year age than for any other year.

There is but one conclusion to be drawn from this. It is that the influence of the home has broken down; that schools cannot supply what the home lacks; and that the Church has failed.

WE, THEREFORE, recommend the following resolution for the consideration of this Council:

Whereas, in the opinion of this Council the increase in divorce and juvenile delinquency threatens the life of our people;

Therefore, be it resolved, That the Protestant Episcopal Church in the Diocese of Virginia exert its in-

(Continued on page 8)

# *Moral and Spiritual Leadership Necessary*

By EDWARD R. STETTINIUS, JR.

*The Under Secretary of State*

LAST WEEK, as news of the landings in France spread across the nation, our hearts were lifted in prayers for the success of this great crusade to free the world from tyranny and oppression. The sands were running fast, and Hitler's monstrous plans to crush men's souls and to stamp out the religious life of Europe were at last approaching their miserable doom.

As our thoughts turn now to the problems which lie ahead in the post-war world, we must realize that there is nothing more important than to lay a firm and solid foundation on which the structure of a true and lasting peace may be built. Such a peace must recognize the basic Christian principles of justice and charity and brotherhood, and in our deliberations we must bear these qualities constantly in mind.

A great responsibility rests upon this nation to furnish moral and spiritual leadership to the other nations of the world and to instill in the minds of all men the will to preserve the peace and to bring into being the economic and social conditions essential to it.

# *Commissions on Church Unity*

*Meet in All-day Session in the Diocese of Ohio*

The Commissions on Church Unity of the Diocese of Ohio of the Protestant Episcopal Church and of the Presbytery of Cleveland of the Presbyterian Church met in all-day session at the Church of the Covenant on Friday, June 16. The two Commissions met separately in the morning, the Episcopal group under the leadership of Bishop Beverley D. Tucker, the Rev. John R. Stalker, rector of St. Timothy's Church, Massillon, and Chairman of the Commission, and Canon T. O. Wedel, Warden of the College Preachere at the National Cathedral in Washington. The Presbyterian Commission met under the chairmanship of Dr. Philip Smead Bird, Pastor of the Church of the Covenant, with Dr. Robert B. Whyte, Pastor of the Old Stone Church, and Dr. Herman A. Klahr, Moderator of Cleveland Presbytery, taking on active part in the leadership. Ministers and laymen from both churches were represented on the two Commissions.

After luncheon together, the two groups met in joint session in the afternoon. Dr. Wedel and Dr. Whyte, as members of their national commissions on Church Unity, sketched the background of the plans for organic unity of the two churches on a national basis. After brief statements by Dr. Stalker and Dr. Bird, Bishop Tucker presented several concrete suggestions as to ways and means in which the Presbyterian and Episcopal Churches in the vicinity of Greater Cleveland might work together and demonstrate to the community and to the nation the harmonious spirit and desire for unity existing between the two sister communions. After some discussion, it was unanimously agreed by the joint commission that there should be an exchange of pulpits between the two churches throughout the city on October 29, which is Reformation Sunday. It was further agreed that an official representative of the Cleveland Presbytery be invited to attend the Annual Meeting of the Diocese of Ohio and vice versa. Also included in the matters discussed and approved were plans for joint meetings of the official boards of Presbyterian and Episcopal Churches, representation of the sister Churches at ordinations, and discussion of the proposed union at conferences for young people, women, etc. Further meetings will be held to work out details and explore other areas in which cooperation may be carried on. Both Commissions were unanimously agreed in their desire to work for the real and vital unity of the Churches which they represent.

* * *

**EDITORIAL**

(Brought Forward from page 7)

flict is won. As Christians we know that this hope cannot be realized unless it be a freedom that is won in and through Christ.

From the darkness that covered the middle of the English Channel on invasion night comes a hope that we can see beyond the night to the dawn of a new day, when all peoples may come to the light of God's way for His Children.

*Statement of Purpose*

Evangelicals have often been accused of making nebulous statements; of having no definite program. This is not true in regard to the Episcopal Evangelical Fellowship. This group at their May meeting in Richmond, Virginia, drafted a statement of purpose. That statement of purpose we publish in its entirety in this issue. We had planned to make some comments on this extremely interesting statement. A statement which our esteemed contemporary, "The Living Church," calls, an "Evangelical Milestone." But we have used up our editorial space, and will have to defer this comment until next week's issue.

We hope that our subscribers will read this statement carefully. It deserves reading and study. Here is something positive. Here is a starting point, that may become a rallying ground, for all who wish to see the Church make a real impress upon our contemporary scene.

# *Statement of Purpose*

**As Adopted by the Episcopal Evangelical Fellowship.**

I.

THE EPISCOPAL EVANGELICAL FELLOWSHIP seeks to unite for common prayer, study, counsel and practical activities members of the Protestant Episcopal Church in the United States of America, who, valuing greatly the unbroken heritage of the Anglican Communion as part of the historic Catholic Church, value equally the evangelical character restored to it at the Reformation.

The Episcopal Evangelical Fellowship has no desire to create partisan spirit within the Protestant Episcopal Church, but seeks to preserve for it both its Catholic and Protestant heritage.

The Episcopal Evangelical Fellowship regards the Reformation as an act of Divine Judgment upon the Church, as the reassertion of vital elements of Christian faith and practice lost during the preceding centuries, and as the means of eliminating medieval errors and corruptions.

II.

The particular objectives of the Episcopal Evangelical Fellowship are:

1. To witness to the Gospel and to summon all people everywhere to the faith and obedience of Jesus Christ, the Divine Revealer and Redeemer.

2. To increase the effectiveness of the Protestant Episcopal Church in the United States of America as an agency of God's rule in the lives of individuals and society; to that end, to cooperate with other Christian Churches and to promote the cause of organic union, at this time particularly with our sister reformed Churches.

3. To uphold the doctrine, discipline and worship of the Protestant Episcopal Church as set forth in its Book of Common Prayer, the Articles of Religion, and the Constitution and Canons.

4. To preserve permanently for the Protestant Episcopal Church the positive principles of the Reformation; and to provide encouragement, counsel and help to all seeking to forward the cause of evangelical Christianity in faith, ethics and practice.

5. To promote study, research, and writing in all lines of Christian knowledge, and to disseminate literature.

6. To further the application of Christian ethical principles to every sphere of personal and social life.

III.

We, the members of the Episcopal Evangelical Fellowship, affirm our belief in God, the Father, the Son and the Holy Spirit.

We affirm that God took the initiative in making known to men His nature and His will for them. This revelation was given in a series of mighty acts culminating in the life and teaching, the death and resurrection of Jesus Christ, the foundation of the Church and the gift of the Spirit.

We affirm that the final authority for Christians is this revelation of which the record is contained in the Bible. The Bible, therefore, is the ultimate norm for faith and morals. For right understanding of the Bible men need the help of the Christian tradition; but tradition must always be subject to the living Word of the Scriptures and to Christ Himself who rules the Church today as in past ages through His ever-present Spirit.

Both the Bible and tradition are subject to critical investigation for the purpose of discovering actual historical events.

We affirm that in His life, death, and resurrection, Jesus broke the power of evil, and manifested a love beyond our understanding; that this was God's act; that whenever men give themselves to Christ in trust and obedience they are reconciled to God and brought into community with fellow believers.

We affirm that God called the Church into being and bestows upon it the Holy Spirit; that membership in this "family of God" is an inestimable privilege and a great responsibility; that the continuity of the Church is preserved by various means; externally by the Bible, the creeds, the ministry, the sacraments, the missionary enterprise, and internally by Christian faith and life, and that to lose any one of these is as serious as to lose another. The Holy Catholic Church includes all those who acknowledge Jesus Christ as Lord, hold the substance of the faith as contained in the Apostles' Creed and have been baptized.

We affirm that an authorized and regular ministry is essential for the Church; that the traditional form which Anglicanism preserved at the Reformation has such great values that we cannot conceive of its being discarded, though it may need to be adapted to changing circumstances; that the unity and continuity of the Church demands "a ministry recognized by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body", (Lambeth 1920), and that the historic episcopate has been in history and can be more fully in the ecumenical Church of the future the living and representative organ of such unity and continuity. At the same time we believe that non-episcopal ministries which have been manifestly used of Christ are true ministries of the Word, and sacraments; their sacraments genuine and reliable means of grace, and their Churches part of the Holy Catholic Church.

We affirm that the sacraments are instituted of God as corporate actions of the Christian Fellowship. Sacraments are means of grace used by the Holy Spirit who dwells in the Fellowship, and they must not be divorced from the life of the Fellowship. The grace of the sacraments is the personal power of God working through the corporate fellowship upon and within the life of believers. Baptism and the Holy Communion are the only sacraments generally necessary to salvation.

Baptism is the sacrament by which the Church admits new members to its ranks and signifies to them that in Christ they are reconciled to God.

The Holy Communion is the feast at which the Lord is the unseen Host. As they eat of the bread and drink of the cup, believers commemorate Christ's cross and resurrection and offer themselves to God in union with Him Who gave Himself on the cross; they commune with Christ, spiritually receiving His body and blood; they renew their fellowship with one another in Him, offer their sacrifice of praise and thanksgiving for all His benefits, and express their confidence

(Turn to page 5)

# EDITORIALS

### *The Under-Secretary of State Speaks*

We trust that many of our readers will read the very fine statement made by the present Under-Secretary of State which we publish in this issue. This brief paper was written specifically for The Southern Churchman. It is our hope to publish from time to time statements from our leaders in regard to the peace that is to come.

Mr. Stettinius is a fine Churchman. He knows that the basis of a "just and durable peace" can only be laid upon the foundation of Christian principles. Moral and spiritual leadership is a prerequisite for frank and open dealing of nation with nation. It is open diplomacy that will save us from narrow nationalistic aims, and a selfish imperialism.

We are grateful to Mr. Stettinius for permission to publish this very fine statement. It is encouraging to realize that we have this type of leader in places of high authority.

### *Marriage and Divorce*

These are large issues attracting the attention of the majority today. The progress of the War is front page news. We should never let these exciting items blind our vision so that we cannot see issues near at home. Issues that may make a rubble heap of all the things for which our armies are contending.

One of the great issues on the home front is the stability of the home. Christian marriage, and the resultant Christian home, are of prime importance for the preservation of our civilization. Many of us are alarmed by the quick rise of forces that are doing despite to the stability of the Christian home.

The Council of the Diocese of Virginia at its meeting a year ago (1943) appointed a commission to study this whole question and make a report at the 1944 Council. We take pleasure in publishing in full that report. It does not make pleasant reading. But it gives facts that we think all intelligent churchmen should know. Whereas we may not agree with all the interpretations of these facts as given in the report, we congratulate this particular diocesan commission on its very fine report. We trust that the members of General Convention's Commission on Holy Matrimony will find it useful.

### *Faith to Look Beyond the Night*

We had the privilege of reading a letter written by an officer of our invading forces to his wife. This letter was written on the transport that was taking him across the English Channel to the appointed rendezvous with the landing craft. There were several things in the letter that made a deep impression upon this reader. We have his wife's permission to pass them on to you.

In the first place this officer tells of the great comfort he received by attending a service of Holy Communion, celebrated by the Chaplain on the transport. The Chaplain happened to be one of our clergy. After the service, this officer relates that he returned to his quarters, finished a letter to his wife, and before turning out the light, read "Forward Day by Day." Interestingly enough the passage of Scripture—selected for that day—June 6th—was from the fifth chapter of St. Paul's Epistle to the Galatians.

It begins: "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." The armies of liberty are approaching the shores of a continent in bondage. A continent enslaved by the domination of evil men. Men who have ruthlessly spilled the blood of their neighbors. Men who have enslaved their brethren made in the image of God. Men who have made of race and blood an absurd fetish. And in those marching forces of freedom an officer reads that "for freedom did Christ set us free!"

Would to God that all the officers and men in our armed forces and all us back here at home, honestly believed that only real freedom is to be found in Christ!

The officer from whose letter we quoted, we happen to know intimately. He was confirmed by our Chaplain during his West Point Days. He has been a devout Churchman ever since. In fact, we have in our possession a letter from a Chaplain of another denomination, who happened to be stationed at the same post with this man and in this letter he pays a fine tribute to the church loyalty of this man. It seems to us, that in the intimacy of a letter to his loved ones, he speaks to all of us. He is too good a soldier not to have known the dangers he was shortly to face. But he prepared himself spiritually. He turned to mercy of "the everlasting arms." He heard in the stillness of his quarters just before zero hour, the strong voice of God speaking to him. We are sure that officer went into battle with a courage and serenity that carried him safely through all dangers.

In the next place there is a wonderful vision in the thought that the passage in Forward Day by Day—for June 6th—Invasion Day—had as its theme freedom. Not only will the enslaved peoples of the continent of Europe stand fast in hope, the hope of their deliverance, but we stand fast with them in the hope that their deliverance and ours from the bondage of war will be made real when this con-

(Continued on page 5)

## STATEMENT OF PURPOSE

(Continued from page 6)

in His final victory over all His enemies.

We affirm that the Book of Common Prayer is part of our Anglican heritage, providing invaluable forms for public worship, an aid in private devotions, and an instrument for molding character and true piety; that adherence to the spirit and intent of its rubrics is mandatory on all ministers of the Protestant Episcopal Church; that the meaning of its offices is to be understood through their history; that the Offices and Articles of Religion together delimit the official position of this Church on the matters with which they deal.

IV.

The Episcopal Evangelical Fellowship is concerned primarily with the proclamation of the Word of God. That Word reveals both God's judgment upon the sin of individuals, society and the Church, and also His forgiving and renewing love. It calls men to repentance and faith, to prayer and moral obedience, to stewardship of God's gifts, to be His witnesses, to strive for the conversion of the world and the reorganization of society in closer accord with His will.

### Some Immediate Objectives

The Episcopal Evangelical Fellowship agrees that:

WORSHIP

1. The Holy Communion is the primary and characteristic act of Christian worship, but the morning and evening offices are services of prayer, praise, and preaching worthy to be the principal service of the day.
2. The Holy Communion is full and complete only when the faithful communicate.
3. Fasting before Holy Communion is a permissible but non-obligatory discipline.
4. Holy Communion may be administered by Intinction.
5. The exclusion of any adult baptized Christian from the Communion is not required by the rubric at the end of the confirmation service.

LEGISLATION

We should strive toward

1. Organic union with the Presbyterian Church, U. S. A.
2. The adoption of a revised marriage canon.
3. Legalizing of intinction as a permissive use.
4. The revision of the Prayer Book.

* * *

## REPORT OF COMMITTEE APPOINTED TO STUDY THE PROBLEM OF DIVORCE AND JUVENILE DELINQUNCY AND TO MAKE RECOMMENDATIONS

(Continued from page 4)

fluence in every way possible to support the sanctity of the marriage tie and to advocate the repeal of lenient laws for divorce as a means of directing the attention of the people to this threat to our civilization; that our Church Schools be called upon to see to it that every child in addition to other instructions be specifically taught to know his duty to God and his duty to his neighbor as set forth in the catechism of the Church; and further that the Bishop of the Diocese be requested to call a conference of Clergy and laymen to consider these important questions, and that the Bishop be requested to present this matter to other Dioceses; that after the conference called by the Bishop for studying the whole field of Juvenile Delinquency and marital relations, that the Bishop appoint a commission for this Diocese to work in cooperation with the General Convention's Commission on Holy Matrimony.

LEWIS C. WILLIAMS, Chm'n,
J. W. KENNEDY,
ALEXANDER W. WEDDELL,
(By L. C. W.)

# A WEEKLY REVIEW OF THE NEWS

### GENERAL THEOLOGICAL SEMINARY COMMENCEMENT

New York, N. Y.—Fourteen men were graduated from the General Theological Seminary, New York City, at the commencement exercises on May 24. They came from twelve dioceses and missionary districts: Colorado, Connecticut, Fond du Lac, Long Island, Massachusetts, Milwaukee, Newark, New Jersey, New York, Pennsylvania, Pittsburgh, and Western North Carolina. The men were graduates of thirteen colleges and universities: Allegheny, Carleton, Chicago, Colorado, Harvard, Haverford, Houston, Lehigh, Lenoir-Rhyne, Marquette, Princeton, Trinity, and Wesleyan. One had the degree of bachelor of science; the others the degree of bachelor of arts.

Thirteen graduates of other years, having completed the additional requirements leading to the degree of bachelor of sacred theology from the Seminary, received that degree.

#### Honorary Degrees

The honorary degree of doctor of sacred theology was conferred upon the **Rt. Rev. Sumner Dudley Walters,** bishop of the Missionary District of San Joaquin, and upon the **Rev. John Goodridge Martin,** superintendent of the Hospital of St. Barnabas for Women and Children, Newark, N. J.

The opening event of Commencement Week was the preaching of the Baccalaureate Sermon in the chapel on May 22. The preacher was the Rt. Rev. John Thomas Heistand, D. D., bishop of Harrisburg. Taking for his text: "Who knoweth whether thou art come to the kingdom for such a time as this" (Esther 4:14), Bishop Heistand said in part:

"God's chief and permanent instrument for opposing evil and preserving the good is the Church of His creation. In its earliest days it was the permeating leaven in the corrupt Roman Empire. Later, when the barbarians sacked Rome and left it a heap of smoldering ruins, the Christian Church in the person of the Bishop of Rome walked in and on the ashes laid the foundations of the Middle Ages, one of the most glorious periods in Church history.

"As we survey the history of nations and men, with their rise to power and influence, and the subsequent decline, again and again God has used His Church to point men to the way in which lies their peace and wellbeing. Thus today, in the midst of a world in flames, with many of her most beautiful structures lying in ruins, we find the same Church functioning amidst the confusion and chaos caused by war. We know that, though these material structures be destroyed, the Church in essence and ideal can never be destroyed.

"But if everything Christianity has given to civilization—justice, and freedom, kindness, mercy, family life—are cast aside in the interests of winning a war (and in many instances this is happening), we might well ask: What have we left?—even though we are the victors in the conflict. As I stand before you, I am speaking to those who know that they are citizens of two worlds: the one existing within the

other—the Kingdom of God, which exists side by side with the kingdoms of this world, a society or a civilization, I do not care what you call it, which in its pride of achievement has come to believe that it can and will exist independently of the will of God. . . .

"By virtue of our citizenship in the Kingdom of Heaven, we are thus committed to that cause for which our Lord laid down His life, and to which He commissioned us to carry on here on earth—the winning of this world for Him. . . . It is into this Kingdom that you have been chosen for a special service—to be messengers of good tidings, stewards of holy mysteries and pastors of the flock of Christ."

On Tuesday, Alumni Day, an unusually large number of the alumni gathered for the events of the day. One of the chief of these was the reading of the Alumni Essay on "One Church," by the Rev. Alan Griffith Whittemore, Superior of the Order of the Holy Cross. Another was the election of officers of the Alumni Association: President, the Rt. Rev. Wallace J. Gardner, D. D., Bishop of New Jersey; Executive Committee, the Rev. Albert A. Chambers and the Rev. Lyman C. Bleecker; Recording Secretary, the Rev. William K. Rehfeld. The Rt. Rev. William F. Lewis, D. D., Bishop of the Missionary District of Nevada, was nominated for alumni trustee.

The Commencement Address, delivered at the exercises on Wednesday, May 24, was by George Finger Thomas, Ph. D., Professor of Religious Thought in Princeton University. Dr. Thomas' subject was "The Distinctive Task of the Episcopal Church." He said in part:

"I shall begin by reminding you of a well-known distinction made by Ernest Troeltsch between two types of Christian groups, the 'Church' type and the 'sect' type. . . . The 'sect' type of Christian community is best understood as a relatively small fellowship of true believers who are striving earnestly to live lives of perfection in the world and who have separated themselves from the established Churches in order to do so. It often insists upon a personal experience of faith and a genuine rebirth or regeneration as a condition of membership in the group. The 'Church' type, on the other hand, is more inclusive in its membership. Many of its members have never gone through a vivid personal experience of religion, much less a radical conversion. They are not content to separate themselves from the world, since their ideal is to share the life of the world and at the same time to leaven it with the Christian spirit. . . .

"It seems to me that the greatest need of the Christian Church as a whole in our time is to combine the vital piety of the 'sect' with the balanced wisdom and the social and cultural responsibility of the Church. Since the Episcopal Church conforms to the 'Church' rather than the 'sect' type, it will doubtless make its major contribution in accordance with the genius of that type. The nature of that contribution is my main concern today. . . .

"Let us be honest with ourselves. There is always a danger in the 'Church' type of a deeply ingrained complacency. We tend to accept our Christian belief with only the slightest appreciation of its difficult and paradoxical character. It is easier to parrot the words we have learned in Church School and Confirmation class than to believe them in our hearts, or even to make up our minds in what sense we believe them. Likewise, we tend to accept the Christian ethic with almost no sense of the radical demands it lays upon us. . . .

"Because he was not content with the dead faith and conventional morality of the Anglican Church of his day, John Wesley should be acknowledged, not only as the father of a great 'sect,' but also as one of the greatest leaders of our 'Church.' We would do well to read again his famous sermon in Oxford on 'The Almost Christian.' The description he gives of the 'almost Christian' is not a picture of the average member of the Church, in his day or ours. It includes not only 'having the outside of a real Christian, but diligence in the use of the means of grace of the Church and sincerity in the effort to obey God's will. One might have expected Wesley to be satisfied with him. But the 'almost Christian' lacks one thing possessed by the 'altogether Christian';' faith and the love which comes with it. . . . Given such faith and love, the need for an adequate theology and ethic to articulate its meaning always manifests itself. In its absence there is nothing for a Christian theology and ethic to talk about.

"The criticism of modern Christian invidiualism by exponents of the social gospel was largely justified. For Christian individualism limited the Christian life to personal piety and morality and did nothing to prevent the exploitation of slaves before the Civil War or the economic piracy of the Gilded Age that followed it. But the social gospel was often shallow in its religious motivation and theological assumptions. . . . It is now generally recognized that social Christianity must be based upon more solid theological foundations and a stronger religious motivation. . . . If we are to face with hope the difficult tasks of social Christianity, however, we must not be frightened by the charge of social Utopianism and come to doubt the power of Christianity to transform society. . . . There can be no Christian society unless and until there is a dynamic and creative Christian Church at its center."

At the Senior Class luncheon, which was the final event of Commencement, the Very Rev. Hughell E. W. Fosbroke, S. T. D., Dean of the Seminary, was presented with a scroll, signed by the entire student body. The scroll expressed the great admiration and appreciation of the students for the Dean and their gratitude for all that he had done for theological education in the American Church.

* * *

### VIRGINIA SEMINARY COMMENCEMENT

Alexandria, Va.—At this time when thoughts are centered on the news from across the seas, the Virginia Theological Seminary welcomed as its preacher for the annual Missionary Sermon the Rt. Rev. Lloyd R. Craighill, bishop of the Missionary District of Anking, China. The traditional service was held in the Seminary Chapel on June 14 the evening before commencement.

Bishop Craighill is a graduate of the Seminary—the class of 1915. In an informal, impressionistic sermon, he told of life in his district during the Japanese occupation. One Mission compound in Wuhu housed 2000 refugees for seven months. Here people found strength and help in praying for their friends overseas, and in the awareness that Christians in America were remembering them in their prayers. In hospitals and educational institutions, as well as in the churches of China, Bishop Craighill assured people that the spirit of the workers has endured heavy trials, but is prepared to endure more.

Of the thirteen Anglican dioceses in China, ten have Chinese bishops (including the Bishop of Shanghai, who has died recently). To the Chinese, the Church is a "second home," and one cannot help reflecting that this attitude is due to the work of missionaries like Bishop Craighill.

The Rt. Rev. Henry St. George Tucker presided at the 122nd Commencement exercises on Thursday, June 15. After the singing of the Virginia Seminary Hymn, Bishop Tucker awarded the diplomas and degrees to the graduating class, adding informality with his personal comments to each man.

The Rev. George A. Wieland, director of the Home Department of the National Council, gave the Commencement address. He challenged the clergy and laity with the need of a new dynamic for aggressive evangelism to reach the untaught, uninspired majority of unchurched people: a conviction, a power, a capacity for sacrifice, an awareness of issues necessary to inspire people who are not unchristian, but who have never really been challenged to enlistment. The success or failure of the missionary message will determine the future of the Church and of the world. He spoke of heresies in congregations who feel that they have hired the minister to minister to the group which hires him, or congregations who limit the function of the Episcopal Church to urban aristocrats. The missionary spirit is needed specially in rural work, and in religious education at this time. "Our business is the business of the Master of Life." The nation is realizing through the war that progress must be bought and paid for: the Church must also realize this. We must not expect a miracle to stay deterioration. Dr. Wieland saw promise in the awareness within the Church of its short-comings, and promise for its rural work in the particular characteristics of stressing the sacraments, and of teaching and worship regardless of numbers.

### CHURCH OF THE AIR

**Rt. Rev. Clinton Simon Quin, Episcopal Bishop of Texas, to Speak on CBS' "Church of the Air" July 2**

The Rt. Rev. Clinton Simon Quin, Bishop of Texas, will deliver a talk entitled "Put On the Whole Armor of God" on the early program of Columbia network's "Church of the Air" Sunday, July 2, (WABC-CBS, 10 to 10:30 A. M., EWT. From Houston, Texas).

A quartet from the choir of Houston's Trinity Church will sing selections from the Episcopal Hymnal, under direction of Portia Spencer. Organist for the program will be E. A. Hawes of the Christ Church, Houston.

Six men received Certificates of Graduation, seventeen received the Degree of Bachelor in Divinity, and two the Degree of Bachelor in Divinity cum laude. Degrees of Doctor in Divinity were awarded to: the Rev. Moultrie Guerry, for his special work among the colored people, and among students; the Rev. Charles F. Penniman, for welfare work, particularly for children; the Rev. Francis Bland Tucker, for his contribution to hymnody through his work on the Hymnal Commission; the Rt. Rev. E. Pinkney Wroth, for his work as Bishop of Erie.

Rain interrupted the Alumni lunch which was being held out doors. The toastmaster, the Rev. Arthur B. Kinsolving of the class of '24 (having its twentieth reunion) climbed on a table on the porch of Aspinwall Hall and proclaimed it to be the speaker's platform. He called on Dean Roach of Bexley Hall which had joined forces temporarily with the Virginia Seminary; Dorsey Smith, president of the Student Body; David Yates, '34; Beverley M. Boyd, '24; Canon Wedel of Washington; Professor Brown-Serman, who presented a gift from the Faculty to Miss Mary Allen, who, having served as Cataloguing Librarian for four years, is leaving to be a missionary in Liberia; and Dean Zabriskie.

The Ordination Service was held in the Seminary Chapel on Friday morning, June 16. Four candidates from Virginia, and one each from West Texas, Oklahoma and Massachusetts, were made deacon by the Bishops of Virginia and Pennsylvania.

* * *

## PROTEST MYRON TAYLOR'S REAPPOINTMENT

### Resolution Unanimously Adopted

Richmond, Va.—The following resolution was unanimously adopted by the Richmond Ministerial Union at its meeting on June 12, 1944:

Whereas, the President of the United States, according to press reports, has reappointed Mr. Myron Taylor as his "personal Representative" to the Roman Catholic Vatican with the rank of Ambassador; and,

Whereas, the appointment of United States Ambassadors must have the formal approval of the United States Senate, which the appointment of Mr. Taylor to the Vatican does not have, and

Whereas, the appointment of an ambassador to the Roman Catholic Vatican is directly in contravention of the American principle of the separation of Church and State; therefore

Be it resolved, by the Richmond Ministerial Union that we protest this reappointment of Mr. Myron Taylor, or the appointment of any other ambassador to the Roman Catholic Vatican, not upon the ground of any hostility to the Roman Catholic Church, as a church; but upon the ground of our historic principle of the separation of Church and State, to which principle we are unreservedly committed, and

Be it further Resolved, that a copy of this resolution be spread upon our minutes, a copy mailed to President Franklin D. Roosevelt, and to each of our United States Senators from this Senatorial District, and to our Representatives in the Congress.

Henry Lee Robison, Jr.,
Secretary.

## WAR PRAYER CHAPEL OPENED

Alexandria, Va.—The lighting of a vigil light to burn for the duration of the war marked the opening of a war prayer chapel in Grace Church, North Patrick Street.

Rev. Leon Neff Laylor, rector, conducted the ceremony, attended by 150 members of the congregation.

The prayer shrine is dedicated to St. Alban; a Roman soldier who lived in the fourth century and who gave his life protecting Christian leaders from persecution. He was not a Christian, having been killed before he was able to join the church.

Although similar chapels exist throughout the United States, the St. Alban chapel is believed to be the only one of its kind now open in Virginia.

The chapel is 12 feet long and 6 feet wide. It contains an altar, a priedieu, brocade altar tapestry and two candles. Hanging on the right wall is the vigil light and resting on a wall stand on the left wall is a statuette of the Roman saint.

A committee of church women, headed by Miss Effie Wilkinson, made the tapestry hangings.

Dr. Laylor said "the public is welcome to use the chapel." "It is dedicated," he added, "as a place of prayer for men and women fighting the war on all fronts, and as a place to pray for our enemies."

* * *

## RADIO ADDRESSES BY DR. LIMOUZE

New York, N. Y.—A series of radio addresses on the general theme "The Supreme Stewardship," will be made by Dr. Arthur H. Limouze under the auspices of the United Stewardship Council. Dr. Limouze is executive secretary of the General Council of the Presbyterian Church, U. S. A., and his broadcasts will be over the Blue Network at 12 noon to 12:15 P. M., EWT., every Monday in July, August and September.

July topics are: Our Father's God; Manpower Problems; Another Freedom —the Freedom to Give; Basic Training; What Is the Church Doing?

* * *

## CHURCH DIVINITY SCHOOL OF THE PACIFIC COMMENCEMENT

### Honorary Degrees Conferred

Berkeley, Cal.—The Rev. Richard M. Trelease, rector of St. Paul's Church, Kansas City, was given the honorary degree of Doctor of Divinity at the 50th commencement of the Church Divinity School of the Pacific, on June 15. An unusual feature of the commencement was the awarding of the Bachelor of Divinity degree to Chaplain Eldon W. Borell, U. S. A., who wrote this thesis on a South Pacific isle and whose degree was received by his wife for him. Other recipients of the Bachelor of Divinity were the Rev. Victor M. Rivers of Puerto Rico, who received the alumni preaching prize of a year's subscription to the Religious Book Club, the Rev. Bertram E. Simmons of Rupert, Idaho, and the Rev. Paul Lattimore of Martinez, Calif. The commencement address was given by the Rt. Rev. Sumner Walters, Bishop of San Joaquin.

This event concluded the 50th anniversary of the Church Divinity School of the Pacific, which was featured by a Jubilee commencement a year ago, by the publication of the symposium, Christianity and the Contemporary Scene, edited by Randolph Crump Miller and Henry H. Shires, and by the campaign for additional support.

Dean Henry H. Shires announced the resignation of Prof. Everett Bosshard, who becomes rector of St. Matthias' Church, Los Angeles, and the addition of Professor Pierson Parker to the faculty.

The alumni meeting was addressed by the Rev. Richard M. Trelease. Speakers at the dinner included the Rev. John C. Leffler, of the alumni; the Rev. Victor Rivera for the students; Bishop Robert B. Gooden, president of the board; Professor Everett Bosshard for the faculty; the Rev. Arthur Farlander for the alumni, and the Very Rev. James M. Malloch for the trustees.

* * *

## 5 OUT OF 14 GRADUATES GO TO MISSION FIELDS

Nashotah, Wis.—Of the fourteen members of this year's graduating class at Nashotah House, five and possibly six, expect to go to the mission field, according to announcement by the Dean.

The Rev. Harry R. Morgan is now en route to the Panama Canal Zone, and the Rev. Edward Mason Turner is now en route to Alaska.

The Rev. Peter Francis, a graduate of Carroll College and of Nashotah House, and member of the Church of the Holy Apostles at Ellsworth, Kansas, will work in the Home Missionary District of Salina.

The Rev. Raymond A. Gill, graduate of Temple University and Nashotah House, a member of St. Gabriel's Parish, Philadelphia, will join the Holy Cross Mission at Bolahun, Liberia. He hopes to be in the field by the end of the year.

The Rev. Charles H. Hanby, graduate of Carroll College and Nashotah House, a member of St. Clement's Parish, Philadelphia, will work in the Church of England diocese of Nassau under Bishop Spence Burton. He will leave for the field in August.

* * *

## TWO TUCKERS RECEIVE DEGREES

New York, N. Y.—Two relatives of the Presiding Bishop received degrees from the Virginia Theological Seminary at its recent commencement. Bishop Tucker conferred the degree of Doctor in Divinity upon the Rev. Francis Bland Tucker, rector of St. John's Church, Georgetown, Washington, and the degree of Bachelor in Divinity upon his nephew, Joseph B. Tucker, who is a son of Dr. A. W. Tucker, formerly of Shanghai, and now in charge of St. Agnes' Hospital, Raleigh, N. C.

* * *

## PROVINCE OF WASHINGTON CONFERENCE

Sweet Briar, Va.—The Advanced Conference of the Province of Washington began its seventh year at Sweet Briar College Monday, June 19, with an enrollment of over two hundred, the largest enrollment in its history.

This is a Church Conference for clergy and lay workers and the theme this year is "The Victory That Overcometh the World."

The program is planned for leaders above High School age who are eager and ready for new ideas and practical help.

The Governing Board consists of: President, the Rt. Rev. Henry D. Phil-

lips, D. D.; Vice-Presidents, the Rt. Rev. William A. Brown, D. D., L.L. D.; the Rev. Nathanael B. Groton, D. D., and the Very Rev. Wallace E. Rollins, D. D.; Secretary, the Rev. Peyton R. Williams; Treasurer, the Rev. Carleton Barnwell, D. D.

* * *

**HAINES CONSECRATION**

(Continued from page 2)

Haines and his family, confident that their contribution to every phase of community life will be enriched by their activities and influence."

**Gifts**

Bishop Haines received many gifts from individuals and organizations. Among them were: A bishop's chair, from Mrs. Rice Cowan, of Louisville; Pectoral Cross, laymen of Iowa; Episcopal Ring, clergy of Iowa; Episcopal Vestments, congregation of Christ Church Cathedral, Louisville; Vestment Case, clergy of Kentucky; Silver Service, former parish of Christ Church, Glendale, Ohio; Bishop's Cross, the Rt. Rev. W. Bertrand Stevens of Los Angeles; Book of Bishop's Services, Bishop Carpenter and Trinity Church, Bethlehem (a former parish of Bishop Haines); suitcase, Altar Guild of Christ Church Cathedral, Louisville, and a picture from the Cathedral staff.

**Annual Convention**

The annual Convention of the Diocese of Iowa met on the evening of the same day, affording Bishop Haines the opportunity to make his first public address to his people. The Bishop and Mrs. Haines held open house following the close of the Convention.

In his address Bishop Haines stressed the "unprecedented opportunity" lying before the Church in Iowa. "Iowa has been described to me by good authority," he said, "as one of the most promising fields in the whole Church. Educationally Iowa leads the land. It has ample means to invest in the support of the Church. It has a sound, stable, God-fearing population. It has rich human resources as yet untapped by the Church. The Episcopal Church here has much to give, not only towards the spiritual integrity of Iowa, but to the onward movement of the Christian Gospel everywhere."

Bishop Haines was born in Philadelphia March 12, 1893. He served as a missionary in Liberia from 1920 to 1924; and was with the U. S. Army of Occupation in the first World War. He was until his election, a member of the National Council, and has served on many diocesan committees and commissions, as well as attending General Conventions as a clerical deputy. Bishop Haines is the author of a number of books, including the well-known "Poems of the African Trail." He is married and has three children.

* * *

# Personal Notes Of Interest

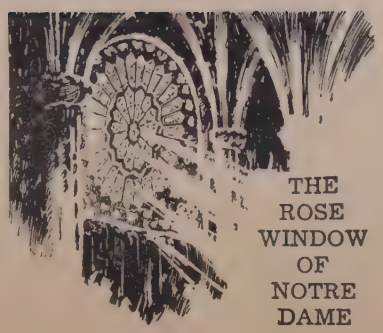
**The Rev. David H. Lewis, Jr.**, rector of Abingdon Parish, Whitemarsh, Virginia, since July 1, 1942, has accepted a call to become rector of Christ Church Parish, Christ Church, Virginia, effective August 1. In addition to being rector of the parish, Mr. Lewis will teach religious studies in Christchurch School for Boys.

**The Rev. Dennis Whittle**, rector of St. Peter's Church, Delaware, Ohio, has accepted a call to become rector of Christ Church, Luray, Virginia, and associated missions, effective August 1.

**The Rev. Pierson Parker, Th. D.**, will become a full-time member of the faculty of the Church Divinity School of the Pacific. For the past eight years, he has been minister of the North Congregational Church, Berkeley, Cal., and before that he was instructor in Old and New Testament at the Pacific School of Religion. He will enter the ministry of the Episcopal Church. Dr. Parker will be a member of the department of Biblical Literature and will be Librarian. He received his theological education at the Pacific School of Religion, receiving his Th. D., **magna cum laude.** Dr. Parker has been a contributor to many scholarly journals, and contributed the article "The Jesus of History Today" to the symposium, **Christianity and the Contemporary Scene.** For the past several years, Dr. Parker has served as a part-time instructor at the school.

Contrary to recent announcement, the **Rev. A. L. Schrock** is not curate of Holy Cross Church, Miami.

**The Rev. W. W. Lloyd Bell**, formerly a clergyman of the Reformed Church, Ellenville, New York, having decided to enter the ministry of the Episcopal Church, has been appointed a lay reader

THE ROSE WINDOW OF NOTRE DAME

**A Masterpiece of Beauty and Color**

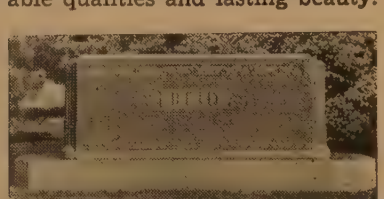
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

**WINNSBORO BLUE GRANITE**

*"The Silk of the Trade"*

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the scintillating beauty and color of these jewels become visible.

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.



Write for FREE illustrated booklet, "FACTS for the Memorial Buyer."

**WinnsboroGraniteCorp., Rion, S. C.**

**WHY TIME SOMETIMES DRAGS**

Have you ever noticed how time drags along when you keep putting off doing something you want to do but just don't get to it? Arrange with First and Merchants today to bank by mail. Open a Special Checking Account. Apply for a personal loan if you need one. First and Merchants is a bank with a service for every member of the family. Don't delay any longer but write or call—today.

**FIRST AND MERCHANTS National Bank of Richmond**

John M. Miller, Jr., Chairman of the Board — H. Hiter Harris, President

Capital and Surplus $6,000,000

Member Federal Deposit Insurance Corporation.

in charge of Upper Truro Parish, Herndon, Virginia. He began his work there June 1. Mr. Bell studied for one year at the General Theological Seminary before entering the ministry of the Reformed Church. He plans to take a special course at the Virginia Seminary while preparing to enter the ministry of the Episcopal Church.

### CHAPLAIN PROMOTIONS—APPOINTMENTS

Boston, Mass.—The Army and Navy Commission announces a new list of appointments and promotions of Episcopal chaplains. The Rev. William F. Judge has been appointed for the Navy and the Rev. Edward G. Harris for the Army. The following have been promoted from Lieutenant to Captain: Chaplains Richard I. Brown, William F. Burke, Phineas M. Casady, Richard W. Day, Samuel H. N. Elliott, Robert K. Gumm, Probert E. Herb, Leonard E. Nelson, Joseph W. Peoples, Jr., Ernest A. Phillips, James Richards, Kenneth M. Sowers, Samuel Tyler, Jr.

Chaplain Walter P. Plumley has been promoted from Captain to Major.

The following chaplains are attending the Army Chaplains' School at Harvard University: William P. Barrett, James R. Davidson, Jr., Edward G. Harris, Norman S. Howell, Matthew H. Imrie, David A. Jones, Alexander D. Juhan, Henry T. Praed.

### APPOINTMENT

Appointment of **Miss Grace M. Crosson** for service as a missionary nurse in Alaska is announced by the National Council's Overseas Department.

Miss Crosson will work for a time at the Hudson Stuck Memorial Hospital, Fort Yukon, and expects to leave for Alaska on June 29. She is a member of St. Mark's Parish, North Bellmore, N. Y., took her training in nursing at St. John's Hospital, Brooklyn, and secured a B. S. in nursing from Columbia University. She did postgraduate study at the Woman's Hospital, and graduate study in midwifery at the Maternity Center, New York City, early this year.

Miss Crosson's experience includes general duty at St. John's Hospital, and work in obstetrics and gynecology there; ward instructor, Woman's Hospital; Delivery Room Supervisor, St. John's; Obstetrical Supervisor, St. John's; and during graduate study she served as a part time nurse at the Sheltering Arms Home, New York City.

### ORDINATIONS

#### Priest

**The Rev. Samuel R. D'Amico** was advanced to the priesthood by Bishop Raymond A. Heron, suffragan bishop of Massachusetts, on May 30 in St. Mark's School Chapel, Southborough, Mass. He has been an instructor in St. Mark's School since graduating from the Episcopal Theological School, Cambridge, in September, 1943.

#### Deacons

**Edward Herrick Cook** was ordained to the diaconate by Bishop Raymond A. Heron, suffragan bishop of Massachusetts, on June 4, in the Church of the Redeemer, Chestnut Hill, Mass. He was presented by the Rev. Dr. Henry B. Washburn. The Rev. Cornelius P. Trowbridge, rector of the parish, preached. Assisting in the ceremony were the Rev. Michael Martin and the Rev. Albert E. Jenkins.

**J. Edison C. Pike** was ordained to the diaconate on June 16th by Bishop Henry Knox Sherrill, of Massachusetts in Grace Church, Everett, whose rector, the Rev. Herbert L. Johnson, Archdeacon of New Bedford, presented him. Assisting in the service were the Rev. Dr. Theodore P. Ferris, the Rev. Laurence H. Blackburn, and the Rev. Rich-


Fifty-Two Years

—ago this Company was organized to serve the people of Virginia as Executor, Guardian and Trustee.

The experience of these many years has been of benefit to hundreds and can also be of benefit to you.

Virginia Trust Company
THE SAFE EXECUTOR
RICHMOND, VIRGINIA

Member Federal Deposit Insurance Corporation

20% Discount Duplicating Supplies

U. S. & Christian
Silk Flags 3' x 5'.....$8.60 Fringed
Sent on five days approval

Presentation outfits consisting of 3' x 5' silk fringed flag, gold cord, and 4" tassel, hardwood pole, gold bronzed metal stand, and eagle (cross supplied with Christian Outfit). $18.10.
NATIONAL SCHOOL SUPPLY CO., INC.
Raleigh, N. C. - Richmond, Va.

Religious Films For Rent

Church building specialists

Since 1922, building over 100 churches—all denominations, sizes and styles. Flexible financing. Write for information.

Southeastern Construction Co.
CHARLOTTE, N. C.

TYPICAL "TREASURER'S REPORT"

$75. raised for our TREASURY in 2 short days

THE TREASURER'S REPORT

is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; one she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99c; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. our profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

Your Treasury Profit is GUARANTEED
ROBERT GILLMORE GILLMORE

Robert Gillmore Gillmore $0
104 Crestmont St., Reading, Pa.
Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back collect, under your special "PAY-THE-PROFIT" GUARANTEE, which means you'll forward us a check for $2.40—our profit on 12 dusters.
Name . . .
Organization. . .
Street . . .
City . . . State.

TELEPHONE 3-0404

Good Printing

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

WHEN DEATH OCCURS
Telephone
Est. 1850
• EXPERIENCE
• REFINEMENT
• DIGNITY

CHAS. J. BILLUPS & SONS • MORTON G. • STUART L.

BILLUPS

3-6711 Funeral Home

ALWAYS OPEN

• RICHMOND'S FINEST
• AIR CONDITIONED THRU-OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST

25th & MARSHALL STS.

AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**POSITION WANTED**

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

**HELP WANTED**

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

A COLLEGE PREPARATORY SCHOOL for girls is seeking a trained and experienced librarian. Address The Rector, Chatham Hall, Chatham, Virginia.


ard G. Preston. Mr. Pike will be the curate of All Saints' Church, Worcester.

**Robert L. Johnson** was ordained to the diaconate by Bishop Henry Knox Sherrill, of Massachusetts, at the request of Bishop Budlong, of Connecticut, on June 17 in St. Paul's Church, Natick. The Rev. Chester A. Porteus presented him and the Rev. Dr. Percy L. Urban, of Berkeley Divinity School, preached. Archdeacon Arthur O. Phinney and the Rev. Elbert B. Holmes took part in the service.

**Alexander H. Easley** was ordained to the diaconate by the Rt. Rev. W. Roy Mason, D. D., suffragan bishop of Virginia, in Osgood Memorial Church, Richmond, June 6. The sermon was preached by the Rev. Aston Hamilton, D. D. The candidate was presented by the Rev. Thomas D. Brown. Mr. Easley has been assigned to Grace Church, Millers Tavern, and will take up his new duties on July 1.

The Rev. Aston Hamilton, D. D., rector of Grace Church, Millers Tavern, and Principal of the John Moncure School, has accepted a call to become rector of St. Philip's Church, Richmond, effective July 1.

**Mr. George Dallas Clark** was ordained to the diaconate on Monday, June 19, in St. James' Church, Birmingham, Mich., his home parish, by the Rt. Rev. Frank W. Creighton, D. D., bishop of Michigan. Mr. Clark is attending the School of Religion of the University of the South at Sewanee, Tennessee, and will complete his seminary course in the early spring.

The Rev. Warner L. Forsyth, rector of St. James' Church, presented the candidate for ordination. The sermon was preached by the Rev. Charles H. Cadigan, rector of Christ Church, Cranbrook, Bloomfield Hills. The Litany was read by the Rev. Wm. C. Hamm, rector of St. Joseph's Church, Detroit, and the Epistle by the Rev. Robert L. DeWitt, rector of St. Luke's Church, Ypsilanti.

**Mr. Lawrence H. Tober** was ordained a deacon by the Rt. Rev. Beverley D. Tucker, D. D., bishop of Ohio, in Trinity Cathedral, Cleveland, on June 20, 1944. The Very Rev. Corwin C. Roach, Ph. D., Dean of Bexley Hall, preached the sermon, and the Very Rev. Chester B. Emerson, D. D., Dean of Trinity Cathedral, presented Mr. Tober. The Rev. Mr. Tober will serve as Dean Emerson's curate.

### DEATHS

**Dr. W. S. Slack**

Funeral services were held in St. James' Church, Alexandria, La., Sunday, June 18, for Dr. William Samuel Slack, former rector and retired priest of the Diocese of Louisiana and leader in church and civic circles, who died Thursday at the home of a daughter, Mrs. Fred L. Adams, of Alexandria.

Final rites for the former rector of Mount Olivet Church in Algiers and St. James' Church in Alexandria, were conducted at St. James Church. Interment was in Mount Olivet cemetery, Pineville. Those who officiated were the Rt. Rev. John Long Jackson, bishop of Louisiana, and the Rev. Caleb B. K. Weed, missionary for New Orleans.

The son of the late Henry Richmond Slack and Louisiana Tennessee Woolfolk, Dr. Slack was born on Mound Plantation near Rosedale in Iberville parish in 1869.

He was graduated from the University of the South, Sewanee, obtaining his bachelor of arts degree in 1891, his master of arts degree in 1895 and his doctor of divinity degree in 1934. Dr. Slack taught in private and public schools of Maringouin, La., for a year following graduation, then entered the theological seminary at Sewanee.

In August, 1892, he was named assistant master in the Sewanee grammar school, a post he held until 1895. He was ordained deacon of Christ Church


**STRATFORD**
**ACCREDITED JUNIOR COLLEGE AND HIGH SCHOOL**
**Formerly Randolph-Macon Institute**
Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism, Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view book address
**JOHN C. SIMPSON, PRESIDENT**
**Box R-P, Danville, Virginia**

**LYNCHBURG COLLEGE**
**Lynchburg, Virginia**
A liberal arts college of Christian culture and life for men and women.
A setting of natural beauty in the foothills of the Blue Ridge Mountains.
A program of guidance for students on educational, personal and vocational problems.
A stimulating fellowship of Christian youth.
Scholarships available for honor students.
Opportunities for ministerial students.
**For information write**
**R. B. MONTGOMERY, Ph. D., PRESIDENT**

**Virginia Commercial College**
**LYNCHBURG, VIRGINIA**
**1909 1944**
Offers Courses in:
Gregg Shorthand, Accountancy, Filing, Typewriting, Bookkeeping, Banking, Ediphone, Calculating Machines.
Reasonable Tuition. Free Employment Department.
Member National Association of Accredited Commercial Colleges.

**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

**C. S. LAUGERBAUM & CO.**
**FLOOR CLEANING**
**104½ West Grace Street**
**Dial 3-5765**
**Richmond, Va.**

**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES,**
**CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**

**ATLAS BAKING CO., Inc.**
**Richmond, Va.**

Cathedral in 1896 and priest at the same Cathedral April 24, 1898.

In 1902 he was named rector of Mount Olivet Church in Algiers, where he remained until 1914.

From 1914 to 1917 he became rector of St. Paul's Church, Columbus, Miss. In 1917 he was named rector of St. James Church, Alexandria, a post he held until his resignation December 1, 1937.

During World War I he was civilian chaplain at Camp Beauregard. He also ministered to the needs of patients at the United States Veterans' Administration Hospital, Alexandria; the Central Louisiana Hospital for the Insane, Pineville, the Colony for Feeble Minded and the Home for Delinquent Girls near Pineville.

He also served as secretary-treasurer for 11 years of the Board of Missions of the Diocese of Louisiana.

REV. JOHN TALBOT MULCARE

Bishop Harry Beal of the Panama Canal Zone has notified the National Council of the death on June 8 of the Rev. John Talbot Mulcare, rector of St. Peter's Church, La Boca.

Mr. Mulcare was the oldest of the Panama Canal Zone clergy, and came to Panama in 1902 as a school teacher and catechist for the Church of England.

He was born at Montserrat, British West Indies, on May 26, 1869. He received his deacon's orders in 1908 and his priest's in 1912. He was a member of the American Association for International Conciliation and the International Research Institute.

Bishop Beal said: "He was one of the finest Christian characters I have ever known, and his passing is a great loss."

ASK FOR

CLIMAX BEVERAGES

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

RED COMET IS YOUR CHURCH, SCHOOL, HOME OR OTHER BUILDINGS ADEQUATELY PROTECTED AGAINST FIRE?

AUTOMATIC FIRE EXTINGUISHERS

The Modern Method of Fire Control

Provides 24-hour Fire Protection. Very inexpensive. No maintenance cost. Easily installed. Extinguishes the fire before it gets out of control. Already installed in many churches and schools throughtout Virginia and the other States.

Write or visit our plant.
FIRE CONTROL EQUIPMENT CO.,
107 N. Jefferson St.,
Richmond, Va.
Phone 7-0456

# The St. James Lessons for Church Schools

Horace W. B. Donegan, D. D., Chairman
Bernard Iddings Bell, Litt. D., Editor

COURSES

I. **The Lord Jesus and Children** (ages 6-8). *How the children may love God and work for Him.*
II. **Jesus, Lord of Heaven and Earth** (ages 7-9). *The Life of our Lord and His presence among men.*
III. **Friends of the Lord Jesus** (ages 8-10). *The lives of outstanding Christian men and women.*
IV. **The House of the Lord Jesus** (ages 9-11). *A study of the Church building.*
V. **Christian Virtues** (ages 10-12). *A study of the Ten Commandments.*
VI. **The Lord and His Servant** (ages 11-14). *Confirmation Course based on First Office of Instruction.*
VII. **The Lord and His Church** (ages 12-15). *Confirmation Course based on Second Office of Instruction.*

NEW COURSES

VIII. **The Lord Jesus Reveals God** (ages 13-16). *The Life and Teachings of Jesus as they are found in the New Testament. This Course was devised and developed by W. Norman Pittenger, S.T.M., and Bernard Iddings Bell, Litt. D.*

IX. **How God Prepared for the Coming of Jesus** (ages 14-17). *The story of the making of the people of Israel into a nation, and how through their history God prepared the way for the coming of Jesus. This course, devised and developed by Cuthbert A. Simpson, Th.D., and Bernard Iddings Bell, Litt.D., will be ready by January First,* 1945.

The Lessons are published at cost, without profit. Pupil's illustrated Work Books for all Courses are **60 cents** each; Teacher's Manuals for Courses I-III, **40 cents** each, and for Courses IV-IX, **60 cents** each. Thes prices **include** postage and handling charges.

**CHECKS MUST ACCOMPANY ORDERS.** **NO BOOKS SENT ON APPROVAL.**

Please allow two weeks for delivery east of Chicago and three weeks west of Chicago.
Orders and inquiries should be addressed to:

**THE ST. JAMES LESSONS**
**865 Madison Avenue, New York City 21**

# THESE BUSINESS FIRMS ARE COOPERATING WITH THE SOUTHERN CHURCHMAN IN SUPPORTING

# THE FIFTH WAR BOND DRIVE

Compliments of

RICHMOND HOTELS, INC.

Richmond, Va.

Compliments of

KENNETH LORD FURNITURE SHOP

2810 W. Cary Street

Richmond, Va.

Compliments of

JOHN MARSHALL HOTEL CONFECTIONERY

Fifth and Franklin Street

Richmond, Va.

Compliments of

L. D. JOHNSON SONS

Roofers since 1887

Repair Work a Specialty

1407 W. Cary Street

Richmond, Va.

Compliments of

J. D. CARNEAL & SONS, INC.

Real Estate

920 E. Main Street

Richmond, Va.

Compliments of

ARTHUR'S ELECTRIC SERVICE

401 W. Broad Street

Richmond, Va.

Compliments of

BUTTERWORTH FURNITURE, COMPANY, INC.

2 E. Broad Street

Richmond, Va.

Compliments of

W. E. DREW & CO.,

Shoes

702 E. Main Street

8 E. Brookland Park Boulevard

Richmond, Va.

Compliments of

SUNNYSIDE GRANITE CO., INC.

Belt Line and Cary Street Road

Richmond, Va.

T. Garnett Tabb  Thos. W. Brockenbrough  Stuart Ragland

## TABB, BROCKENBROUGH & RAGLAND

INSURANCE—ALL LINES

Telephone 2-6546

BUY BONDS

1101 East Main Street  Richmond 4, Virginia

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

**ST. ANNE'S SCHOOL**

**Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.**

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

**Oxford Grays Blacks Bankers Grays**
**Tropicals Serges Worsteds**
**All Wool**

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens. Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146 Plainfield, N. J.**

## Christchurch
VIRGINIA SCHOOL for BOYS

**The Ideal Place for Your Boy**

Intermediate School: Sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools.

Upper School: College Entrance Requirements for a limited number of older boys.

**Stimulating instruction.**
**Sound Churchmanship**
**Individual Attention.**
**Moderate Rates.**
**Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.**

**THE REV. S. JANNEY HUTTON**
**Headmaster**
**Christchurch School, Christchurch, Va.**


## THOUGHTS FOR THE THOUGHTFUL

We thank Thee, Lord, for weary days,
When desert streams were dry;
And first we knew what depth of need,
Thy love could satisfy.

Days when beneath the desert sun
Along the toilsome road,
O'er roughest ways we walked with One—
That One the Son of God.
—Wm. Cowper.

Trouble and perplexity drive me to prayer and prayer drives away perplexity and trouble.
—Melancthon.

All who enter the strait and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.
—Selected.

I have read in Plato and in Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto Me and I will give you rest."
—St. Augustine.

"We lose religion if we do not use it, just as we lose friendships when our interests and those of our friends no longer cross and recross each other. I know of no way in which faith may be kept in storage."
—Selected.

There is a law of life. It was written in fragments in the human heart. It was set down in old times, as Peter puts it in the epistle, not by the will of man, but holy men of God spoke as they were moved by the Holy Ghost. Then it was incarnate in a Life.
—Paul Sherer.

There are no crown-wearers in Heaven who were not cross-bearers here below. Hast thou a cross, believer? Shoulder it manfully! Up with it! Go along thy journey with unshrinking footsteps and a rejoicing heart, knowing that since it is Christ's Cross it must be an honor to carry it; and that while you are bearing it, you are in blessed company, for you are following Him.
—Charles Haddon Spurgeon.


## BRUGLER HOUSE

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

**R. P. KENT, Secy.**
**281 Fourth Ave., New York, N. Y.**

## AVERETT

**Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program. Transfer and Terminal Courses. All sports. Eighty-fifth session.**
**For catalogue, address**
**CURTIS BISHOP, Box J, Danville, Virginia**

**PATTERSON SCHOOL**

**LEGERWOOD, N. C.**

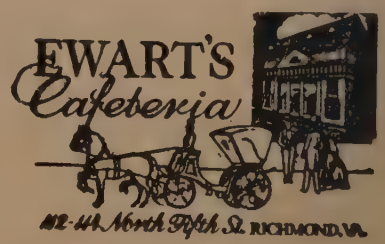
Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

**NOW IS THE TIME TO PURCHASE**

## CONFIRMATION GIFTS

**As stocks are limited send for information and prices of Bibles, New Testaments, Prayer Books & Hymnals, Religious & Devotional Books for all ages. Sent Postpaid on receipt of price.**

**EPISCOPAL CHURCH BOOK STORE,**
**LYCETT, INC.**
**317 N. Charles St., Baltimore 1, Md.**




**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B.**
**(Mrs. Jeffrey R.), Headmistress.**

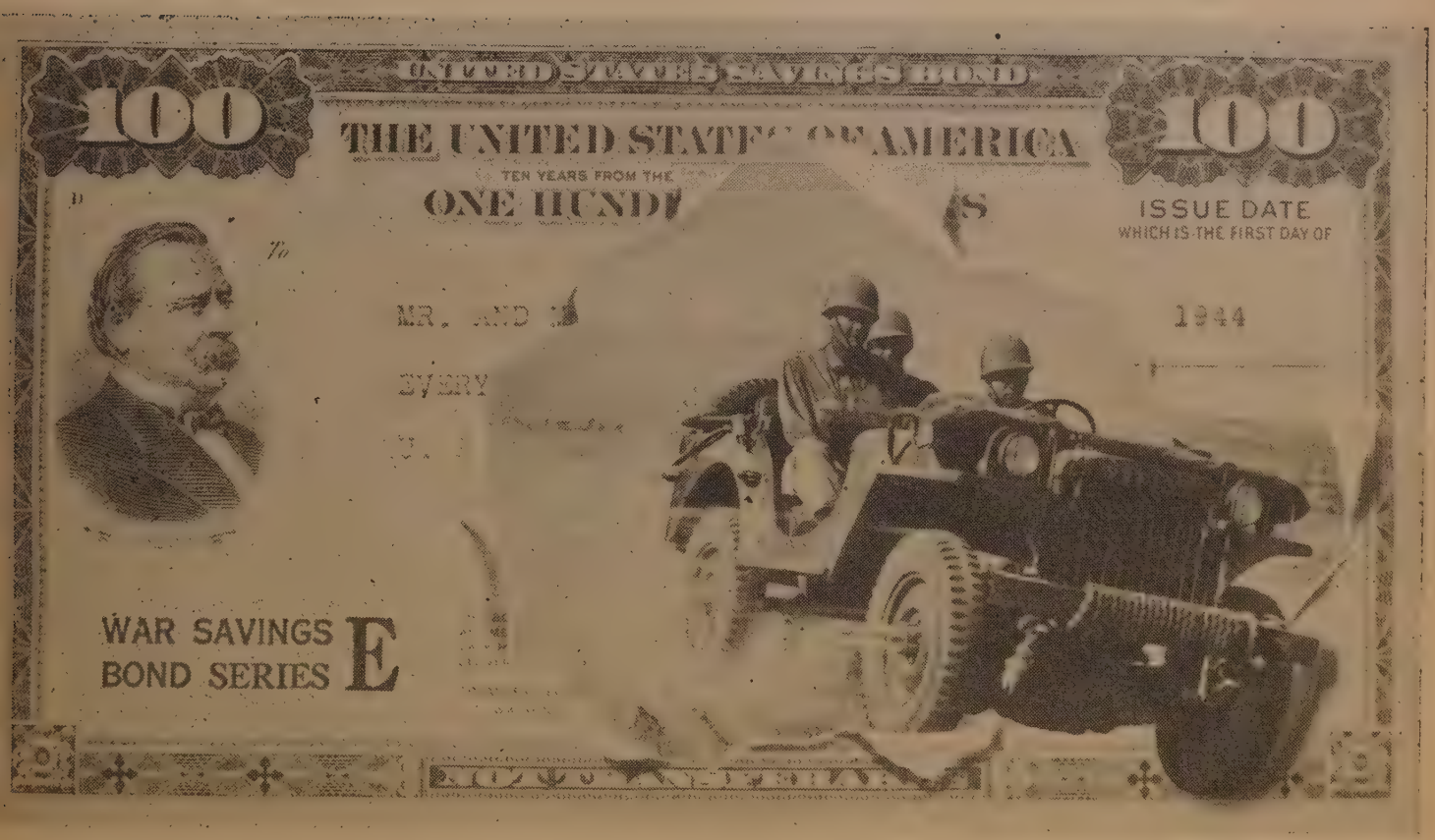
## Virginia Dairy

**"The Home of Better Milk"**

EVEL
ONE

# The Southern Churchman

Vol. 110—No. 28 8 JULY, 1944




**"Buy One of These Bonds Today"**

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin, Associate Editor
Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer
Mrs. Rawles Morel, Business Manager

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## AMERICAN BOMBER FINISHES 100 MISSIONS

### Clarence L. Bailey Member of Crew on "Mild and Bitter," Which Made Bomber History

Clarence M. Bailey, S.-Sgt., Radio Op., Gunner, of Magruder Lane, Williamsburg, Virginia, was one of the crewmen who helped make possible the great record of the B-26 Marauder "Mild and Bitter," first American bomber in the English Theater of Operations to complete 100 missions.

He was one of 166 pilots, co-pilots, bombardiers, navigators and gunners who fought in this medium bomber over enemy bases in France, Holland, and Belgium from last July 28 until May 8 of this year. Not one of these men ever suffered injury while riding to combat in "Mild and Bitter."

Nameless for her first 44 missions, (it was known as No. 131,819) this Marauder acquired its name last December when the crew chief, T.-Sgt. William L. Stuart, of Donna, Texas, was standing at a bar in an English pub and overheard a cockney order a favorite British drink: "Mild and Bitter." That was it and Captain Paul Shannon, of Attica, Kansas, the pilot, okayed same.

"Mild and Bitter" has had a remarkably successful career. In all her missions she suffered less than 50 flak wounds, most of them small. Her worst trip kept her out of commission for only four hours due to 20 holes and slight damage to the electrical lines.

Her engines have never been changed. They have lasted through 440 hours (300 combat hours) of flight, covering 58,000 miles. These 2,000 hp. Pratt and Whitney engines consumed 85,000 gallons of gasoline.

Sergeant Bailey is a grandson of Mrs. Julia French Sparrow, of Richmond, Va.

* * *

## OLD MARINERS' CHURCH SCENE OF SERVICE-HONOR MERCHANT MARINE

Detroit, Mich.—Mariners' Church was the scene of an unusual and beautiful service when the members of the Propeller Club, Port of Detroit, held their annual worship service in connection with Maritime Day. A group of Navy "Anchorettes," 50 young women in uniform, led the music at the service. At the conclusion of the service, an American flag, complete with standard, etc., was presented by the Regan-Lide Auxiliary No. 13 of the American Legion to Mariners' Institute, a part of the Detroit Episcopal City Mission work which is housed in the Mariners' Church building. The Rev. David R. Covell, L. H. D., rector of Mariners' Church and Superintendent of the City Mission, preached the sermon at the service and accepted the flag on behalf of Mariners' Institute.

This service was followed, on Memorial Day by a service at the Ashley and Dustin dock on Detroit's river front, when the Merchant Marine was honored by the Propeller Club in a memorial service during which flowers were scattered on the waters. The Ford Motor Company's tug "Dearborn" proceeded to midstream where Dr. Covell read the committal service during the casting of the flowers on the water. Captain Parsons, President of the Propeller Club, made a brief address.

So much of Detroit's life has been bound up with river commerce, and there are so many in whose lives the love of the water looms large, that it seems fitting that Old Mariners' Church should minister to their spiritual needs and provide a home for their worship services.

* * *

## REV. HARRY MORGAN ARRIVES IN PANAMA

New York, N. Y.—Word of the arrival of the Rev. Harry R. Morgan in the Panama Canal Zone, where he will work, has been received by the National Council.

The Rev. George F. Packard writes to the Council about his own work at Christ Church, Colon, saying:

"We had confirmation in St. Mary's last week, Thursday night, so as to get the class I had been working on out of the way for Morgan. Well we jammed the place with the largest congregation in its history and the largest class. Then I had long planned a 'Bring-a-Friend-to-Church-Night,' and had hit upon last night for it not knowing Morgan would be here. When I first planned it, I didn't even know there was a possibility of anyone coming. Naturally it worked fine as he was here. Each person was asked to bring a friend and we gave them tags to wear if they did. St. Mary's had 245 out and that just three days after the confirmation service, . . . so things are going along.

"Here at Christ Church we had the same service. I had planned both on the same night and same time and was going to run between both, starting at one and ending at the other. But, as I say, Morgan took St. Mary's, and, then to show you how things work out, the Bishop of the Argentine, Bishop Weller (Church of England) was in town on a boat and he preached for us here with a crowded church—so we keep hitting 'em on all sides."

* * *

## COMMENCEMENT EXERCISES SEABURY-WESTERN

Seabury-Western Theological Seminary held its Commencement exercises on June 7 and 8. The Alumni meeting was held on the evening of the 7th, at which the officers were elected. It was voted to make some gift to the Seminary in honor of the services of the retiring Dean, Bishop McElwain.

The Alumni meeting was followed by a dinner presided over by the retiring president of the Alumni Association, the Rev. Russell K. Johnson. The speakers on this occasion were Bishop Conkling, Bishop Keeler, the Rev. Harold Holt, D. D., and Bishop McElwain.

Commencement was held on June 8th, preceded by an organ recital given by the Seminary organist, Mr. Achilles Taliaferro, M. Mus. The preacher was the Rev. Sherman E. Johnson, S. T. D. Nine men were graduated, and the degree of S. T. M. in course was conferred upon the Rev. William Paul Barnds.

* * *

## GIVING LAGGING

### Army and Navy Commission Hoping for Prompt Contribution

Boston, Mass.—On May 24, the Army and Navy Commission reported to the Church that giving for its Program of work was lagging to a dangerous and disturbing degree.

At that time $188,958 had been given toward the $440,000 needed by the Commission for this year.

Since that discouraging report, giving has increased and remittances speeded up, so that on June 22, the Commission was able to report receipts of $278,925.28. The balance still to be raised is $161,075, which should not present a difficult goal.

The Commission is hoping that parishes, dioceses and individuals will contribute freely and promptly, so that the fund may be assured within the next few weeks.

# HAVEN . . .

By J. W. KENNEDY

I WILL EXTOL THEE, O LORD; for Thou hast lifted me up . . . Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness . . . in His favor is life . . .(and) joy cometh in the morning . . . Lord, by Thy favor Thou hast made my mountain to stand strong. Thou hast turned for me my mourning into dancing . . . and girded me with gladness; to the end that my glory may sing praise to Thee, and not be silent. O Lord, my God, I will give thanks unto Thee forever." (Psalm 30.)

"O God, the strength of those who walk with Thee, without whom nothing is safe, nothing is tranquil: confirm in us the knowledge of Thy presence. that, Thou being our companion in the way, we may so deal with our anxieties that at length our hearts may find rest in Thee through Jesus Christ Our Lord." (Suter 15, No. 1.)

The day, like wet clay, lies before us ready for moulding into the shining counterpart of our heart's best desire for it. But until the likeness we created yesterday stands up and passes inspection under the light of God's presence we must spend our first moments touching it up before storing it away. That case of nerves or complaining or of quitting when things got too big to handle alone; that moment of impatience or of discontent or of weakness that led to troubles; that hasty word or ugly temper or moment of unfair judgment of another. These and/or other remembrances will keep us occupied for awhile and must be straightened out we are able to stand up and face another day with its own crop of troubles and evils, and likewise its wonderful new experiences. Our moments of failure yesterday were probably those moments when we forgot God.

ONE OF YESTERDAY'S REGRETS might have been the continuing of a habit that has never been adequately dealt with. This may demand a large portion of our quiet time. But such habits that hold us and constantly seek to pull us away from the way we know God wants us to go must be dealt with now in drastic manner before we can call any day our own to be developed as we choose.

But sometimes we cannot deal with the past in a few moments. That habit for example. It may take long and persistent handling day after day before it is conquered. Stay with it at least long enough to get one positive thing to do about it during the immediate present. Suppose the bad habit is loss of temper, that is, easily thrown out of control. One immediate step toward cure might be an admission of our temper tantrum as pure cussedness on our part and not righteous indignation caused by another. Or our step might be shame and sorrow and amends to another for the consequences suffered from our loss of temper. Or another step might be to begin the day by offering each moment of the day's life to God for using according to His plan, and referring back to this early moment dedication every hour throughout the day. Still another step might be the finding of a phrase to remember and chant as the surge of temper comes back and would possess us, such as: "When I lose control it is because another's actions or words control me." (If race is a point in question the one of a different race is in control at the moment.) "When I lose control I forget God." "When I lose control I lose the sane use of my mind." "The end result of uncontrol is the mental hospital." "Jesus said be not angry, with or without a cause—it's futile" and "The wrath of man worketh not the righteousness of God."

Perhaps next week a word or two about planning a day after each yesterday's darkness has been cleared away. O God, possess our minds and hearts and guide them through the day even until tomorrow comes.

# *This Week . . .*


**CONSECRATION SERMON** ..... 4

By the Rt. Rev. William L. Essex, bishop of the Diocese of Quincy

**UNDERSTANDING THE PROPHETS—AMOS.**

Fourth in Series ..... 5

By the Rev. William R. Moody, Rector of Christ Church, Baltimore, Md.


**JULY**

1. (Saturday).
2. Fourth Sunday after Trinity.
4. Independence Day (Tuesday).
9. Fifth Sunday after Trinity.
16. Sixth Sunday after Trinity.
23. Seventh Sunday after Trinity.
25. S. James (Tuesday).
30. Eighty Sunday after Trinity.
31. (Monday).

* * *

**THE FIFTH SUNDAY AFTER TRINITY**

**The Collect**

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy goverance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.

# *Consecration Sermon*

## "WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD?"

**By the RT. REV. WILLIAM L. ESSEX**

PREACHING at the Consecration of the Rev. William W. Horstick, at the service held Thursday, June 29, in Christ Church Cathedral, Eau Claire, the Rt. Rev. William L. Essex, bishop of the Diocese of Quincy (Illinois) spoke on the text "Who then is willing to consecrate his service this day unto the Lord?" (I Chronicles 29:5). He pointed out that in every ordination and consecration there are two aspects: Appointment by those who have authority, and the Grace of God, given to endow a man for a fruitful ministry.

"The service of consecrating a bishop," Bishop Essex said, "has more than a local significance. It is the act of the whole Church, and the fulfillment of its intention. We pray for the edifying and well-governing of the Church, which, as the larger body, includes the diocese of Eau Claire."

Referring to the late Bishop of Eau Claire, the Rt. Rev. Frank E. Wilson, Bishop Essex said, "Your first Bishop, in a statement disclosed after his death, said, 'I desire to record my deep conviction of the eternal deity of our Lord Jesus Christ and of His ultimate supremacy over the lives of men. Human life is inarticulate nonsense without Him.' If you should ask me what, in my mind, is our need and hope for the future, I would say, Clergy and people who believe in and live by the central Christian truth that for us men and for our salvation, He came down from heaven and was incarnate of the Holy Ghost; people who believe that the Church is not a society of congenial members, but God-given, God-empowered, and endowed with the Divine life."

### Church Unity

PLEADING for advances toward Church unity Bishop Essex said: "We feel the urgent need for unity among nations and in the Church, to save the world from ultimate destruction. Civilization as we have known it, has been powerless to unite mankind. The Church, as we have known it, has not yet become a family. Our divisions bring us into disrepute and divide the forces of good in the face of evil. They make our public education secular, and Christian nurture a sham. There is no united voice on the great moral issues.

"Since the days of the Apostles, through the centuries of the Church's undivided life, there were three great means of visible fellowship: The Apostolic Faith, the Apostolic Sacraments, and the Apostolic Ministry. And these are still held as essential by at least three-fourths of all the Christians in the world, including our own branch of the Holy Catholic Church.

"The fundamental difficulty, the chief obstacle to reunion lies in variant conceptions of the Church and the Ministry.

"Holy Scripture discovers to us no difference between union with Christ and union with the Church. Personal religion is all-important. But it always means, too, a corporate experience. In the body, if men are to preach and minister in Christ's name, He Himself must bestow the authority. According to the Scriptures, the Apostles alone are commissioned to celebrate the Holy Eucharist, to forgive and retain sin, and it is they to whom much of Jesus' teaching is entrusted. They teach and rule with authority, because the Lord has prepared and appointed and inspired them to do so.

"The traditional view of the Christian ministry has been vehemently opposed by the Protestant bodies since the Reformation. The rejection of the ministerial succession has too often meant the rejection of the full faith of the Creed, the departure from sacramental life, and the substitution of the Bible as our final authority instead of the Church and its historical tradition. The Body of Christ has room in it for diversity and for fearless acceptance of truth. But the diversities must not be inconsistent with the Gospel and with the age-long teaching and practice of the Church.

"We can do nothing better today than to pray for and fight for a better Church, a better personal relationship with God. May He give us courage to be great and to serve our generation with a sense of mission. Christian distinction awaits those who make Christ's word their law and their life. For this brings humility and reverence, brotherly kindness and wondrous charity, sacrifice and labor, making us vessels meet for the Master's use."

CONCLUDING, Bishop Essex spoke directly to the bishop-elect, saying, "You are assuming today the work of Chief Pastor in a diocese small enough for you to be a real father in God to your people. They are today ready to uphold you, to love you, to work with you. Trust them, inspire them, shepherd them. May your experience soon be like St. Paul's, who wrote to the Thessalonians, 'We behaved gently when we were among you, like a nursing mother cherishing her children, desiring in our yearning affection for you, to impart not only the Gospel of God, but our very souls as well, you had so won our love.'

"Be sure of God yourself by making Him your daily Companion and Friend. Know the Scriptures, for the words found there are spirit and life. Teach your diocesan family the corporate life of the Church, for individualistic Christians make poor missionaries. Fight the good fight of faith and keep that which is committed to your trust. A disloyal priest or bishop is dishonorable. God help you to keep your sacred vows, to be what He expects. And may you take the high road of consecration to your calling, in the coming years."

# *Understanding the Prophets*

## AMOS

*The Rise of a Social Conscience*

By WILLIAM R. MOODY

THE LITTLE BOOK which is the basis of our study today marks one of the turning points in the history of religion. It is the first book of the Prophets actually written by the prophet whose name it bears. It is the Book of Amos.

Now, I do not want you to give me the sort of response to that statement that a lady gave a couple of years ago to the Rector of St. John's Church, Cynwd,—near Philadelphia. St. John's Church has some very fine windows depicting the prophets, and the Rector was showing them to a very impressive lady, from whom he did not expect any pleasantries whatever. He indicated an especially splendid window and said in his very best voice, "And this is Amos." The very impressive lady looked at the window in silence for a while, and then turned to the Rector and said, "Where is Andy?" The poor man was so taken aback and put to confusion that he had to sit down and fan himself for a while before he could continue.

It is unnecessary for me to tell you that Amos was a prophet; that he lived seven hundred and fifty years before Christ, and about one hundred years after the time of Elijah, and that he was the first of the prophets to write his prophecies in a book; and that much of what he wrote in that ancient day amazes us by its relevance to our modern times.

The Book of Amos was actually written by that prophet; but it is not one connected essay. Amos was a poet,—as most of the Hebrew prophets were,—and the Book of Amos is, in reality, a collection of his poems. There are a few words by some editor, thrown in here and there; and there is one short prose narrative, describing a dramatic incident in the prophet's life, but the greater part of the book is a collection of poems.

NOW, SUPPOSE you should take Shakespeare's Sonnets, with a few random passages from Hamlet, and Midsummer Night's Dream, together with a short narrative describing how the poet was brought before the magistrate for poaching game in his youth,—suppose you should throw all these together, and then arbitrarily divide it up into chapters, and the chapters into verses,—it would be Shakespeare all right, but there would be certain elements of confusion in it for which you could not justifiably hold Shakespeare to blame! Yet that is exactly what we have done to the work of Amos, and to the work of all the prophets whose writings have come down to us. And we complain that they are difficult to understand!

If you want to find a renewed interest in reading these Old Testament prophets, get a copy of the Bible printed without chapter and verse,—preferably one which breaks these old prophecies up into the original poems. One of the best of these is "The Bible Designed to be Read as Living Literature," edited by Ernest Sutherland Bates. But this otherwise splendid book has two glaring faults: it does not give us the whole Bible, many sections having been arbitrarily cut out; and the critical introductions which have been provided at the beginning of each book are unreliable, and in some places are terribly erroneous.

NOW, WHO WAS AMOS, and what was his message? Two years after the earthquake which shook all Palestine, and frightened prince and priest and peasant almost out of their skins,—during the reign of King Jeroboam II, the most successful monarch the Northern Kingdom of Israel ever had, there was a great feast-day in the sacred town of Bethel.

Bethel was the sanctury set up by the Kings of Israel to rival the Temple of Solomon in the Kingdom of Judah, in Jerusalem. Bethel was the spot where Jacob, in his dream, had seen the vision of a stairway leading up into Heaven. Jacob himself had given it its name, "Beth-el,",—"The House of God". At Bethel Jacob's words were remembered,—words which today are seen at the door of so many of our churches, —"This is the House of God, and this is the Gate of Heaven!"

The first Jeroboam,—the man who had divided the Kingdom of David and Solomon, and who, in dividing it, took the lion's share of it,—knew that he could not allow his people to go back to Jerusalem to worship in Solomon's Temple. So he had the image of a Golden Calf,—the same image that the people had worshipped before the giving of the Law to Moses,—set up in Bethel; and he said to the people, "This is the image of Jehovah, your God, who brought you out of the land of Egypt; and this is God's Sanctuary." And he appealed to ancient tradition.

Now, this was not exactly idolatry, because they were worshipping the true God; but it was dangerously close to idolatry. It was very much the same kind of thing as the veneration of saints and images, which came into the Christian Church during the middle ages, and which to this day is still to be found in wide sections of Christianity.

In Notre Dame de la Garde, the Church on the pinnacle overlooking the city of Marsailles in France, I have seen people weeping and kissing a statue of the wounded Saviour and prostrating themselves before it in an agony of prayer. They were not exactly worshipping an idol but they were dangerously close to it. They were worshipping the Saviour; they were localizing their worship in that block of carved stone. Outwardly, at least, it was hard for me, a stranger, to tell the difference between what they were doing and what I had seen pagan people do in Japan, when they prostrated themselves before idols of wood and of stone.

CLEVER THEOLOGIANS explain it away by saying that Christian people give no more than "veneration" to statues, but give "worship" to God alone. Moses would have said that that is but playing with words; and that it is dangerous business for those who worship the true God! Moses sought to cut that sort of thing out of true religion, because he knew it was dangerous, when he commanded his people, "Thou shalt not make unto thyself any graven image! Thou shalt not bow down to them nor worship them!"

The great Prophets of the Northern Kingdom never approved of the worship of God under the form of a Golden Calf. Some of them tolerated it; others, like Elijah, ignored it, and worshipped elsewhere. So far as we know, he never went into Bethel, or worshipped there. Neither did he go to Jerusalem to worship.

But the Kings of Israel maintained the worship of the Golden Calf. With them it was a political measure. They had to make their worship different in

some respect from the worship of the Temple in Jerusalem. And this is the way they chose,—a dangerous way, a way which had in it a temptation to idolatry,—but they took it!

It was but a step from the worship of the Golden Calf to the worship of the fearful idols of the heathen round about them. And they, who had the best religion there was in the world, made it look dangerously like the worst. It was not a compliment to God to worship Him as the heathen worshipped their false gods; nor to bow down to the Spiritual King of the Universe under the form of a graven image, made by the hand of man. Yet every King of Northern Israel did so, from the first Jeroboam to the last King to rule in Samaria. A matter of political expedieney.

On the day of which we speak, two years after the earthquake, a gala festival was in progress in Bethel. Anyone who has ever been to an oriental city will have no difficulty in visualizing that scene;—the crowded and narrow streets; the little shops with fronts wide open, almost a part of the street itself; men from the desert, burned black by its fiery sun, stalking about; droves of goats, and sheep, and sometimes oxen, driven through the crowded way; men carrying trays of food, swarmed about by flies; children playing in the gutter; beggars, with blind eyes and twisted limbs, croaking out their cries for alms; throngs of laborers, dressed in burlap and rags, patched and patched, and patched again. Poverty everywhere.

Suddenly shouts sound in the street, and there is a mighty scurrying to get out of the way! A nobleman is going to the Shrine to pay his respects to Deity! Ten of his young men run ahead of him with sticks in their hands to beat the poor out of his way, lest he touch them and be defiled.

The great man himself rides in a litter of cedar-wood, covered with ivory, borne on the shoulders of his slaves. The canopy over him is silk, brought from the Orient. His coat is woven of the fleece of new-born lambs. In his hand he holds a handkerchief drenched with Arabian perfume, and he brings it from time to time to his face, to defend his nostrils against the odors of the poor.

AS THE GREAT one passes by, we see a man standing in the background, watching. He is a stranger in that crowd. His garments show him to be from the Southern Kingdom of Judah,—a herdsman and a fig-dresser from the wilderness of Tekoa. He is a man just past middle age, slight of build. There is a touch of grey in his beard and in his hair. But he is neat and clean in his quiet and modest dress,—not like the usual prophet of that day, who went about dressed in goat-skins, dirty, and with wild hair and tangled beard.

The man from Judah looked at the throng in the street. His eyes missed nothing. There was a firm set to his sensitive mouth, as if he were filled with a great resolve!

He followed through the street to the sacred Shrine and entered the courtyard. The great court was filled with people. Priests were rushing around the smoking Altar, preparing the next course of sacrifices. A wealthy man from Samaria was providing the whole course next to be offered!

There was a smell of blood in the air, for many beasts had died on the Altar that day. And there was the coarse odor of incense hanging over the place. A choir of Levites were singing Psalms.

There, in the Shrine itself, visible through the great door, half shrouded in incense clouds, was the gigantic figure of the Golden Bull, worshipped by these people as the Lord Jehovah. The man from Judah lowered his eyes and bit his lip. The words of Moses came back to him,—"Thou shalt not make to thyself any graven image, nor the likeness of anything that is in the Heaven above, nor in the earth beneath, nor in the waters under the earth; thou shalt not bow down to them nor worship them; for I, the Lord thy God, am a jealous God!"

"These, also," said the Judean to himself, "are the children of Abraham, the inheritors of the promise, the children of the Covenant! Perverting the best into the worst! Come to Bethel and transgress,—yea, come and multiply transgressions! Shall God forget? Shall He not require it of thee?"

A beggar pulled at his sleeve,—a pathetic wreck of a man, half blind, crawling along on hands and knees,—the mark of a slave cut into his ear. Too old to work, and thrown out by his master to beg and to die in the streets!

"This, also, is a son of Abraham! For this man, God confounded the powers of Egypt, and brought His people through the wilderness with a mighty hand,—for this! That he might die a beggar in the streets of Bethel, the very House of God! Where is the freedom which God gave to the nation for its sons? What has the nation done with it? And shall the nation not pay for this crime? Should one Israelite ride in perfumed elegance through the streets, while another dies of starvation on its stone?" The Judean put his hand for a moment over his eyes.

The great area is quieter now. The rich man, whose servants had beaten a way for him through the streets, is offering his sacrifice,—to the Golden Calf! He descends from his ivory chair and bows before the shine. Ten bullocks and forty sheep he is sacrificing, for the sin of his soul. And the young men, who so short a time ago were beating the people with sticks, now scatter copper coins to the crowd as a sign of their master's beneficence; and the beggars fight for them on the paving-stones of the square.

SUDDENLY, A VOICE cuts like a knife across that Temple area, its anger and its authority freezing the blood of priest and people alike,—the Voice of Amos, the herdsman from Tekoa!

"Stop! Stop! In the Name of God, stop this mummery, this mockery!"

The whole vast courtyard was silent with astonishment.

Amos climbed up on the base of a pillar. Standing there, back to the great column, he looked out over the people. His face was pale. His hands were tense.

Listen! Listen! Thus saith the Lord! I hate, I despise your feast days; and I will not smell your colemn assemblies! Though ye offer Me burnt offerings, and meat offerings, I will not accept them! Neither will I regard the peace offerings of your fat beasts! Take away from Me the noise of your songs; for I will not hear the melody of your viols. But let judgment run down as waters, and righteousness as a mighty stream!

"Was it worship like this that ye gave Me, saith the Lord, when ye followed Moses forty years in the wilderness? No! Look what you have done! You have changed the tabernacle of God into the tabernacle of Molech, who devours his own children,—and you do not even realize it! You have made the Eternal God into the image of such an one as yourselves!

"Will God forget it? No, He will not forget it!

"He will not forget that while you live in a house decorated with ivory, surrounded by silks and by servants, you cast your old slaves who cannot work any more out to die in the streets!

"Will God forget it? No! He will not forget it!

"He will not forget that you devour widows' houses,

# EDITORIALS

*Evangelical Fellowship's Statement*

Men of liberal tendencies, as well as parties holding liberal views (a word admittedly in bad repute now), are often accused of being hazy and indefinite. This may or may not be true. The Episcopal Evangelical Fellowship, by issuing its "Statement of Purpose," published in last week's issue, has definitely gone on record with a clear statement of its aims and objectives. It has further declared to the Church, as a whole, the type of legislative program the Fellowship would like to see enacted by and through General Conventions.

We are glad that the Fellowship has so declared itself. We are living in world revolution. Clear thinking Christians know that the Church exists in the midst of tensions. We know that the world is not as yet ready to accept the Christian ideal. We know that a divided Church is weak. We know that Christians of various groups and differing shades of interpretation must pool their efforts. It seems to us that the Fellowship through its statement has made a valuable contribution in at least presenting a platform that can become a rallying point for all those within our own Church who wish to see the Christian forces of the world really become a power in shaping world affairs.

It is with delight, therefore, that we witness our esteemed contemporary the "Living Church" acknowledging the value of this document. On a first reading of the very fine editorial in their issue of June 25th, one would believe that the Anglo-Catholics were now ready to take the Evangelicals over "lock, stock, and barrel." A second reading dispels this illusion.

The Statement of Purpose says very clearly that the Episcopal Evangelical Fellowship has no desire to create a partisan spirit in the Church but seeks to preserve for it both its Catholic and Protestant heritage. It is the latter that we need to preserve today. Men have and men will continue to commit errors of interpretation. There must always be those who will protest against these errors and stand true to the great main stream of Christian tradition. Surely there is nothing in this statement of purpose, that would lead one to think that the fellowship has any desire to restore medieval practices, simply because they happened to fall within Catholic tradition? The Statement rather leads one to believe that the Fellowship is looking forward to new ways God in His wisdom may use, in speaking to His children. To our way of thinking the whole emphasis of the statement is upon its insistence that preserving the best of the old, we must continually search for new channels of thought that will bring men closer to the Reality of God.

This is particularly true of the Legislative objects, which are an outgrowth of the principles as set forth in the Statement of Purpose. The Fellowship is definitely committed to work for organic unity with the Presbyterian Church in the U. S. A. and by implication to back the whole ecumenical movement.

Also the Fellowship feels that though a good job was done in the Prayer Book Revision of 1928, there are services that need revision now. Revision that will make more real to people the presence of the living God.

We ask our subscribers to read carefully the "Statement of Purpose." We will be glad to publish comments upon it. It is not perfect. No man-made document is. But we feel that it is a valuable contribution that will help clarify some of our muddled thinking about the purpose of God's Church in this world, and our place as men in that Church.

*A Danger Sign*

This is not intended as a political edtiorial. We are not advocating the election of any party candidate. We do believe that the thinking Christian should read the platforms of both major political parties carefully, and particularly the planks on foreign policy.

Frankly we are perturbed by the Republicn Party's foreign policy plank. It is couched in vague language. But not so vague that one can fail to see in it the seeds of isolationism. It is the old bug-a-boo of national sovereignty that seem to weave a magic spell over certain of our statesmen. We are not going to lose our sovereignty by pooling our efforts with the sovereign powers of other States! We still maintain State's rights in this country. This, in spite of many critics of the present regime. We could co-operate in the founding of a world state and continue to maintain our sovereignty.

Christianity is inter-national because Christianity believes in the Fatherhood of God and the Brotherhood of man. As Christians, we should give the best thinking and use the weight of our influence to encourage our leaders to guide this nation into a place of real leadership among the nations of the world.

The danger sign is the almost unnoticed re-appearance of an isolationist spirit. God help us to think clearly and act courageously as we move into the new world that is forming.

---

and for a pretense make long prayers!

"He will not forget that you sell the righteous for silver, and the needy for a pair of shoes!

"He will not forget that you pant after the very dust on the head of the poor; and that you eat up My people as a man would eat bread!

"Will God forget it? No! He will not forget it! Was it for this that He set you free in the land of Egypt, that you should enslave your brothers in the Promised Land!

"Therefore, thus said the Lord! I shall pass through Samaria, and through Bethel, as I passed through Egypt! And every vineyard shall be filled with wailing. And this place of hypocrisy shall be destroyed; and the house of Jeroboam shall come to an end."

I WILL LEAVE AMOS there, facing the gathering resentment and wrath of the people in that courtyard. For they were the best people,—not the worst! If you want to know what happened to him, read his own story in the Bible.

I will say but this: as Amos spoke to his own day, so he speaks to ours. The circumstances are not quite the same, but the message is the same, and it strikes home to our time,—God is righteous! He will not stand for hypocrisy! And He demands righteousness of those who worship Him!

No matter how splendid the ritual, no matter how unctious the prayers, they are worth nothing if they are not backed up by full righteousness of life!

We get no special credit from God for being Christians. Indeed, He demands more of us because we are Christians, because we have been privileged to hear His truth, because we have had the advantages of a noble faith!

If there is injustice in our social order,—if there are slums in our cities,—if there are children running about with no one taking care of them, being debauched,—if there is exploitation of the poor,—whose fault is it? The fault of the wicked? No! The fault of the best people, for they could stop it, if they would! The fault is ours, for we see these things, and we do nothing about them! Not that we take part in these things; but that we are content to live in a world where things like this exist!

Will God forget? Will He pass these things over as if they were not? Will He pass them over as if Christ had not died for those we now neglect?

Let the voice of Amos, the prophet, ring throughout this land, throughout this world,—"I shall pass through you, saith the Lord, as I passed through Samaria, and through Bethel; and houses shall be filled with mourning, and farms with wailing, until these open sores shall be abated, and hatred and oppression shall be at an end; until judgment shall run down as waters, and righteousness as a mighty stream!"

Amen.

# A WEEKLY REVIEW OF THE NEWS

## *The Church's Immediate Challenge*

**Admiral Halsey Defines Task "To Satisfy Adequately Needs of Returned Fighting Men"**

Hartford, Conn.—Admiral W. F. Halsey, Commander of the South Pacific Force of the United States Pacific Fleet, in a statement made for The Church Congress, urged the Church to "satisfy adequately the religious needs of returned fighting men who will seek virile spiritual help during the readjustment period."

Admiral Halsey, who is a member of the Episcopal Church, said that "The Church, without regard to denomination, has a spiritual objective in war and in peace. One can assume that in time of war the task of the Church is twofold: 1. That of maintaining the spiritual and moral standard on the home front; 2. The supplying of the Armed Forces with clergymen, so adequately being accomplished, as a means of sustaining spiritual values in the life of our fighting men."

Specifically, the Admiral said that the immediate challenge of the Church will be "the task to satisfy adequately the religious needs of returned fighting men who will seek virile spiritual help during the readjustment period. They are giving much; and, it is not unreasonable to believe they rightfully will expect the Church to meet the challenge.

"In time of national tranquillity the Church has the opportunity to inculcate its communicants with fundamental truths and vision to carry them as individuals and a people through periods of personal strain and national crises. Thus, encouraged and strengthened, our citizens, without weakening the moral fibre, should be able to continue and to endure the hardships and sacrifices both at home and in the combat area."

In conclusion, Admiral Halsey said, "The question of 'What the Church can do' in the postwar period is not alone qualitative but quantitative. In the problem of choosing the correct ways and means of accomplishing its mission to humanity; that of rendering the greatest good through service to the greatest number."

The Church Congress of the United States, an Episcopal Church organization of which the Rt. Rev. Walter H. Gray, D. D., suffragan bishop of Connecticut, is president, released Admiral Halsey's statement with the comment: "The point of view of the men in the armed services as to the work of the Church today is a matter frequently discussed. Admiral Halsey's statement is of interest and value to all Church people and Church groups concerned with plans for the postwar world."

* * *

**IN THE SOLOMON ISLANDS**
**"Me Read Bible Too!"**

When an Australian destroyer reached a port in the Solomons after many adventures, the crew was given shore leave, and a young sailor found himself free for the day. He decided to spend it quietly by himself in Bible study, and finding a quiet spot sat down to read his Bible.

So immersed was he that he did not notice, until he was already by his side, a huge, almost naked native, carrying a club. Before the sailor could cry out the native, pointing to the open book, asked, "That Bible?" When the sailor replied "Yes," the native remarked, "Me read Bible too—me Christian," and taking the Bible from the sailor he read aloud a chapter of Isaiah, "in very fair English." "Then," writes the Rev. W. H. Rainey, the British and Foreign Bible Society's Secretary for Australia, who sends this story, "he handed back the Bible with a smile and went on his way."—Church of England Newspaper.

## *Dr. McMaster Issues Statement*

**On Return From Visit to Cuba Conferring With Religious and Educational Leaders**

New York, N. Y.—The Rev. Vernon C. McMaster, S. T. D., administrative officer in the National Council's Division of Christian Education, has just returned from Cuba, where he conferred with Bishops and educational leaders of the Spanish-speaking missionary districts on problems of religious education in that area. Dr. McMaster, upon his return prepared the following statement for the information of Church people at home.

What can we do to secure teaching materials in Spanish for our Sunday Church schools? For many years this has been the question uppermost in the minds of Church workers in all missionary districts where Spanish is used. In order to try to find an answer for the three districts ranging about the Caribbean, representatives of Puerto Rico, Mexico and Cuba, met in Havana under the guidance of the Rev. Vernon C. McMaster from the National Council's Division of Christian Education. Those present from the three districts besides Bishops Blankingship and Salinas, were the Rev. Aristides Villafane of Puerto Rico, the Very Rev. J. F. Gomez from Mexico, and Ven. J. H. Townsend and Ven. R. Gonzalez-Agueros of Cuba.

As a basis for discussion, five questions were posed several weeks before the conference:

1. What are the everyday experiences of the children who come to the Sunday Church schools?

(Continued on page 12)

# Lot Purchased Rowe Memorial

**Total Receipts for the Bishop Rowe Building Fund Reached $45,618.85, June 1**

New York, N. Y.—Bishop Bentley has purchased a plot of land for the Bishop Rowe Memorial Building. When the plan for this Diocesan House was originally announced, the Bishop said a careful study was being made, and the location would be decided later. He states now that the land purchased is in Fairbanks, an excellent location on Fifth Avenue. Price paid is $2,500.

The building and an endowment fund for maintenance, will cost $55,000. To the end of May total receipts were $45,618.85. Contributions continue to come in, and Bishop Bentley is confident that in the very near future the entire sum will be on hand. Many Woman's Auxiliary Branches are raising money for the building, and their remittances are ranging from $5 to $1,000. Parishes and individuals are contributing, many of them sending with their remittances letters expressing the depth of their feeling about Bishop Rowe and his pioneer work in Alaska.

* * *

**MEMORIAL TO DR. OGILBY TO BE USED IN SUMMER CHAPEL**

Hartford, Conn.—Friends of the Rev. Dr. Remsen B. Ogilby, President of Trinity College, Hartford, from 1920 until his death in 1943, are creating a memorial to him through the creation of a fund which will be used to improve the summer chapel at Weekapaug, Rhode Island.

A summer resident there for many years, Dr. Ogilby directed the Chapel, and, as Commodore of the Weekapaug Yacht Club, influenced the young people of the resort, who competed in semi-weekly races under his supervision. The Remsen B. Ogilby Memorial Fund at Weekapaug was created because many of his friends felt it would be a fitting way in which the summer colonists could demonstrate their affectionate regard for Dr. Ogilby in an enduring way.

An informal appeal to a list of some former summer visitors scattered throughout the country has brought many gifts according to Mr. James B. Slimmon, chairman of the committee in charge.

* * *

**A CHAPLAIN'S BUSY-NESS ABOARD SHIP**

Boston, Mass.—Indicating the busyness of a Chaplain on a warship, are statistics showing how Chaplain Francis B. Sayre, Jr., spent his time for one year. Chaplain Sayre is the son of the Hon. Francis B. Sayre, former high commissioner of the Philippine Islands and now diplomatic adviser to the United Nations Relief and Rehabilitation Administration.

Part of the year Chaplain Sayre was at a Base Hospital; then a term at a Naval Station, and finally board ship where he is at present. He held 82 services, with 16,249 men attending and 972 Communions. On other ships he held three services attended by 567 men. He performed three adult baptisms, officiated at one marriage and four funerals. At these services, 1,857 men attended.

The Chaplain led nine Sunday school and Bible classes attended by 210 men.

He lists some of his other activities "initiated and conducted" as including the ship's paper, radio broadcasts on shipboard; smokers, boxing bouts, Christmas party aboard ship; sightseeing parties, recreational excursions, picnics; athletic teams and competition in port; daily visits to sick bay and brig; correspondence with and for personnel of the ship; insurance officer; welfare officer; bond sales officer.

* * *

**TWENTY-FIVE LAYMEN CONDUCT CONTINUOUS INVASION PRAYERS**

San Antonio, Texas—Historic St. Mark's Church, which has been doing such outstanding work since the war started, with soldiers and airmen from the nine fields stationed nearby, is keeping in touch with these boys now fighting overseas through continuous prayers being led by twenty-five laymen of the congregation. Beginning on the day of the Invasion the laymen have conducted prayers for the men fighting overseas, for success of the Invasion and a just and durable peace. This is continuing each day from eight o'clock in the morning until six o'clock in the evening, the laymen taking thirty minutes each. On Invasion Day special services were conducted all day in St. Mark's Church, culminating in an uplifting service that evening, for the people of San Antonio, when petitions were offered by the rector of St. Mark's, the Rev. Thomas H. Wright, D. D.

**CATHEDRAL SERVICES**

**Special Summer Preachers**

New York, N. Y.—The Rev. Dr. Arthur Lee Kinsolving, Rector of Trinity Church, Princeton, N. J., will be the special preacher both at 11 A. M. and at 4 P. M.

Dr. Kinsolving will be the first of the Cathedral Special Summer Preachers, and will preach on July 2, July 9, and July 16 at both 11 A. M. and 4 P. M. Before becoming Rector of Trinity Church, Princeton, he was Rector of Trinity Church, Boston; and previous to that was Rector of Grace Church, Amherst, and Director of Religious Activities at Amherst College.

Other special summer preachers will be:

The Right Rev. S. Harrington Littell, Bishop of Honolulu (retired) on July 23, at 11 A. M. and at 4 P. M.

The Right Rev. Y. Y. Tsu, Assistant Bishop of Hong Kong, perhaps better known as "the Bishop of the Burma Road," on July 30, at 11 A. M. and at 4 P. M.

The Rev. Otis R. Rice, Acting Chaplain of Columbia University, on August 6, at 11 A. M. and at 4 P. M.

Organ recital at 3:30 P. M.

Services of Holy Communion at 8, 9, and 11 A. M.; morning prayer at 10 A. M.; evening prayer at 4 P. M.

# Chaplain Lumpkin Received Award

**With Second Marine Division During Attack on Tarawa Atoll**

Washington, D. C.—The Navy Department has announced that the Legion of Merit has been awarded to Lieutenant William W. Lumpkin, Chaplain Corps, United States Naval Reserve for exceptional meritorious service while Division Chaplain of the Second Marine Division. Chaplain Lumpkin was formerly rector of the Church of the Holy Communion, Charleston, S. C.

The citation follows:

"For exceptional meritorious service in the line of his profession as Division Chaplain of the Second Marine Division from October 3, 1942, to March 7, 1944. During this period, he displayed the highest qualities of conscientiousness, loyalty, unselfishness and devotion to duty in all matters pertaining to the clerical profession. He coordinated and directed the religious affairs of the Division, involving several denominations, with outstanding skill, tact, and impartiality. His spirit of cooperation and tireless energy led him to perform duties outside the field of religion far beyond what one could expect of a chaplain. His assistance and suggestions in matters of athletics and other recreation for the men were particularly noteworthy. During the attack on Tarawa Atoll, Gilbert Islands, he recovered and identified the bodies of and provided burials at sea for numerous men of the Division who had become casualties in the initial phase of the operation, and in scores of wounded and dying instilled a sense of peace and confidence by his own example and professional ability. After going ashore, he worked tirelessly and courageously directing the burial of the dead. During his entire period of service with the Second Marine Division, his tactful aggressiveness contributed materially to the morale and spiritual well-being of the members of the Division, and was in keeping with the highest traditions of the naval service."

* * *

**DIOCESE OF SOUTHWESTERN VIRGINIA**

**Twenty-fifth Annual Council**

Roanoke, Va.—The Twenty-fifth Annual Council of the Diocese of Southwestern Virginia was held at Christ Church, Roanoke, the Rev. John F. W. Feild, Rector, Tuesday and Wednesday, May 16-17.

The Rt. Rev. Henry D. Phillips, D. D., bishop of the diocese, said among other things in his Council Address:

"In these critical days as Churchmen, both clerical and lay, we must be sure we are rendering the kind of service we are capable of. It is very gratifying to know of the various plans and arrangements that have been made by congregations and by organizations of the men of the Church to contact and keep in constant touch with our men and women who are in the service of their country. There are those who need comfort, strength and consolation. The Church has much to give in the way of

spiritual security and comfort. Surely we must not fail those in need at this time. Inasmuch as we have a firm conviction and belief in prayer we must use its force and power in bringing about a righteous and a just conclusion to the terrific conflict in which we find ourselves."

---

**RACIAL MINORITIES**

"We shall certainly fail in a much needed service if we do not make some contribution towards dealing with racial minorities. Anyone who does not make an effort to discourage expressions of anti-semitism is losing an opportunity of manifesting the love of the Master and of rendering a service as a patriotic citizen of his country. The personal influence of men and women who would be free should always be exerted towards giving that same right to others. When we deny justice and freedom to others we will ultimately lose freedom for ourselves."

---

"We do not have in our diocese a large colored population but we have many colored people living in our midst. I would like to know that every congregation and every branch of the Woman's Auxiliary was making an effort to see that there is formed in every community an Interracial Committee, and that members of our congregations are well represented on the committee. Surely a very practical thing would be to encourage every Chamber of Commerce to form a committee made up of the two races in which certain matters pertaining to the races could be discussed and arrangements made so that many of the civic, educational and health conditions of the colored man could receive proper and adequate attention. "Fair-minded, intelligent Christian men and women can meet and will meet successfully the problems of two races living side by side, but these problems cannot be solved when there is no intercommunication and when prejudice and ignorance are left to determine the course of action. Surely here again is the opportunity of the Church and individual members of the Church to serve constructively in bringing about that for which we pray—'Thy Kingdom Come!' "

"May we as members of this Council strive to see that our individual churches and individuals in our churches realize the greatness of the opportunity that lies before us as Churchmen and citizens of America."

* * *

**TWO RECTORS OF DIOCESE HONORED**

---

Bishop Phillips expressed gratification at honors that have recently come to two of the clergy of the diocese: the Rev. Robert A. Magill, D. D., rector of St. John's Church, Lynchburg, having been elected a member of the National Council, and Washington and Lee University at Lexington having conferred the degree of Doctor of Divinity upon the Rev. James Edwin Bethea, rector of Robert E. Lee Memorial Church, at Lexington. The Bishop did not forget that the National Council and Washington and Lee University honored themselves as well.

The Council revised the canon on the composition of the Executive Board of the Diocese so that hereafter the president of the Laymen's League of the diocese will be ex-officio a member of the Executive Board as is the president of the Woman's Auxiliary.

To the interested surprise of everybody, the Committee brought in and recommended an invitation from Grace Church at Radford, and this was accepted with appreciation by the Council.

**Resolutions Adopted**

The Rev. W. Carroll Brooke (of Trinity Church, Staunton), presented the report of a committee which has made careful study of the organization and functioning of the Provincial Synod. The Council heard the report with much interest and adopted this:

"Resolved, That it is the sense of this Council that the delegates representing the diocese in the next Synod work for a more effective organization of the Province of Washington and that they study the report of the Special Committee on the Province of Washington before attending this meeting."

On motion of Mr. John M. Goldsmith of Radford and in line with the general thought in a part of the Bishop's address, the Council adopted a resolution requesting the Bishop to appoint a diocesan committee on Inter-Racial Relations.

The Rev. Mr. Brooke presented the following and it was adopted:

"Whereas, the Bishop of the diocese in his address to the Council spoke of the work done in many communities for the social and recreational life of youth to prevent juvenile delinquency, be it

Resolved, That this Council go on record urging every parish and mission of the diocese to give all possible support to such community efforts that have been already started and to work toward the creation of community organizations for the welfare of youth where none have been initiated."

Also of especial interest and importance was a report presented by the Rev. Dr. Robert A. Magill on the recent organization of the "Virginia Council of Churches." The Council adopted a resolution approving and ratifying the Constitution and By-Laws of the Virginia Council of Churches and providing that this diocese become a constituent member of that body.

* * *

**EXCELLENT RELIGIOUS MATERIAL, WRITES NAVY CHAPLAIN**

Boston, Mass.—"For my own part I am extremely grateful for the excellent religious material so generously furnished, the discretionary fund, stoles, and so on," writes a Navy Chaplain to the Army and Navy Commission.

"I have not found any wholesale 'return to religion.' There is every evidence of a deep appreciation of God's nearness, however, which is expressed in what the men write in their letters and say in conversations. From my experience in a ship that has seen action, I feel that many have overdone the business of 'no atheists in foxholes.' Men are more likely to become fatalists rather than atheists after having been under fire.

"You will be interested in my use of the discretionary fund. When a man required a small loan for some reasonable purpose I told him he could repay it at his convenience or not at all. The main thing was to realize that later on others might need the money. Everyone who borrowed money soon returned it. Then the father of a youngster who was killed in action sent me a


**St. Christopher's**

**COUNTRY SCHOOL FOR BOYS**

Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

---

**The Junior Unit of the**

**U.S. RESERVE OFFICERS TRAINING CORPS**

at Oak Ridge Military Institute, Oak Ridge, N. C., is under the direction and supervision of the War Department. The military school is productive of the best type of scholarship and the formation of good mental habits.

Four years of high school work. Two years of college. Also, two-year commercial course. 93rd year. Fully accredited. Small classes; individual attention to each student. Write for View Book and Catalog. **OAK RIDGE MILITARY INSTITUTE, OAK RIDGE, N. C.**

---

**FASSIFERN**

College preparatory, high school, and lower grades for younger girls. Emphasis on character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:

**DR. JOS. R. SEVIER, President**
**Box S Hendersonville, N. C.**

---

**Sarah Lee Kitchen**

**Homemade Cakes, Pies, Bread,**

**Beaten Biscuits, Box Lunches**

**701 W. Grace St., Richmond, Va.**

**.Dial 3-2805**

---

**TELEPHONE 3-0404**

*Good Printing*

**AT A COST THAT WILL PLEASE**

**THE LITTLE PRINT SHOP**

**212 N. ADAMS STREET,**

**RICHMOND, VA.**

**Charles E. Briesmeister**

check for this fund. So I hope to be able to send back to you a part of the discretionary fund thus far received . . . so it may go to someone else.

"The War Crosses are very popular with officers and men. Every Episcopalian I have met wears one with his dog tag. The Prayer Books have been very useful. I have used the Order of Service for Morning Prayer for my general service as it is well suited for shipboard use.

"Recently our Commanding Officer awarded 99 medals or letters of commendation to officers and men of this ship. Before the ceremony he called me over to the flagship and asked me to open the affair with a prayer for our dead shipmates. 'Take one from the Book. I've always found what I wanted there,' he said."

* * *

### REV. GEORGE WIELAND RECEIVED DEGREE

Gambier, Ohio—Kenyon College at its Commencement ceremonies June 24, conferred the degree of Doctor in Divinity upon the Rev. Dr. George A. Wieland, Director of the Home Department of the National Council.

The citation was as follows:

"George Alvin Wieland, priest, scholar, officer of the Church. George Alvin Wieland, after service in parishes in Ohio, Arizona, and the Diocese of Olympia, extensive experience on the Standing Committee of the Diocese and Delegate to the General Convention, you have ably directed the work of Domestic Missions of the National Council; you have earned all of the degrees in course available in Kenyon; the College takes special pleasure now in honoring your extra-curricular accomplishments. You will be presented for the degree of Doctor in Divinity."

* * *

### INTERNATIONAL OBSERVANCE

**Empire Day, Queen Victoria's Birthday**

Detroit, Mich.—American and Canadian troops, American, Canadian and British flags, and American, Canadian and British songs were mingled at the eighteenth annual Empire Day service in St. Paul's Cathedral on the evening of Sunday, May 21. This is believed to be the only international celebration in this country of the empire-wide observance of Queen Victoria's birthday, and each year it is attended by increasing numbers of people, and participated in by more organizations.

A message was read by the Very Rev. Kirk B. O'Ferrall, D. D., Dean of St. Paul's from the Most Rev. and Rt. Hon. Cyril F. Garbett, D. D., Archbishop of York. The message that he gave to the congregation which crowded the Cathedral is largely contained in the following quotation:

"For the welfare of the human race in the future it is essential that, when the war is over and the firing has ceased, our two nations, together with Russia, China, and all peoples of good will, should stand together to solve the great problems which will arise when we come to build the peace."

* * *

### CUBA

(Continued from page 8)

2. What do we want to accomplish in these schools?

3. What kinds of teaching methods and study materials are being used in the public schools, especially in social studies such as geography?

4. What religious education materials are already available in Spanish?

5. What special emphases should our Church make? These questions were taken up in order and provided the basis for four full days of discussion. It was soon discovered that, in spite

### PREVIOUS RECORDS BROKEN

New York, N. Y.—Response to the appeal of the Good Friday Offering has broken all previous records, according to announcement by the National Council. To date the amount received totals $36,568.59. For the same period of 1943 the total was $31,041.12. Thus the offering is at present $5,527.47 ahead of last year.


**RED COMET** IS YOUR CHURCH, SCHOOL, HOME OR OTHER BUILDINGS ADEQUATELY PROTECTED AGAINST FIRE?

**AUTOMATIC FIRE EXTINGUISHERS**

**The Modern Method of Fire Control**

Provides 24-hour Fire Protection. Very inexpensive. No maintenance cost. Easily installed. Extinguishes the fire before it gets out of control. Already installed in many churches and schools throughtout Virginia and the other States.

Write or visit our plant.
FIRE CONTROL EQUIPMENT CO.,
107 N. Jefferson St.,
Richmond, Va.
Phone 7-0456

**ASK FOR**

**CLIMAX BEVERAGES**

**Sparkling Spring Water**

**and**

**TRU-ADE**

**Climax Beverage Co.,**

**Richmond, Va.**

**THE CHURCH PENSION FUND**

**and its subsidiaries**

**administered for the benefit of the Church**

**THE CHURCH HYMNAL CORPORATION**

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

**THE CHURCH LIFE INSURANCE CORPORATION**

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

**THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION**

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK 5**

of many differences in living conditions and some differences in Church emphases, there are many points at which the three districts can work together in the preparation of worship and study materials. Careful plans were therefore made for a beginning in the cooperative development of these, some of them simple enough to be usable with children who have had only two grades in public school. One of these development projects for the coming year is the translation and testing of all the kindergarten Christian Education units prepared by the National Council. This step was taken after Dean Gomez reported that he had already translated and successfully used the unit, "Getting Acquainted With the Church." Placing this translation in the hands of an eighteen-year-old Indian girl of very limited education, he carefully explained its use and the girl went ahead successfully with the group work. Mexico will translate and experiment with two more of the units, Puerto Rico with two, and Cuba with three. Then the tested materials will be passed around to committees in the three districts for final polishing before printing.

It was soon discovered that the only available material at present in Spanish is the series prepared by the Central Committee of Religious Education in Latin America. It was, therefore, agreed by all to call attention to this material as adaptable for use in our Church until such time as it is possible to print our own.

The group asked Archdeacon Townsend to prepare an experimental weekly folder of four pages with a picture, Bible passages, interpretations of the biblical passage illustrated by the picture, and other pertinent material. The District of Cuba agreed to finance this experiment for a time with the understanding that the other two districts would receive and pay for copies in proportion to the numbers in the Sunday Church schools. This leaflet is designed for use particular'y in those missions where it is impossible to secure teachers and the clergyman has to do all the teaching.

Plans were made for the circulation and study of certain courses already translated and in typewritten form. All three districts had such courses to submit. They are suitable for juniors and older. After they have been approved by committees in each of the districts, an effort will be made to get them into print.

Plans were also laid for the development of a district library and a list of suitable books and pamphlets was compiled.

Each district also agreed to develop an educational periodical in mimeographed form to be sent out to the clergy and other educational workers.

### Findings

The conference drew up these findings:

1. We express our gratefulness to the


STAR CLEANING CO., Inc.

QUALITY CLEANING AND DYEING

Draperies—Curtains—Slip Covers

Expert Tailoring. Alterations

Prompt Delivery Service

Plant—524 South Harrison Street, Richmond, Va.

Dial 5-1785

TEN-HOUR RECAPPING SERVICE

BY APPOINTMENT

FEATURING

"THE FAMOUS HAWKINSON METHOD"

WITH THE

KRAFT SYSTEM OF FACTORY CONTROL

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

No Certificate Required for Passenger or Truck Tires
Write or Phone Us for Appointment

MARLOWE TIRE CO., INC.

Formerly Rutenberg Tire Co., Inc.
2701 West Broad Street
"Serving Virginia Since 1914"

TELEPHONE 5-9171 RICHMOND, VA.

# Classified Advertisements and Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

### POSITION WANTED

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

### HELP WANTED

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

A COLLEGE PREPARATORY SCHOOL for girls is seeking a trained and experienced librarian. Address The Rector, Chatham Hall, Chatham, Virginia.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

National Council for giving us this opportunity of meeting with Dr. McMaster to deal with the problem of Religious Education in Latin America.

2. It is our desire not to be considered as independent units but as a part of a coordinated plan for Latin America since we have common problems, common aims, and opportunities common to all.

3. We should like to recommend that the National Council's Division of Christian Education extend its work to include the educational problems in the missionary districts of Spanish-speaking people.

4. We are beginning to implement our work with proper tools and materials, but we are still far short of any desirable standard and earnestly request that the National Council help us to intensify our efforts.

5. We feel the need of educational workers, perhaps provided through the United Thank Offering, to be used as full time workers in religious education, to be sent from the field and trained in the United States.

6. In conclusion, we feel that the recent words of the Archbishop of York to the National Council very well explain our aims and contributions to the religious life of Latin America, when he said, "We are members of the Anglican Communion, a Communion which is most truly Catholic and yet reformed, a Communion in which we share the common sacraments, the Catholic creed, the threefold ministry and we are united by the expressions of our faith found in the worship of the Prayer Book. We face a world full of chaos and anxiety, but holding close to one another in fellowship with our Lord and in fellowship in the one Church, we ought to be able in due course to bring the nations closer to one another in the family under the one Father over all."

* * *

## Personal Notes Of Interest

### DEATHS

**THEODORE DUBOSE BRATTON**

Bishop Theodore DuBose Bratton, D. D., LL.D., retired bishop of Mississippi, died at Jackson, June 26. Bishop Duncan M. Gray, present bishop of the diocese, notified the Presiding Bishop of Bishop Bratton's death. The funeral was at Jackson on June 29.

Bishop Bratton was consecrated in 1903 and had jurisdiction until his retiremen in 1938. During his episcopate, he was much interested in educational work, and founded All Saints' Episcopal College at Vicksburg, Miss., in 1909, and in 1923 he inaugurated a successful campaign for the raising of an educational endowment for Church educational institutions of the diocese.

Of French Huguenot descent, Bishop Bratton was born and reared on a typical Southern plantation near Winnsboro, South Carolina. His early education was at his home, going from there to the University of the South, where he took preparatory work in the Grammar School, and the academic course for the B. A. degree. He taught in the Grammar School at Sewanee, until entrance upon studies for the ministry, also at the University of the South, from which he received his B. D. degree.

Born in 1862, Bishop Bratton was ordained in 1887, and after serving as rector of several parishes, he was called to the rectorship of St. Mary's School for Girls, Raleigh, N. C., where he remained until his election as Bishop of Mississippi. Just prior to his association with St. Mary's School, and while in charge of a parish, he became also Professor of History in Converse College, Spartanburg, S. C., retaining that chair for about nine years.

During the first World War, being too old for active service, Bishop Bratton enlisted for service as Y. M. C. A. lecturer, doing duty in American camps and with the A. E. F. overseas, serving in 1918 as Acting Chaplain at Fort Brest, France.

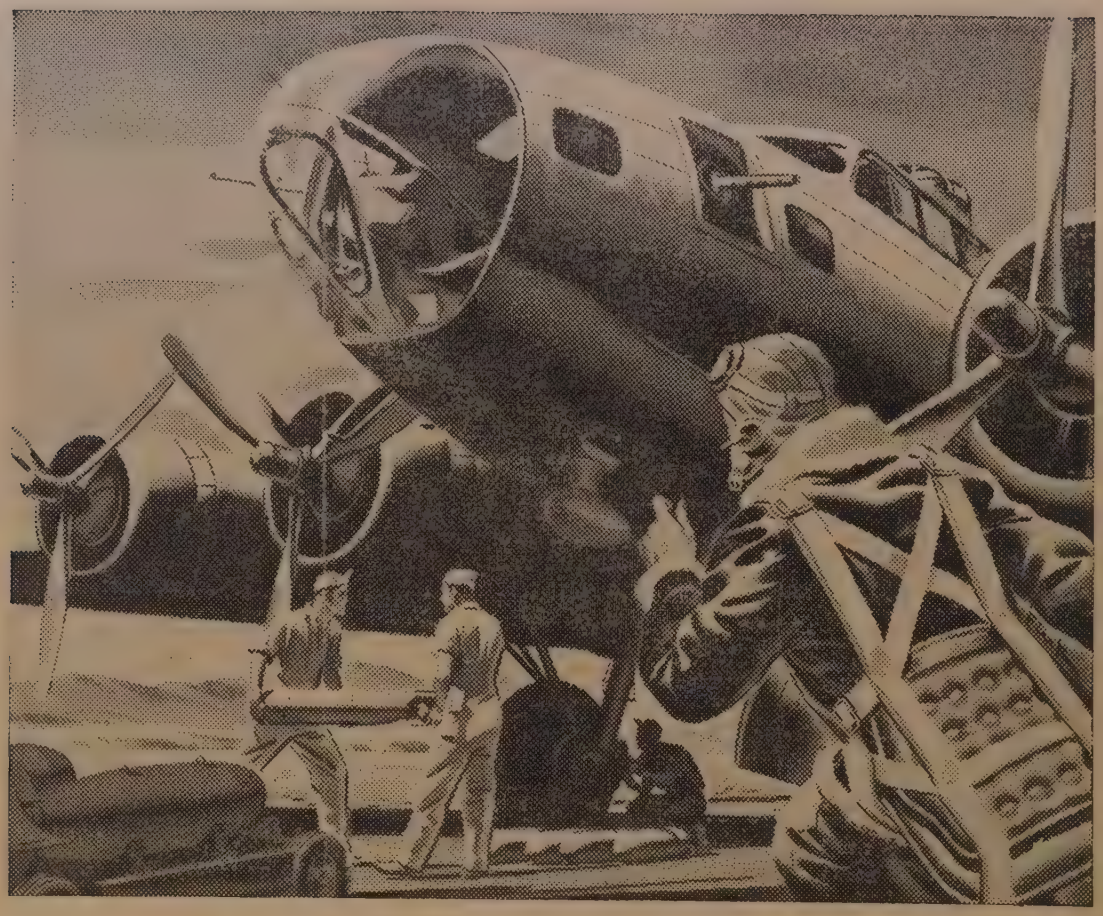
Virginia Dairy
"The Home of Better Milk"

SURPLICES, STOLES, CASSOCKS,
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

C. S. LAUGERBAUM & CO.
FLOOR CLEANING
104½ West Grace Street
Dial 3-5765
Richmond, Va.

SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

ATLAS BAKING CO., Inc.
Richmond, Va.



# HE'S OFF ON HIS FIFTY-FIFTH MISSION

There he goes again—out to pour more destruction on the Axis—once more to face the death of enemy fighters and flak!

He won't hesitate to go out on his fifty-sixth or his hundred and fifty-sixth mission. He knows he might *not* come back, but he keeps on going—giving more and more until the Hitler and Tojo crews are ready to "call it quits."

This is only *your* fifth mission—and a mission which is mighty easy in comparison with the ones he makes *every week.* Stay in the fight by welcoming the Victory Volunteers—at *least* double your Bond purchases and then keep on. Your buying means "bombs away" for the Axis!

5TH WAR LOAN

## Back the Attack! - BUY MORE THAN BEFORE

*This is an official U.S. Treasury advertisement—prepared under auspices of Treasury Department and War Advertising Council*

# THESE BUSINESS FIRMS ARE COOPERATING WITH THE SOUTHERN CHURCHMAN IN SUPPORTING

# THE FIFTH WAR BOND DRIVE

Compliments of

VALENTINE'S MEAT JUICE COMPANY

1600 Chamberlayne Parkway

Richmond, Va.

Compliments of

MILLHISER BAG CO., INC.

600 State Street

Richmond, Va.

Compliments of

BILL'S BARBECUE

927 Myers Street

"A Trial Makes a Customer"

Phone 5-9505

One Block North of Broad on Bld.

Compliments of

NICHOLAS-GRAY PAINT CORPORATION

325 W. Broad Street

Richmond, Va.

Compliments of

MANUEL CLEANING CO., INC.

Quality Cleaners Since 1901

Main Office and Plant located at

1600-2 Floyd Avenue

Richmond, Va. Dial 4-8971

Compliments of

Buy Your War Bonds and Stamps

THE MAY COMPANY

119 E. Broad Street

Richmond, Va.

Specializing in Personal Service

Compliments of

J. B. HUGHES MOTOR CO.

2018 West Broad Street

Richmond, Va.

Virginia's largest and best equipped Service Center.

Compliments of

MASSEY BUILDERS' SUPPLY CORPORATION

3712 West Broad Street

Richmond, Va. Dial 5-1738

Compliments of

HOWARD W. TAYLOR, INC.

Room 213 Morris Plan Bank Bldg.

Richmond, Va.

## Home Beneficial Life Insurance Company, Inc.

"THE HOME OF PROTECTION"

Home Office . . . . . Richmond, Virginia

Guarantee Your Financial Independence With Life Insurance

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146** **Plainfield, N. J.**

## Christchurch
VIRGINIA
SCHOOL for BOYS

**The Ideal Place for Your Boy**

Intermediate School: Sixth to Ninth Grades inclusive, giving thorough preparation for all of the larger Secondary Schools.

Upper School: College Entrance Requirements for a limited number of older boys.

**Stimulating instruction.**
**Sound Churchmanship**
**Individual Attention.**
**Moderate Rates.**
**Diversified recreation program, including sailing and other salt-water sports on the Rappahannock River.**

**THE REV. S. JANNEY HUTTON**
**Headmaster**
**Christchurch School, Christchurch, Va.**


## THOUGHTS FOR THE THOUGHTFUL

Why let today pass its load of postponements and incompletions over into tomorrow? Why not do the thing that should be done when it ought to be done? Why burden tomorrow with the non-performances of today?

The fellow with alcohol in his system is not a good witness as to the effects upon himself.—Bulletin of Chicago Board of Health.

The willingness to forgive others is one of the basic conditions of being forgiven. It takes grace to do it—to practice the hard saying.—Hardcastle.

Defeat may serve as well as victory to shake the soul and let the glory out. —Exchange.

A London newspaper awarded its prize to the following, as the best definition of "Money": "Money is an article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness."

Sometimes we find ourselves faced with circumstances that are unpleasant, difficult, and painful. A problem is never solved by running away from it, or giving in to temptation because of it. Fear unarms us. The Christian way is to deal with the facts courageously and to live with them.—Selected.

David Livingstone tells of his being threatened by savages. He goes on; "But I read that Jesus came and said 'All power is given unto me in heaven and on earth. Go ye, therefore, and teach all nations. . . and, lo, I am with you always, even unto the end of the world.' It is the word of a Gentleman of the most sacred and strictest honour, and there's an end on't."

Now is the time to begin planning for a better world. The need is before us and the minds of men are in flux. This new world order, if it is to withstand new outbursts of passion and greed, must depend upon moral and spiritual power and solidarity rather than upon armaments and police power We won the last war by the power of armaments and lost it by the weakness of our moral and spiritual power.—Religious Herald.

People criticize me for harping on the obvious. Perhaps some day I'll write an article on the importance of the obvious. If all the folks in the United States would do the few simple things they know they ought to do, most of our problems would take care of themselves.

—Calvin Coolidge.


## AVERETT

**Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program. Transfer and Terminal Courses. All sports. Eighty-fifth session.**
**For catalogue, address**
**CURTIS BISHOP, Box J, Danville, Virginia**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

**NOW IS THE TIME TO PURCHASE**

## CONFIRMATION GIFTS

**As long as stock lasts**
**PRAYER BOOKS AND HYMNALS COMBINED**

In Leather Bindings, Gold Edges, with Gold Cross or I. H. S. on
**Front Cover at**
HALF PRICES

Small size, 2¾x4¼x¼ inches thick, was $4.50, for $2.25. Medium size, 3⅝x5⅝x¼ inches, thick, $5.75 for $2.88.

This is with present Hymnal which most of the churches are using. The New Hymnal with Prayer Book combined is expected in September.

**LYCETT, INC.**
**Church Section**
**317 N. Charles St., Baltimore 1, Md.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## R. GEISSLER, INC.

71-79 W. 45th St., New York 19, N. Y.
**Church Furnishings**
IN CARVED WOOD AND MARBLE·BRASS·SILVER FABRICS + WINDOWS

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R.), Headmistress.**

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

**Custom Tailoring for Clergymen**

1837 *Church Vestment Makers Over One Hundred Years* 1944

**COX SONS & VINING, Inc.**
131 East 23rd Street, New York 10, N.Y.

## St. Catherine's

An Episcopal country school for girls. Graduates in leading eastern colleges. Also general course. Music and Art. Fireproof buildings. Riding and other outdoor activities all year. Pool. Founded 1890.

**Mrs. Jeffrey R. Brackett, Headmistress**
**Box Z, Richmond, Virginia**

# The Southern Churchman

Vol. 110—No. 29 15 JULY, 1944

## Prayer

By BISHOP WILLIAM MEADE

O most Powerful and glorious Lord God of Hosts, who sitteth on Thy throne judging right, look down upon us, thine unhappy creatures, now engaged in fearful war. O God, it is in thine own hands to judge between us and our enemies. We believe that our cause is righteous in Thy sight, and therefore do we humbly pray Thee to defend us against our enemies.

We boast not of our strength or numbers, for Thou givest not always the battle to the strong, but savest by few or by many according to thine own will. Let not our past sins now cry against us for vengeance, but hear Thy servants, humbly imploring help, and make it appear that Thou art our Saviour and mighty Deliverer. We would especially and most earnestly pray Thee for those who have taken their lives in their hands and gone forth for our defense. Protect them from every evil. Be Thou their shield and buckler in the day of battle, and bring them back to us in health and safety. We bless Thee for the comfortable assurance that so many of them are prepared for sudden death, should such be their lot. We supplicate Thy saving grace on behalf of those who have not yet made their peace with God through the only Saviour of men. Oh, preserve them that so there may be place for repentance; but if Thou hast otherwise ordained, let the mighty power of Thy grace be put forth in their behalf. Stir up in them such heartfelt sorrow for sin, and such lively faith in Thy Son Jesus Christ, as may, in a short time, do the work of many days; that among the praises which Thy saints and holy angels sing to Thy honor through eternal ages, it may be to Thy unspeakable mercy that Thou hast saved them from eternal death, and make them partakers of everylasting life.

We pray Thee, also, O God of Love, for our enemies, not for vengeance but for mercy. Turn away their anger from us, and lead them back in safety to their own homes. Make us ever hereafter to dwell together as brethren of one great family, and may our whole land be a praise among the nations of the earth.

Hear us, God of Mercy, in these our prayers—for ourselves, our defenders and foes, and for the whole human family—and grant that wars may cease to the end of the world, for the sake of Thy Son, Jesus Christ, the Prince of Peace, to Whom be praise for ever and ever. Amen.

*From a Civil War newspaper giving the prayer composed by Bishop Meade, Bishop of Hirginia at that time.*

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin, Associate Editor
Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer
Mrs. Rawles Morel, Business Manager

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## Overseas Letters

### A MEETING WITH THE PRINCESS ROYAL

Dear Father:

I'm starting my "weekly" early, as I've had a most interesting "educational experience," which will interest all at home, I believe.

As I wrote, some of us were invited by the township of —— to meet her Royal Highness, the Princess Royal—a meeting for the Allied women in the Army, Navy and Air, for the purpose—"better Anglo-American relationships."

I and nine of my nurses got "slicked up" to within an inch of our lives, and were ready when the liaison officer, a British major, arrived with a bus to take us to the big affair.

We arrived at the Town Hall soon after 11 o'clock—the whole city in holiday humor—and were met by Englishmen, who escorted us to the Council Chamber—a beautiful room, white and blue marble, with chairs around the sides.

In a short time we were divided into groups and went down the receiving line, and were presented to Her Royal Highness, who, by the way, is Princess Mary, the King's sister, who will hold the title of Princess Royal as long as she lives.

Mary is short, rather stocky. She was in ATS uniform with rank of Brigadier General. We were in a little quandary as how to greet her. We finally saluted her and shook hands, and she almost shook our hands off. After the presentations we all went into lunch and I had a grand seat where I could see everything.

The place was beautifully decorated with flowers and hand-painted flags from each state.

The Master of Ceremonies was all dressed up and did the announcing of toasts; pushed in and out Her Royal Highness' chair, and stood behind her while she ate.

The Dean of the Cathedral had on short pants and gaiters and his toothpick legs were a sight to behold!

His Worshipful, the Lord Mayor, had on his gold chain and key, and there was one man in a powdered wig and etc.

Our menu consisted of: Cream of celery soup; fresh salmon; tomato and lettuce salad; pineapple cream, spiked with rum; cheese, crackers, synthetic orange juice and cider to drink—ending up with coffee. I forgot the ever present mashed potatoes and rolls with the soup; no butter.

After we had finished eating, the toasts began, mostly compliments from the English and Americans.

Finally we went back to the Council Chamber and were divided up into groups of six each to have our pictures taken with H. R. H., the Marquis of Exeter and His Worshipful, the Mayor, whose real name is just Mr. Kelly! Look out for the pictures, for they are supposed to appear in our home-town papers.

Next we were taken on a tour of the Cathedral, a really beautiful church. The Bishop in his red robes and other clergy helped point out special things of historical interest. Immediately after we went to the gardens, and as it was a nice drizzly English day, tents, decorated with flags, were sent up with tables for tea. It really was the best British food I've had, the cakes tasted a little sweet. That ended the big affair!

I met two very nice women who asked me to come to see them; they live near, one a major who is C. O. of an A. T. S. camp. She was quite charming. A son is in Africa, and she says the Americans are so good to him there.

Our bus was awaiting us, and we all got back feeling we had been privileged to see something we would never have had an opportunity to see if we hadn't been in the U. S. Army.

I have to hand it to the British—they go out of their way to be nice and friendly with us, and I have a feeling that whatever happens in later years, the Americans who have been over here would never fight the British.

Heart full of love.

Yours, ——

## *LETTERS*

### SURPRISING STATEMENT

Mr. Editor:

In connection with the article I have sent you regarding the true basis of membership in the Anglican Communion—Holy Baptism—(which is the way some of the other Christian churches also determine membership)—I note the surprising, in fact unprovable statement in your first editorial of the current, June 24th issue of "The Southern Churchman": "We cannot forget that less than fifty per cent of the population of this country has any definite religious affiliation." Are we Episcopalians permitted by the Federal Council of Churches and by the official Government Religious Census to report only communicants? Are the huge Baptist denominations, whose only "full members" are adults who have been immersed, not allowed to count their children as "affiliated"? Who excludes all these, and other baptised persons not communicants, from the total number of American Christian believers? Lutherans are all reported Roman Catholics are more than accounted for. Let us strive for accuracy in statement which is hard at best, in regard to ecclesiastical statistics, but which is not obtained by careless understatement, any more than it is by deliberate exaggeration.

S. HARRINGTON LITTELL,
Retired Bishop of Honolulu.
New York, June 26, 1944.

---

Frizier Hall
U. S. Naval Training Station
Naval Operating Base
Norfolk 11, Virginia
July 5, 1944.

Mr. Editor:

Clergy, who have members of their parishes stationed at the Naval Operating Base, Norfolk, Virginia (this includes the Naval Training Station), or at the Naval Air Station, Norfolk, Virginia, may wish to pass on to them the information that there is a daily celebration of the Holy Communion in the N. O. B. David Adams Memorial Chapel. On Wednesday and Sunday it is held at 7 A. M. The other days of the week it is held at 6:20 A. M.

GEORGE D. HARDMAN.
Chaplain, USNR.

* * *

The parched ground cries out for refreshing rains; the drooping plant cries out for the quickening warmth of the sun; no less urgently does the world need the witness of consecrated men and women to bring to it freshness and peace and hope.—Selected.

# HAVEN . . .

By J. W. KENNEDY

Last week we promised to work along the lines of planning a day as our next theme. But first a prayer.

ALMIGHTY FATHER, who knowest the needs of all Thy children: Deepen our desires with heavenly wisdom, that we may faithfully accept and use the powers which Thou art ready to bestow; through Jesus Christ our Lord."

As we look at the day from the calm heights of the morning we see it as a whole, and are able to study the pattern of it with some degree of leisure. We can anticipate much of the difficulty that lurks along the way and can prepare to meet it. We can see the rough spots of temptation and remove all element of surprise from them and plan our strategy or refusal for any one of them. Planning the day in God's presence makes it all of one piece and not a long disconnected series of isolated moments. The average person's life falls daily into several well defined areas, although they all inevitably overlap: 1. Our dealings with self. 2. Our dealings with the family. 3. Our dealings with our work group. 4. Our dealings with various and sundry off-hour times and places.

By now we should know about ourselves, our weaknesses and our tendencies in certain directions—impure thoughts, unnecessary words, gambling, over-indulgence, self-pity, procrastination, etc. In our quiet times we can offer any and all of these possible human failings to God for Him to make strong against or to remove. The very acknowledgment of them and desire to be rid of them should carry us a long way toward complete eradiction of them in time.

We should also know the lacks and points of rub in our family life, where we fail most frequently—irritation, quick temper, impatience, criticism, loud speaking selfishness, suspicion, jealousy, etc. When we bring up these possible holes of misery in God's presence and ask His guidance about avoiding them, we are in the position to receive positive and concrete helps in overcoming any and all of them.

OUR WORK LIFE is frequently full of poison and we know it. We can put our finger this minute on the many spots of tension and rebellion and resentment which come again and again each day—a tangle over prerogatives, not enough money, too much work, not understood, another getting more credit, critical of how things are run, individualism, etc. We see evidences of these danger spots in our unhappiness, our loss of sleep and weight, in strikes, etc. What to do? Look honestly at a specific situation which has never been dealt with and which may crop up today. Ask God to open your eyes to your own failure in the relationship and what you can do to remedy and prevent. If we really mean business, God will give us a lead or two we can put into operation today.

Above all things, we should know by now our off-moment weaknesses. We are beset with so many and great temptations but we are often dumb or foolish about the methods used to combat them. When we know that fellowship with a certain parson or group leads to evil results we should know we cannot associate with them without asking for trouble. Or when we have failed again and again under the influence of a certain place we cannot continue our visits there without possible dire results. Dishonesties that attempt to cover up our off moments often mess up our other areas—hate of self, hurt of family, harm of work.

Whatever of Bible or book of devotion is read, when read with the day and its problems in mind, it will usually produce clues to conduct.

Jot down the guide lines for the day God lays before us and follow them from now until the coming dawn.

# *This Week . . .*


SONGS OF CHRISTENDOM I ..... 4
By J. Blair-Fish, Washington, D. C.

UNDERSTANDING THE PROPHETS—HOSEA
Fifth of Series ..... 5-6
By the Rev. William R. Moody, Rector of Christ Church, Baltimore, Md.

ADDRESS TO THE AMERICAN GUILD OF ORGANISTS ..... 8
By Lt. Cdr. C. Leslie Glenn, Chaplain U. S. N. R., Rector-on-leave, St. John's Church, Washington, D. C.


---

JULY

1. (Saturday).
2. Fourth Sunday after Trinity.
4. Independence Day (Tuesday).
9. Fifth Sunday after Trinity.
16. Sixth Sunday after Trinity.
23. Seventh Sunday after Trinity.
25. S. James (Tuesday).
30. Eighty Sunday after Trinity.
31. (Monday).

* * *

COLLECT FOR SIXTH SUNDAY AFTER TRINITY

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

---

# *Songs of Christendom---I*

By J. BLAIR-FISH

At a time when the Episcopal Church has recently authorized a new Hymnal, and one of special merit, it is fitting that we should print a series of articles on hymns and music in worship. The introductory article refers to a few of the hymns in the new collection which are specially suited to be used in times such as the present.

The advent of a new hymnbook in any church is, or should be, an event of considerable importance; for in most churches two or three revisions of the hymnary represents the lifetime of a generation of worshippers. But a new hymnal is not always, or even often, hailed with expressions of delight and the usual comment is, "I like the old hymns best" which generally indicates that the critic is using the word "old" when "familiar" would be more accurate. Paradoxically, the new hymnal includes more of the genuinely old, or ancient, hymns and tunes than are to be found in the previous book. What is frequently designated as "old" is often found to be no more ancient than the 19th Century—which is very youthful for a hymn—and the tunes which are the greatest favorites are often those of the later Victorian composers, or revivalists, both of whom, with some exceptions, seemed to specialize in lush sentimentality. In happy contrast to the hymn tunes of that period, those of the last two or three decades have recovered much of the ancient glory of earlier centuries. In England in particular, largely due to the fine work of the English Church Music Society, there has been a great revival of church music. The present hymnbook has drawn freely on the best of all recent collections and includes both those ancient hymns which have survived on their intrinsic merits—which is the only real test—and those modern hymns whose words and music best represent the aspirations of the present generation.

Some seven years of labor have gone to the selection of the hymns now presented and the preface to the book—which should be read by all interested—gives ample evidence of the painstaking work of the Joint Commission entrusted with the revision of the hymnary. It sets out the general principles which guided the Commission in determining the fitness of the hymns finally selected. Although there may be a certain amount of regret that some favorite hymns have been discarded, church people may well be grateful for what is on literary and musical grounds a very choice collection, the proper use of which should be a very considerable aid to worship. It may be of interest to point out that some 377 of the 561 hymns in the last hymnbook have been carried forward into the new book.

Of the hymns in the new collection which may properly be described as ancient, there are forty from the Latin and six from the Greek, including thirty-three of authorship ascribed to the saints. Many of these are already familiar; others are worth getting to know. Of all the very ancient hymns, that known as St. Patrick's Breastplate, dating from the 4-5th Century, is peculiarly appropriate for use at the present time. Although it is one of those taken over from the previous book, it seems to be sparingly used and many congregations do not know it at all. But it is as full of strength and virility as it is of sound theology. One might use Carlyle's words and describe it as "An everlasting encouragement, battle word and pledge of victory to all the brave," or one might simply say that in this invocatory hymn we have the whole essence of what St. Paul put into verses ten to thirteen of Ephesians VI. The story of its origin is of more than ordinary interest. Tradition tells that it was sung or recited by the Irish Saint on an Easter Day about the year 400 A. D. as he was journeying, at great peril to his life, to confront and convert the pagan king of Tara. It is an invocation of the Trinity and all the powers of goodness; a recalling of the great essential facts of the Christian belief and a charm against all the unseen powers of evil which beset the Christian on his journey through life to eternity. The "Charm"—"Christ be with me, Christ within me, Christ before me . . . beside me, beneath me, above me," breathed as a prayer—as one version of the tune suggests—or shouted in terrible urgency, as an alternative version implies, is one that may be sung with special intent on behalf of those who are jeopardizing their lives for us at this present time; it requires but little imagination to think of the words on the lips of an Air Force Pilot in the midst of combat with a Jap Zezo or Nazi fighter when every split second means life or death and ejaculation becomes prayer. Reading the rugged verses is inspiring; singing them even more so. It might be mentioned in passing Villiers Stanford has made a fine anthem of the words and the traditional tune, so it is a simple matter to introduce the music to the congregation.

At the opposite end of the chronological scale mention might be made of G. K. Chesterton's poem-hymn, "O God of earth and altar" (No. 521) of fine and robust type set to a traditional English melody, arranged by Vaughan Williams who has given us some of our finest modern hymn tunes—the new one to "For all the Saints" is another of his. The hymn might best be described as a litany for deliverance from the materialistic forces in modern life which enslave mankind and weaken the nations. The second verse is worth quoting in full, though all are pregnant with meaning for these times.

From all that terror teaches, from lies of tongue and pen,
From all the easy speeches that comfort cruel men,
From sale and profanation of honor and the sword,
From sleep and from damnation
Deliver us, good Lord.

Which is another way of saying "In all time of our prosperity, good Lord deliver us."

One is glad to find among the new hymns five by F. L. Hosmer. Perhaps his finest hymn and one which is specially appropriate for present use is "Thy kingdom come! on bended knee the passing ages pray," but it seems a pity that it is not set to the tune "Irish" which gives more vigor and, to the writer's mind, better suits the aspiration of the words. "Irish" is how-

(Continued on page 6)

# *Understanding the Prophets*

## HOSEA

### GOD'S HEALING LOVE

**By WILLIAM R. MOODY**

I AM GOING TO SPEAK to you today about the message of the Book of Hosea, one of the grand books of the Bible, yet, like so much of the Old Testament, sadly neglected today.

This book has been badly treated by the years, and, by the translators. Some passages in it have been so mutilated that their meaning is blurred, or lost entirely. But when you dig down under the antique phrasing you find that the Book of Hosea is the simple story of a man, of his great trial, and how he finally won happiness, not only for himself but for the one who had wronged him, through the healing power of love.

Reading this old story, it seems terribly and thoroughly modern. It might have happened yesterday. It seems almost impossible to realize that it took place thirty-five hundred years ago. It shows how basic and how changeless our human problems are, after all, and how universal are God's rules of honesty, and of justice, and of forgiving love.

In the days of King Jeroboam II, the most successful monarch the Northern Kingdom of Israel ever had, two great prophets foresaw the doom of Israel because of its sins. The average man in that day could not see that doom coming. The average man could see only the power and the glory of that rich and prosperous Kingdom. But others with deeper insight, like these two prophets, saw that Israel, through injustice to the poor, and through turning away from God, and the abasement of His worship, had broken God's holy Covenant; and they felt in their hearts that since God is righteous His retribution must fall upon the guilty nation. And fall it did!

One of these prophets was Amos, a native of the Southern Kingdom of Judah, who came into the north-country preaching God's unyielding righteousness. We discussed him last week, and I tried to sketch a picture of him for you, and of the times in which he lived. The other was Hosea. Although just as strong in his condemnation of the sins of that unruly nation, and in his appreciation of God's righteousness as Amos was, Hosea also preached the Gospel of God's forgiving love.

THIS UNDERSTANDING of God's love for Israel, in spite of Israel's sins, came to Hosea through a bitter personal experience. He married a wife whose name was Gomer, and he loved her very much. She bore him three children, two boys and a girl. He was very happy, and showered her with gifts, and with good things; but she was selfish and vain, and cared very little for him. Finally she left him, and ran away with another man who flattered her and filled her ears with false promises.

Hosea had known for some time that her love for him had cooled. He could sense her growing indifference to him, but his love for her was so strong that he kept making excuses for her faults, and forgiving her, and trying with every good gift and every kindness to make her love him more. But she thought more of the man who flattered her, and whispered sly promises to her, than of her husband whose love surrounded her and made her life secure. So she left him.

There was no longer any cloak for her unfaithfulness, and Hosea, realizing that she was unworthy of his love, tried to put her out of his mind and heart. He divorced her, and said to his children, "She is not my wife any longer. She has repaid my love with faithlessness, and my care and kindness with untruth. I will withdraw my protection from her. I will forget her as though she had never been." And this he tried to do.

As for Gomer, she soon found that things were not as she had imagined they would be. All the promises that she had believed, and that had led her away from her husband, turned out to be lies. The man who had taken her away really cared nothing for her and soon began to treat her unmercifully. He squandered all the money that she had taken away from her husband's house, and he took all her jewels and sold them, and used the money for himself. He laughed at her for a fool, and beat her, and finally sold her into slavery as though she were his property, and no one cared enough about her to help her.

She had never imagined that anything like that could happen to **her,** yet it happened!

The slave-trader to whom she had been sold carried her away to a foreign city to sell her in the market as a servant. And in all her anguish and distress no one came to help her, and no one cared at all what happened to her. She had brought all this distress and ruin upon herself, and now realized it, but too late!

That is, no one cared but Hosea. He hal tried to forget her, but he could not. In spite of the shameful way she had treated him, he loved her still. He had learned in some way of her plight. He journeyed to the foreign city where she was, and sought out the slave dealer, and bought her back, and made her his wife again.

As for Gomer, she had learned her lesson,—the hard lesson that selfishness which hurts other people without thinking or caring, and unfaithfulness which is the same thing as living a lie, always brings a reward of anguish and shame and sorrow. It was only because Hosea loved her in spite of her unfaithfulness that she was saved and restored. If his love had not been there all along in spite of everything that she had done, there would have been no way for her out of the terrible fate which she had brought upon herself.

In thinking about this after it had happened, Hosea, the prophet, saw that it was, in reality, a perfect parable of God's love for unfaithful Israel. God had chosen the Children of Israel for Himself. He had brought them out of the land of Egypt, and had planted them in the Promised Land. He had set His love upon them, and had caused them to prosper. His good gifts were all around them, fruitful fields and pleasant trees and vines bringing forth an abundance of food, many cattle upon the hillsides, and peace and prosperity at home. The reign of Jeroboam the Second was a good reign in Israel. Not since the Hebrew Kingdom had been divided, so tragically, by the foolish stubbornness of Solomon's son, Rehoboam, had the borders of the land been so wide, its enemies more powerless, or its richness and prosperity so great.

THIS GOODNESS, showered by the good God upon His people, was little appreciated. They took it as a matter of course. Instead of being thankful to Him, and faithful to Him, they had forsaken His worship, or else had corrupted it, and had gone off after the gods of the heathen round about them. Many

of them openly worshipped idols, and bowed down before the host of heaven. The nation continued to serve the Golden Calf, which the first King Jeroboam had set up at Bethel, and at Dan, calling it by God's own name, Jehovah. And they had forgotten mercy and justice, and in their lust for wealth had made a mock of God's commandment against covetousness. They oppressed and exploited the poor, keeping them back from their right. They made of religion a costly show, with lights and processions, choirs and trumpets, and endless sacrifices offered upon their smoking altars; and they cast out their old slaves to starve and to die in the streets, when they were too old to work any more. Not all of them did it, but it was possible under the system, and those who did not do it, did not restrain those who did. And this was not new. It had been going on for a long time. Yet, because of His love God had not put them away from Him. He had made excuses for them. He had shut His eyes to their wickedness. He had turned aside His wrath.

But the inevitable reward of unfaithfulness must come, though it be long delayed. It could not be warded off forever. With every new favor from God, Israel's unfaithfulness became bolder. There would come a time, surely, when unfaithfulness would overstep itself, and could no longer be winked at. Then God would be forced to put the unfaithful nation aside, and to say, "You are My people no longer! I can no longer abide your wickedness!"

Then, like the unfaithful Gomer, Israel would be at the mercy of those false gods whose deceitful promises had led them astray. The pleasant fields and vines and fruit trees would pass to another people, and Israel, set at naught, would be led into slavery in a foreign land.

In the anguish and the shame and the sorrow of that exile there would be none to care what happened to them, and none to help them. All the things in which they had trusted, and for which they had forsaken God, would fail them in that hour of need; and Israel, in ruin would realize its sin,—but too late!

Too late, except for the love of God. He cannot turn from His people forever. Even in exile His love would seek His own, and buy them back for Himself, and bring them home again. And Israel, the bitter lesson learned, would then serve God in faithfulness forever, and once more be His people, as in the days of old! This prophecy, which Hosea made so many centuries ago, is a wonderful foreshadowing of God's redeeming love as we see it in the life of His Son, our Saviour, Jesus Christ. Truly Hosea was a pioneer for God, marking out the path God's love would take in the redeeming of His own.

BUT MORE than that. Hosea's prophecy is a warning for us here in America today.

Surely, we have been blessed by God. In a world full of turmoil and suffering, such as has not been for ages, we have been largely exempt. We have our troubles, but they are small compared with the troubles of other people beyond the seas. We are rich. We have more than half the gold in the world,—buried in a hole in the ground out in Kentucky. But our real wealth is not in that gold,—it is in our farms, and our forests, and our mines, and in our industries which are the wonder and the envy of the world. There is food enough in our land for all, if we will share it; and work enough for all, if we have the sense to organize it, and the will to do it. What nation was ever so blessed as ours?

God in His infinite goodness has showered blessings upon us; yet as a people we turn from Him. There are some who are faithful in America;—there were some who were faithful in unfaithful Israel,—but where are the multitudes today? Are they listening to God? I say that they are not, and you know that I am right!

OUR CHURCHES are ill-supported, and half empty. Sunday has ceased to be a day of worship, and has become a day without a purpose, more of a menace than a blessing. Dishonesty walks abroad. Selfishness and covetousness devour our people. Exploitation and political corruption scarcely hear rebuke. Slums rot the heart out of our cities and the neglect of the nation's children casts a blight over our hope for future years. All this at home, while we face deadly and determined enemies across the seas!

How long will God put up with us? How long before unfaithfulness will overstep itself, and God,—who has been so good to us,—will be forced to say,—"You are My people no longer! Your selfishness and your sin is an offense to Me! I can no longer abide it!"

CONSIDER YOUR OWN LIFE, as I do mine. Think of the tremendous blessings with which God has filled your days. Of course we all have our troubles, and sometimes they seem very great to us,—and sometimes they are great,—but how about the blessings? Are they not there, too? Have you not been blessed beyond your deserving?

Then, what have you done to show your appreciation to God for the good things that He has given you? Have you gone forth in His service? Have you been instant in His praise? Have you filled your life with His righteousness? Have you filled your heart and your mind with His love? Think, before it is too late! Think, before He has turned His favor from you. Think, before you turn from Him to follow the false gods of this world about you,—false gods that can only lead you to moral and spiritual ruin!

Even in our unfaithfulness, God loves us. Even while we turn from Him, His love follows us. He holds out His hands to us, pierced upon the Cross for our salvation, trusting that His deep sacrifice for us will draw us back again.

Will you turn? Will you follow Him? Will you make His cause your cause, His battle your battle, His sacrifice your sacrifice?

In the Name of the Merciful, the Compassionate, the only wise God our Saviour, I beseech you, let us give our whole lives in loyalty to Him! Amen.

* * *

## SONGS OF CHRISTENDOM. I

(Continued from page 4)

ever available and is set to another Hosmer hymn, No. 444. Of similar character is John Milton's great hymn, "The Lord will come and not be slow," but to get the full majesty of the words the tune set in the Scottish Church Hymnal seems more appropriate. The individual's taste in regard to hymns and music naturally varies but personal preferences are really a secondary consideration. Those who have the strongest preferences are not always the most competent to judge the merits of one hymn or tune against alternatives available. The measuring stick should be what is worthy to be offered to God, rather than what we ourselves like. To quote the words of a modern writer on hymnology, "A tendency to be unduly subjective, to concentrate on the moods and the needs of the human ego, rather than on the splendor and beauty of God in His revelation in Christ" is an all too common weakness which in excess reduces religion to mere sentimentality.

# EDITORIALS

*Youth and the Church*

We hear a great deal today about the emphasis of our generation being placed upon youth. Accent on youth is a pertinent phrase. There is a tragic significance in the fact that our armed forces are composed largely of youth. They are performing a bitter task. What lies ahead for them when they return? One major political party is publicizing the fact that it has endorsed a young man for leadership in our nation. We are very sympathetic to this approach.

The real basis for emphasis upon youth, from our Christian approach lies in the churches. Therefore we are much encouraged by the splendid reports that come to us from the youth meeting held at Lakeside, Ohio, June 27th-July 2. This Christian Youth Conference of North America was held under the auspices of the International Council of Religious Education. One thousand young people were in attendance. They came together from forty-four states and four foreign countries. They represented forty-two Protestant denominations, twelve inter-denominational agencies, and one hundred and seventy-five state and city councils of religious education. Back of them were 10,000,000, Protestant youth. This is a partial picture of the United Christian Youth Movement that is an outgrowth of the whole World Council of Churches. Because we believe this movement bears watching and is highly significant, we take the liberty of quoting from several of the addresses given at the Conference by outstanding Christian leaders. If 1,000,000 young people have been exposed to this type of leadership it is bound to have some influence on the Christian life of the communities which they represent.

Dr. Henry Smith Leiper, Secretary of the World Council of Churches, in an address entitled, "What is the Church Doing?" called attention to the new attitude toward foreign missions. This was due to the fact "that in the minds of those who know of the 132 instances in which our fliers in the Pacific area have been saved by Christian natives, as likewise in the case of those who have been able to observe the work of medical missions in difficult places among underprivileged peoples," a new interest has been aroused. This global war is bringing into clearer perspective the obscure work of consecrated missionary heroes. This appeals to youth.

Dr. E. K. Higdon of Indianapolis, in an address, entitled "What Is the Church Doing in the Far East?", closed with these words: "Can you name any nation on the face of the earth where Christians practice reconciliation more effectively than they do in China? Without exception, Christian observers there declare that they have never heard a sermon or a prayer tinged by bitterness or the spirit of vindictiveness." The young Church of the East has much to teach us, and our youth will understand the language they speak and the avenues of Christian friendliness they desire to open.

Another speaker, Dr. John H. Elliott, of the National Conference of Christians and Jews, speaking on the topic, "Healing America's Divisions," said that he knew "Christian young people are eager to heal the human rifts." He suggested five ways to increase inter-faith, good will.

"1. Recognize that God has made people different, given them different colors of skin, different languages, different ideals, and different faiths. Don't blame differences on man's perversity, but on the creative wisdom of God, who has made us not identical but individuals.

2. Disarm your own minds of prejudice against other religions and social groups.

3. Learn about Judaism and Roman Catholicism from first hand sources and not prejudiced propaganda.

4. Speak up for goodwill whenever and wherever you have a chance.

5. Act through your church to bridge the gulfs that divide us."

All of this was advice given to youth. But it applies to those of us who have reached adulthood. In fact our responsibility is greater. For surely our experience teaches us that it is only men of goodwill who can bridge the gulfs that separate us. We know from our own Christian experience that the work of the often unnoticed missionary is God's work, and God in His Wisdom will bring that work to the light.

It is our hope that the Christian Youth in attendance upon this great conference have returned to their homes inspired with a new vision which they will pass on to many of us.

One more thing: in their closing service the conference delegates committed themselves as opposed to discrimination against any group: Negro, Japanese-American, Jew or any other, in our Churches, in Schools, in housing, in transportation and in employment. This is a challenge to all of us. Youth can lead the Church into new fields of Christian endeavor.

# *Address to the American Guild of Organists*

*At the Spring Music Festival, May 17, 1944, U. S. N. R., Midshipmen's School Vesper Service, Riverside Church*

**By C. LESLIE GLENN**

I VALUE THIS opportunity to say a few words tonight. There are few ministers who would not welcome the chance to talk to a company of church musicians. We have suffered many things at each other's hands, clergymen and organists, and we tend to walk warily with each other. It is about this that I want to talk.

Music is all important to the church, and the church has had a great influence on music. Lord Dunsany wrote that the marks of the divine in man were benevolence, extravagance, and song. Music occupies at least half of the time of the average church service. One theologian has defined the church as simply a company of people singing. That may not be technically correct, but it is a true definition. Every minister knows this and treasures above all things, an organist and choirmaster who can make it possible. Why then do we sometimes appear not to get along?

Is the difficulty that most ministers are not musical and some musicians are not religious? Partly, yet we could not propose that all clergy study music. Perhaps some of you have suffered from a violin-playing parson who wanted "Humoresque" as a Prelude. Nor do I think it is much of a solution that all organists should be amateur theologians, quick to detect heresies in word and liturgy. It is easier to veto selections of music made in the name of good music than selections made by a pious organist in the name of the Almighty.

What I venture to suggest is that the relation between minister and musician should remain one of tension. Their interests are not the same, and the best results may come when each tries to serve his own interest in the happy realization that his partner is a critic who will not let him exaggerate it.

The church musician wants the best music he can get. All excellence is of God, and beautiful music beautifully played is conducive to worship. For this reason he generally would rather have it sung by a choir of experts than by a congregation of the unmusical.

The clergyman, on the other hand, wants participation, which is the heart of worship. All liturgy with its responses is a device for making the people take part.

"The Lord be with you" "And with thy spirit."
"Lift up your hearts;" "We lift them up unto the Lord."

In very informal services the same principle is applied when the preacher says,

"Amen, brethren?"

and the people reply:

"Hallelujah, brother!" or "Praise the Lord!"

THE IMPORTANT THING is that the people must not be left alone as if they were at a concert. Consequently, the clergyman wants them all to sing the hymns. What he and the choir do they do as the leaders of the people, not as performers to the people. The choice of hymns will always be a tension between the best and the most familiar. The organist must try to raise the standard and the minister must try "to raise the roof." In an ideal situation, the quality of the hymns will always be improving but participation will never be lost. What can be done depends in some measure upon how permanent the congregation is. If there are many transients, the hymns must be those familiar to the people from other parts of the country. Such is our situation here in the Midshipmen's School, where we have 3,000 new men every four months drawn from all over the United States. We must find hymns they will sing or we can't possibly bind together into corporate worship men of all denominations and all sizes of churches.

The question of what proportion of the service should be taken by the people and what proportion by the choir again will always be in tension. One extreme is for the people to sit quietly with occasional intervals of standing to flex the muscles, while the minister and choir carry on a beautiful, remote duet. I said this was like a concert, but it really is less worshipful than a concert, because in the concert hall, we have applause, and the people at least participate by clapping their hands. The other extreme is for the enthusiasm of the worshippers (and remember, enthusiasm means "filled with God") to be so articulate that there is no pause for beautiful music which takes expert preparation to lead the minds of the listeners to God.

AT WHAT PRECISE point a service intended for worship turns into a sacred concert is a delicate question which minister and musician must solve together. Generally speaking, it is fair to say that most college chapel services resemble the concert, so that it is commonly said, "If you want to hear good music, go to the college chapel; if you want to say your prayers, go to one of the nearby village churches." This hard choice ought not to be forced on anyone. We may hear good music and say our prayers in the same building if minister and musician will fight for what they want in a happy tension.

The college chapels I speak of have raised the standards of musical taste in America, but if those who attend them give up worship, their improved taste in music will help the symphony orchestras throughout the country, but not the churches.

Sometimes the reply to this is that the good music which has been restored to the church through college chapels is from ancient liturgies, that it is the austere, unworldly music of the ages of faith. Hence, how could it lead to a decay in worship? The answer is that it is not corporate worship unless the people participate. Before or after the beautiful, difficult thing is sung, the congregation must have something to do. If they don't, it becomes a performance and worship dies.

The second article of the United States Navy Regulations says the "commanders of every ship shall cause divine service to be performed on Sunday." This choice of words is singularly unfortunate; you and I would agree that divine service is not "performed" as if it were a public spectacle. This unhappy phraseology is probably due to some clergyman who was ad-

vising an admiral friend in writing the regulations. So that everything I have said tonight about musicians applies to ministers in double measure. And after all a sacred concert is better than a sacred monologue. If we do nothing but sit quiet, it had better be to some lovely music than to some voice going on and on. So I will stop.

THE MIDSHIPMEN'S SCHOOL is honored that the American Guild of Organists should want to attend one of its services. This honor belongs to the choir, but since the choir is the same for only six weeks at a time, it belongs even more, as you all know, to Grover Oberle who trains and leads it. Mr. Oberle was the first specialist for welfare enlisted in the navy to lead church music. Just today he was advanced to the rating of Chief Petty Officer, a well-deserved honor. He has made a distinguished success of his work, which is due not only to his superb musicianship and leadership of men, but also to those sincere qualities of mind and spirit that keep him patient with tiresome ministers, and firm in his musical ideals. He is one example of a happy tension with the clergy, and, both in the Navy and in a Parish, I am glad to have been the fortunate clergyman associated with him.

* * *

**AN ENQUIRY**

In the 1st verse of the 10th chapter of Zechariah it is written, "Ask of the Lord rain." In the 18th chapter of I Kings we are told that, after prayer, Elijah cast himself down on the earth and said to his servant: "Go up and look toward the sea." He returned with: "There is nothing." "Go up again seven times." At the seventh time he reported: "Behold there ariseth a little cloud out of the sea, like a man's hand." Elijah said: "Prepare thy chariot and get thee down that the rain stop thee not, . . . and there was a great rain." What is the matter with our Episcopal clergymen? Have they lost the faith of their fathers? Eight years have I lived in Richmond and not once have I heard a minister pray for rain, even when the drought in the country, from which comes the city's sustenance, has been acute, has been critical. How blessed to have been reared in those far off days, when "family prayers" were in evidence! In my home in Mathews County my father, a busy doctor, with horse and buggy only as means of transportation, would have sooner gone without his breakfast than without "family prayers," and at those prayers, throughout a drought, we daily heard the familiar words: "Send us, we beseech Thee, in this our necessity such moderate rain and showers that we may receive the fruits of the earth to our comfort, and to Thy honor, through Jesus Christ our Lord." When, without a rector, as was often the case, we repaired to the Parish Church, where two or three were gathered together on Sunday morning, we again approached the Mercy Seat, pleading for rain. So strong was their faith, the colored cook would say: "I has reserved 'fore now, that when de doctor go up to Christ Church and pray for rain, 'tis most in ginerally po'ring down 'fore he gits home." "Believe ye that I am able to do this?" "O thou of little faith, wherefore dost thou doubt!"

M. R. L.

# A WEEKLY REVIEW OF THE NEWS

## *Out-of-Door Preaching Services*

**Cathedral Church on Boston Common Holds Services Sunday Nights During Summer**

Boston, Mass.—Out-of-door preaching services on Sunday nights at 7 P. M. are now in full swing at the Cathedral Church of St. Paul, as for many summers past. For the past two years, however, the sponsor has been not merely the Cathedral but the Boston Area Council of Churches, the full roster of Protestant Churches, with clergymen of the different denominations preaching. With thousands of service men thronging Boston Common, which the Cathedral faces, it is appropriate that there is a strong patriotic as well as religious interest in the programs. There is a brass quartet and the organ music is brought to the Cathedral porch by a clever amplification arrangement. Thanks to the interested cooperation of the Traffic Division of the Boston Police Department, busy, bustling Tremont Street is closed to vehicular traffic for the half hour service on each Sunday night. The program began on May 28, when Dean Edwin Jan Van Etten spoke on "When D-Day Comes". And now since D-Day has come, the services continue on through the first Sunday in September with their searching, slightly spectacular but deeply sincere appeal to the "man on the street" and "the man on the Common".

**Rev. F. M. Morris Summer Preacher**

Boston, Mass.—The Rev. Frederick M. Morris, rector of Trinity Church, Newton Centre, will be the Sunday morning preacher at the Cathedral Church of St. Paul throughout the summer. He carries on the tradition set by his predecessor in the Newton Center parish, for the Rev. Dr. Edward T. Sullivan was "summer dean" at the Cathedral for nearly twenty years, and a deservedly popular preacher.

**Mortgages Burned**

Boston, Mass.—Burning the mortgage has been the popular sport in some parishes in the Massacnusetts Diocese. The latest to participate is St. Stephen's Church, Fall River, where the Rev. Herbert L. Johnson, who on July 1 officially became the Archdeacon of New Bedford, preached for the occasion on June 25 at invitation of the rector, the Rev. G. Raymond Shaffer. Among the other parishes burning their mortgages have been All Saints', Methuen, the Rev. Will Ashley Hawley, S. T. D., and All Saints', Stoneham, the Rev. David A. Pearson.

**Major Pitcairn's Sword Given Church**

Boston, Mass.—Visitors to Christ

(Continued on page 14)

## *Appeals for Hungarian Jews*

**Information Through Switzerland Reports Extremes of Persecution**

New York, N. Y.—Acting on the basis of information received by radiogram from the headquarters of the World Council of Churches, Geneva, Switzerland, Rev. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America, has made a public appeal in behalf of the Hungarian Jews now facing extremes of persecution and wholesale deportation.

The dispatch from Switzerland which prompted the protest declared that trustworthy reports reaching Geneva from Hungary indicated that 12,000 Hungarian Jews are being deported daily to Upper Silesia and that the number already deported is estimated at 450,000. The message further said that travel conditions for the deportees were such that many died on the way and others were killed and cremated after arrival.

Pointing out that indifference to such cruelty toward the Jews as is reported from Hungary "would leave a black

(Continued on page 14)

# *Convocation in Indian Field*

**Every Reservation in South Dakota Represented**

Greenwood, S. D.—The 73rd Convocation of the Niobrara Deanery (Indian Field) in South Dakota was held at the Church of the Holy Fellowship, on the Yankton Reservation, June 22-25. Following their regular custom the main services were held in a big booth, the women and young people meeting in their respective big tents, and the children in the Church.

In spite of the difficulties of traveling approximately 700 Indians, representing every reservation in South Dakota, were present. This is about half the size of the ordinary Convocation, but it was a remarkable attendance considering not only the transportation difficulties, but the large number of Indians who have entered war service, both with the armed forces and defense industries. It was one of the most united and forward looking that has been held.

The special guest and speaker of Convocation was the Rt. Rev. Douglass H. Atwill, D. D., Bishop of North Dakota.

Each year the Indians present at Convocation the offerings which they have earned and given during the previous year. In spite of adverse conditions they made an all time record, presenting over $8,000. This was $1,900 more than their previous record of last year. At a special memorial service honoring the boys and girls who are serving with the armed forces, a special offering was taken for the Army and Navy Commission.

The Convocation next year will meet at Good Shepherd Chapel on the Standing Rock Reservation north of Glenn Cross.

* * *

**YOUTH RECREATION CLUB A BIG SUCCESS**

Louisville, Ky.—The St. George's Church, at 26th and Oak Streets, has launched a "Gremlin Corner" to help the city reduce juvenile delinquency. The Parish House is located right in the heart of the Parkland District, where it attracts young people from a large surrounding territory. It was financed by the Community Chest of Louisville. Twyman Humphrey, chairman of the Youth Recreation Committee, commented, "All I know is that it is a big success"—an opinion seconded by Miss Ruth Higgins, the full-time recreational advisor.

A policy-making committee of teenagers has drawn up the rules for Gremlin Corner and public opinion is the big stick that enforces these rules. This is the first recreation club in Louisville that is run independently and on a full-time basis. On opening night it threw its doors open to more than 420 young people. Of that number, 270 were members, while the remaining 150, a limit set by the club for opening night, were visitors. For those wishing to become members the rules are few and the dues small. The initiation fee is 50 cents and dues 10 cents a week. Smoking on the dance floor, liquor, running and gambling are ruled out. An age limit of 14 through 18 kept out a girl who came back three times.

All decorating was done by the youngsters, who chose rose, pink and blue as a color scheme; provided tables, a snack bar, indirect lighting, a juke box and an orchestra. There is a game room in the basement equipped with a pool table, two ping pong tables and several other game tables. Eighty-six played pool, ninety-eight ping pong, and forty-five such games as pit, checkers and rook.

On opening night Meyer Wilson Wyatt visited the Club and was introduced by Miss Ruth Britton, the 17 year old Chairman of the Policy Setting Committee. He complimented the young people on their quick action and predicted that their club will be a model for future clubs which he felt confident would be formed soon.

The boys and girls said they were crazy about the club. Asked what they did nights before the club opened, they listed movies, bowling, pool and "gangs," while one girl said she knitted. A girl said that sometime ago her boy friend was "—beat up and nearly kicked to death, while gang fighting."

The club plans to have dancing classes every Saturday afternoon and one evening a week, also plays and floor-shows and dramatics.

This is where the Episcopal Church has pioneered again to make itself felt in a community where delinquency has been rampant for some months. In the very near future another of our churches expects to open a similar center in another part of the city of Louisville.

* * *

**CHAPLAIN DONALD ALDRICH APPRECIATES MATERIAL**

Boston, Mass.—Chaplains do appreciate the supplies provided by the Army and Navy Commission. One example is a letter from Chaplain Donald B. Aldrich, written rfom the United States Naval Training Station at Bainbridge, Md., saying, "Your generous gift of Prayer Books has allowed for their distribution in the four Regiments where they are being used as the Order of Service for the Holy Communion by the different Chaplains of every denomination. This has been brought about in good measure by the fact that only the straight Prayer Book service is used at the main Chapel. It has set a fine standard for the Communion Services through the Station.

"The blue cards with Durer's 'Hands' and the verses from Psalm 139 cut to fit each man's billfold, go at the rate of about 500 a week.

"On the Pastoral side, I have been seeing from 25 to 75 men a day in the office. A free evening for the men recently gave me the opportunity to swing a Get-together for 1,500 men. It proved to be, as I hoped, a fine medium for acquaintance with some 2,000 new men from the several training stations. We had a sing-song, then I threw out about 100 packages of cigarettes for a scramble, and finally we had an 'Information Please' Quiz. The height of the evening was when a boy from Boston was the only contestant who knew the date of the birth of Robert E. Lee!

"Hospital and dispensary calls go on daily and involve daily telephone calls over the country. I saw 420 sick boys last month and had a real chat with each one of them."

# *Make America Christian Nation*

**Declares Bishop Horstick at Consecration as Second Bishop of Eau Claire**

Eau Claire, Wis.—The majestic words and music of "I bind unto myself today the strong name of the Trinity" began the Consecration Service of the Rev. William Wallace Horstick as second bishop of the Diocese of Eau Claire, on St. Peter's Day, June 29, in Christ Church Cathedral, Eau Claire.

The Bishop-elect was attended by the Very Rev. E. J. M. Nutter, dean of Nashotah House, and the Rev. Edward S. White, rector of the Church of the Redeemer, Chicago, where the Rev. Mr. Horstick had at one time served as curate.

Bishop B. F. P. Ivins, of Milwaukee, who had ordained the Bishop-elect to the diaconate, was the celebrant. The Rev. Joseph S. Minnis and the Rev. B. Norman Burke, close friends, were deacon and sub-deacon.

The Presiding Bishop was consecrator, with Bishops Harwood Sturtevant, of Fond du Lac, and Edwin J. Randall, suffragan of Chicago, as co-consecrators. Bishop William L. Essex, of Quincy, preached the sermon and read the Litany. Bishops W. H. Ziegler, Wyoming, and Howard R. Brinker, Nebraska, presented the Bishop-elect, and Bishop Frank A. McElwain, retired Bishop of Minnesota, read the consents of the Bishops.

An interesting feature was the blessing and presentation by Bishop Ivins, of the Pectoral Cross, the Ring and Pastoral Staff used by the late Bishop Frank E. Wilson and the gift of Mrs. Wilson.

The Bishop's vestments were given by the congregation of Trinity Parish, Aurora, Illinois, and the Bible and Prayer Book by friends. Other gifts included an oil stock given by Bishop Horstick's class at Nashotah House, and a purse of money by the clergy of the diocese.

Representatives from every part of the diocese filled the Cathedral.

The entire service was broadcast by remote control over station WHRO, Aurora, Illinois.

Following the Consecration a luncheon was served to about 500 guests from all parts of the diocese. The Very Rev. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, acted as toastmaster.

In his address the Presiding Bishop paid a warm tribute to the late Bishop Wilson and called upon the new Bishop of Eau Claire to lead his people in the great and sorely needed task of making America a Christian Nation that the Church may be ready to give to the world the Gospel of Christ.

The Very Rev. E. J. M. Nutter, dean of Nashotah House, in his address stated frankly that if the world is to be won for Christ it will be won by men willing and ready to live dangerously, and he called upon Bishop Horstick to accept the challenge.

Dr. Clark Kuebler, president of Ripon College, in addressing the luncheon gathering affirmed his conviction that the Christian cause is the only one

worth while, but that it can only be successful through the acceptance and practice of the full Christian faith, and that in Bishop Horstick would be found a stalwart defender of the Faith. For this the whole Church had just cause to thank God.

"We shall accept as our first responsibility the missionary work in the Diocese of Eau Claire," said Bishop Horstick. "We shall accept the call of the Presiding Bishop to help make America a Christian Nation."

* * *

## CHAPLAINS SEND REPORTS

### Chaplain Clingman—Somewhere in the Jungle

Boston, Mass.—Chaplain Robert C. Clingman tells the Army and Navy Commission that where he is located "one cigarette or a packet of matches will buy a wife any time, but we ordinarily settle for a guide to the next village or some cocoanut milk."

The Chaplain reports that the last month was spent mostly on patrols in the jungle, with many contacts with the men, which he hopes were helpful. 'The countryside is straight up one side of a ravine," he says, "and straight down the other. The ash is slick and going down hill resolves itself usually into skiing down, without benefit of skis, on the seat of the pants, or whatever hits the trail first.

"Native towns consist of anywhere from three to thirty huts, clinging precariously to the side of the trails. We shoot parkeets, emus, lizards, snakes and boar for the black folks, who give us in turn papaya, pandanus, bananas and clams. Some of the natives speak fair English, most get by with pidgin, which baffles even Brooklynites at first. 'Me ketchum papaya next sun? All same girl Mary make pandanus kai-kai (food), Oh, boy, do they feed the preacher! After a service, at which a native village turned out and chanted our hymns after the soldiers, they fed us a royal feast of roasted snails or slugs, we couldn't tell which, but they did taste okay, since we were living on papaya and C ration. Breadfruit baked with a piece of wild boar, and a wild fruit approximating the mango was the extent of the meal. And by no means exotic, with the oppressive, unbearable heat of the jungle, native smells, a sullen drizzle, and the prospect of a brutal march back to bivouac near the ocean. But life is all right, as long as we are alive!

"In a month I have had 21 services, five Communions, attended three Roman Masses, had four services with another Chaplain and administered to some 900 men in those services. Made three hospital visits, one Divisional Chaplains' meeting, 51 pastoral contacts of personal, moral or domestic nature, three welfare cases, and saw at least for a few minutes weekly all the men in my battalion."

* * *

## REV. J. CLEMENS KOLB RECEIVES HONORARY DEGREE

Philadelphia, Pa.—The honorary degree of doctor of sacred theology was conferred by the University of Pennsylvania upon the Rev. J. Clemens Kolb, chaplain of the University and Boardman Lecturer on Christian Ethics, at the University's 188th Commencement on Saturday, July 1.

Dr. George William McClelland, president of the University, presented Dr. Kolb for the degree and it was conferred by Dr. Thomas S. Gates, chairman of the University. The exercises were held in the Irvine Auditorium on the University campus in Philadelphia. The following citation was read by Dr. McClelland in presenting Dr. Kolb for the degree:

Son of Harvard University and the Episcopal Theological School, Cambridge.

Clergyman of the Protestant Episcopal Church, you are now the Chaplain of this University.

In the three years that you have served as Chaplain, you have demonstrated your devotion to God and man.

As a classroom teacher your scholarship is respected, as a preacher your eloquence inspires, but as the University Pastor, your understanding of youth and their problems has given them an understanding of religion which has won for you the affection and love of all.

Dr. Kolb was appointed chaplain of the University of Pennsylvania by the executive board of the trustees of the University in March, 1941, and began his work on the campus several months later.

A native of Elkhart, Ind., Dr. Kolb was graduated cum laude from Harvard with the degree of bachelor of arts in 1925 and received the degree of bachelor of divinity from the Episcopal Theological Seminary, Cambridge, Mass., in 1928.

Following his graduation from the Seminary, he was curate at St. Stephen's Church, Lynn, Mass., and then became rector of the Church of the Holy Spirit, Mattapan, where he served for ten years before going to the University of Pennsylvania.

* * *

## TWO AGENCIES MERGE

New York, N. Y.—Commenting upon the merger of the Sheltering Arms and the New York Child's Foster Home Service, the Rev. Dr. Almon R. Pepper, executive of the National Council's Division of Christian Social Relations, said: "The Sheltering Arms Children's Service, which is the name of the new organization, is to be congratulated on having merged the traditions and resources of two fine agencies into a single unified program expressing the best in Church social work. Through the new agency more children will be given better service than was possible before. It is a forward-looking step in every aspect."

The two agencies which merged were among New York's oldest child-caring agencies. Thomas M. Peters, former head of the Sheltering Arms, was elected president of the new corporation. Paul Cushman, who has been president of the New York Child's Foster Home Service, was elected vice-president of the new organization. Mrs. Harold C. Richard, vice-president; Devereux C. Josephs, treasurer, and Ronald Eliot Curtis, secretary. Miss Margaret Barbee is the executive director of the new agency, and Miss Helen A. Day, associate director.

Mr. Peters announced that the new agency will care for non-Roman Catholic children made homeless due to the war, and its accompanying social upheavals, and also be ready to provide for children who will need special help in the post-war period.

The Sheltering Arms headquarters have been closed, and the staff has located into the offices of the New York Child's Foster Home Service at 305-307 East 86th Street, New York. After alterations have been completed, it is planned to remove to 122-124 East 29th Street.

The Sheltering Arms was founded in 1864, while the predecessors of the New York Child's Foster Home Service go back to 1823. Both agencies weathered several wars and now in the midst of the greatest war of all, they have united and are committed to keep faith with the men overseas by giving the utmost in care to children at home who are in desperate need and also together are laying plans for a more flexible agency to be ready to serve New York's homeless children in peace days to come.

* * *

## JUNE FESTIVAL AT MARINERS' CHURCH

Detroit, Mich.—One hundred fifty friends of the Detroit Episcopal City Mission braved the hottest June 28th in years to attend a musicale and June festival at Mariners' Church and Institute from four to seven o'clock on that day. Special features of the occasion included the dedication of the "Upper Room," which is to be used as a psychiatric adjustment clinic, and a beautiful picture of the Christ, "Come Unto Me," for Mariners' Institute. At the same time, there was formally opened a new recreation room containing facilities for dozens of games, for the inmates of the Institute.

The Rev. David R. Covell, L. H. D., Rector of Mariners' Church and superintendent of the Detroit Episcopal City Mission, unveiled the picture and opened the game room. The Rt. Rev. Frank W. Creighton, D. D., Bishop of the Diocese of Michigan, dedicated the "Upper Room."

One of the most interesting medical instruments in Michigan is the century-old organ in Mariner's Church. This instrument has recently been rehabilitated, and during the musical portion of the program, was played by Mrs. Mark Stevens, who as a little girl used to play the organ for services in Ma-

**FORGING AHEAD**

The statement of collections to July 1 is one of the best ever published in so far as it concerns the percentage of expectations paid. We must remember, however, that in spite of the large advance in missionary giving promised for 1944 we are still far below the total given fifteen years ago.

Receipts in June were $187,568.54, a sum materially in excess of one-twelfth of the amount due annually.

The total from January 1 to July 1 is 122% of the amount due after allowing one month for collections and remittances.

Out of 98 dioceses and districts 87 have paid 100% or more. Of the 11 which are behind 5 are foreign, some of which have special methods of payment.

Have just returned from two weeks in Cuba where the Church is making fine progress.

Thanks for the cooperation so freely given by the treasurers of the Church.

LEWIS B. FRANKLIN,
Treasurer.

riners' Church. Mr. E. Mark Wisdom, secretary of the American Guild of Organists in Michigan, presented a program of brief organ works representing the centuries which have elapsed since the instrument was built.

* * *

### SERVICES IN FRENCH

New York, N. Y.—Protestant Episcopal French Church Du Saint Esprit, Old Huguenot Church, 109 East 60th Street, started Sunday, July 2, 1944, and running for ten Sundays through September 3, 1944, services consisting of morning prayer and sermon, held at 9:30 A. M., instead of the present hour of 10:45 A. M.

This time enables us to escape the extreme heat in the middle of the day. The Church can be kept cool at this hour with the use of the fans and permits worshipers to enjoy the services in comfort. All are invited to attend these services which are in French.

* * *

### A LESSON IN COOPERATION

Washington, D. C.—A Navy Chaplain, member of the Disciples of Christ, went through the Panama Canal Zone with his ship recently, and enjoyed the distinction of being, with one other officer, the only member of the crew permitted to go ashore.

The Chaplain utilized his time by locating a portable organ badly needed for his services, and found one in a shop—only to discover that it was the property of the Archbishop of Panama. Calling on Archbishop Juan Jose Maiztegui and explaining his need, the Archbishop graciously gave them the organ at a very nominal cost.

Next call was on the Rt. Rev. Harry Beal, bishop of the Episcopal Church's Missionary District of Panama. To Bishop Beal the Chaplain told of his lack of a Communion Set. Bishop Beal immediately gave him a fine silver Communion service, declining to accept any payment.

Something in the way of a lesson in cooperation here.

* * *

### DEVELOPMENT IN MOTION PICTURE SERVICE

New York, N. Y.—Announcement of a new development in the field of religious motion pictures is made by the National Council's Visual Service. The Religious Film Association, an interdenominational service agency of which the National Council is a member, has taken over distribution of the entire film library of the Harmon Foundation, and will distribute these together with other films through four newly established depositories in New York, Chicago, San Francisco and Dallas.

The new arrangement also opens to parishes the library of the Y. M. C. A. Motion Picture Bureau, which includes a large number of free industrial films and United States Government films available for a small service charge. Most of these films are of high technical quality and have educational value. In addition the "Y" list of educational and entertainment films will help to supplement the religious films now offered in the catalog of the Religious Film Association, thus providing a complete service for Church and Community.

Another feature of the new service is the offer of an indemnity plan to protect film users from loss due to damage of film. For a small service charge the user is "insured" for one year against such losses up to $50.

A new eighty-page catalog is being issued by the Association this summer. Requests for it as well as orders for films should be sent to the Department of Promotion, 281 Fourth Avenue, New York 10, N. Y.

* * *

### STATEMENT ON AMERICAN AID TO CHURCH OF ENGLAND

London, Eng.—American aid to British Missions was discussed at the recent meeting of the Central Board of Finance of the Church of England. The Board adopted a statement for release to the press, as follows: "Since the early part of 1941 British Missions have benefitted to an extent of £146,388.10.6 from gifts from Church people in America. The money has been received by the Central Board of Finance and has been distributed on the instructions of the Missionary Council of the Church Assembly. This generous help has been very greatly appreciated, representing, as it does, a practical expression of the interest taken in the missionary work of the Church of England by the Protestant Episcopal Church in the United States."

* * *

### FOUR GENERATIONS AT BAPTISM

Swarthmore, Pa.—An unusual baptism occurred today. Rev. N. F. Marshall, assisted by Rev. Mr. Anderson, rector, baptized his great-granddaughter, Nancy Fitz-Hugh Neneely, daughter of Dr. John Neneely, U. S. Army, and Delia Page, his wife. There were four generations present—her great-grandfather and mother, two sets of grandparents and the parents of the baby.

* * *

### CONFIRMATION SERVICE HELD IN JUNGLE

Along the Ledo Road—Chaplain William H. Fryer, who has been stationed in India for the past fifteen months, recently arranged the only Episcopal Confirmation service yet held in the China-Burma-India Theater. Officiating at the ceremony, which was held in an attractive pukka chapel built in the heart of the jungle, was the Rt. Rev. George Clay Hubback, British Bishop of Assam.

Prior to volunteering for service with the armed forces, Chaplain Fryer, who was graduated from the University of Utah and the Philadelphia Divinity School, was in charge of Holy Sacrament Mission, Upper Darby, Philadelphia. He is now attached to a hospital unit along the Ledo Road, which American engineers constructed to supply Lieutenant-General Joseph Stilwell's Chinese forces in the Mogagung Valley, and which will eventually meet the old Burma Road in China.

* * *

### RECTOR SELECTED TO REPRESENT GENERAL PUBLIC

Visalia, Calif.—Workers, employers and a representative of the general public are all taking part in the administration of farm wage ceilings under a wartime project of the War Food Administration of the federal government. The purpose is to control inflation through stabilizing wage rates, food production costs and food prices.

In Tulare County, California, such committees have been in operation on the raisin picking order, the cotton picking order, and the Valencia orange picking order. In all these cases, the Rev. Duncan G. Porteous, rector of St. Paul's Church, Visalia, has been selected to represent the general public. In explanation of his appointment, W. E. Gilfillan of the Agricultural Extension Service, Farm Advisor's Office, at Visalia, said:

"His position on these committees has been that of conciliator or referee inasmuch as workers and employer representatives are interested parties not always unbiased in their decisions. Mr. Porteous was selected because he was pretty well known throughout the county and has a practical approach to problems of human relationship. It has been his job on these committees to see that neither the worker nor the employer representatives get undue advantages in the administration of the wage ceiling." (Quoted from a report by Mr. W. E. Gilfillan, Agricultural Extension Service, Farm Advisor's Office, Box 990, Visalia.)

* * *

### IMPRESSED WITH REALITY OF MISSION WORK

New York, N. Y.—The Most Rev. Campbell West-Watson, D. D., Bishop of New Zealand, has written to the National Council expressing thanks for "the most generous help which the Episcopal Church in the United States has sent to our Melanesian Mission." The Bishop says that he is happy to think that "the contacts which American troops have made with Melanesian Islanders has impressed at least some of them with the reality of the work which the Mission is doing."

* * *

### DR. MEARS TO GO TO LIBERIA

New York, N. Y.—After a long interim without a doctor, Dr. Frank K. Mears, Jr., will be in charge of St. Timothy's Hospital, Cape Mount, Liberia. He has been appointed by the National Council and plans to go out in August.

Dr. Mears is 26 years old, a native of Philadelphia and a member of the Religious Society of Friends. He is a graduate of Haverford College and the University of Pennsylvania Medical School. He served his interneship in the Pennsylvania Hospital, Philadelphia, and has been, since the first of this year, resident physician at Delaware County Hospital, Drexel Hill, Pa.

* * *

### SUMMER SCHOOL AT NASHOTAH HOUSE

Nashotah, Wis.—For the first time in its more than 102 years of history there is a summer session at Nashotah House. It opened a few days after the regular commencement at the end of May, and will continue until August 26. The holding of this session was necessitated by a government directive requiring that all professional training for those preparing for the ministry, be greatly accelerated.

The regular faculty is in attendance to give the instruction, and a considerable student body is in residence. Fifty-five persons are registered, distributed throughout the three seminary classes.

* * *

### PRAYER SERVICES THROUGHOUT FLORIDA

Orlando, Fla.—Throughout South Florida an immediate response was made to the first message that the Invasion had started,—our Churches opened

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**POSITION WANTED**

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

**HELP WANTED**

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

A COLLEGE PREPARATORY SCHOOL for girls is seeking a trained and experienced librarian. Address The Rector, Chatham Hall, Chatham, Virginia.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

and lighted, the bells calling to prayer —and many attended, both of parishioners and others. Special services were held at intervals through the day and evening and some of the clergy celebrated the Holy Communion.

The Presiding Bishop's request for the immediate opening of all Churches for special prayer when the Invasion started was given to the diocesan convention in April, and later Bishop Wing sent a letter to all clergy reminding them of Bishop Tucker's request and sending them each a supply of the leaflet, "A Call to Prayer," which was carefully used.

Special prayers continue daily and are added in regular services.

* * *

**WINS PRIZE FOR POSTER**

Lincoln, Nebraska—Beatrice Nakada, Japanese-American art student, and member of St. Mary's Mission, Mitchell, is a winner of a prize for a poster to assist in recruiting Waves. Miss Nakada's father, Mr. Harry Nakada, is head of the Bishop's Committee of St. Mary's Mission.

In the contest for WAVE posters, University of Nebraska art students took first and second prizes and four honorable mentions. Miss Nakada, a Junior, won second prize, first going to Adelaide Garver, of Lincoln, also a Junior.

* * *

# Personal Notes Of Interest

**The Rt. Rev. Theodore R. Ludlow,** suffragan bishop of Newark, will be the Sunday morning preacher in Trinity Church, Copley Square, Boston, Mass., during July and August. Bishop Ludlow returns to the diocese in which he was formerly rector of St. Paul's, Newton Highlands.

**The Rev. William S. Hill,** formerly of Detroit, and for the past five years rector of Grace Church, Hopkinsville, Kentucky, has accepted a call as assistant minister of Christ Church Cranbrook, Bloomfield Hills, effective September 1. Mr. Hill is a graduate of the University of Michigan and the Virginia Theological Seminary at Alexandria. Following his ordination he served as curate of St. John's Church, Detroit, from 1938 to 1939. Mr. and Mrs. Hill will move to Bloomfield Hills in August.

**The Rev. C. Daniel Boone,** a lineal descendant of the great frontiersman of Kentucky, officially became rector of the Ascension Memorial Church, Ipswich, Mass., on June 4.

**The Rev. Chester A. Porteus,** rector of St. Paul's Church, Natick, Mass., and in charge of St. Paul's, Hopkinton, since January, 1936, began duties on June 1 as rector of Christ Church, Quincy, Mass.

**The Rev. Burdette Lansdowne,** formerly rector of the Church of the Good Shepherd, Boston, Mass., has succeeded the **Rev. Charles M. Charlton** as rector of St. Mark's Church, Dorchester, upon Mr. Charlton's acceptance of the post as superintendent of the Seamen's Club of Boston, the great social welfare organization sponsored by the Episcopal City Mission of the Diocese of Massachusetts.

**The Rev. Elliott L. Guy** has been transferred and is now canonically resident in Georgia and in charge of St. Stephen's Church, Savannah, Ga., Bishop Middleton L. Barnwell, of Georgia, has announced.

Mr. Guy was formerly canonically resident in the diocese of the Windward Islands, under Bishop Horace Norman Vincent Tonks. St. Stephen's is one of the active and growing Negro parishes of Savannah.

**The Rev. Victor Rivera,** who for the past three years has been studying at the Divinity School of the Pacific, left New York to take up his work in Puerto Rico on July 7. He is a son of the Rev. Victor Rivera, of St. Matthew's


**Virginia Commercial College**
LYNCHBURG, VIRGINIA
1909 1944
Offers Courses in: Gregg Shorthand, Accountancy, Filing, Typewriting, Bookkeeping, Banking, Ediphone, Calculating Machines.
Reasonable tuition. Free Employment Department.
Member National Association of Accredited Commercial Colleges.

**Virginia Dairy**
"The Home of Better Milk"

**C. S. LAUGERBAUM & CO.**
**FLOOR CLEANING**
**104½ West Grace Street**
**Dial 3-5765**
**Richmond, Va.**

**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES, CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**

**ATLAS BAKING CO., Inc.**
**Richmond, Va.**

Church, Quebrada Ceiba. His ordination to the priesthood shortly after his arrival in Puerto Rico will be the second ordination of a young son whose father is also a priest in Puerto Rico. The Rev. Francisco Reus was ordained about a year ago, his father, the Rev. Esteban Reus Garcia, taking part in the service.

Mr. Rivera was ordained to the diaconate last year by the Rt. Rev. Karl Morgan Block of California, acting for the Bishop of Puerto Rico.

**Lawrence Apgar,** for the past ten years the organist and choirmaster of St. Stephen's Church, Providence, R. I., will begin duties on September 1 in Trinity Church, Newton Centre, Mass. Mr. Apgar is widely known as Dean of the Rhode Island Chapter of the American Guild of Organists, and as Teaching Fellow in Harvard University. For many years he has been connected with the summer session of the Concord Conference for Young People.

**The Rev. George H. Argyle,** rector of the Church of the Good Shepherd, Ogden, Utah, may be addressed at 209 Madison Avenue, New York 16, N. Y., July 5 through August 12.

### ORDINATIONS

**Priest**

The Rt. Rev. W. Bertrand Stevens, D. D., Bishop of Los Angeles, acting for the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Ohio, on June 29, 1944, in Trinity Cathedral, Cleveland, Ohio, advanced the **Rev. Shunji Forrest Nishi** to the priesthood. The Rev. John M. Yemazaki presented the Rev. Mr. Nishi and the Rev. Dr. Theodore H. Evans preached the sermon.

**The Rev. Edward Mason Turner** was advanced to the priesthood in All Saints' Church, Anchorage, Alaska, on Sunday, July 2, by the Rt. Rev. John Boyd Bentley, D. D., bishop of Alaska. He now becomes the priest-in-charge of St. Peter's Mission, Seward.

**Deacon**

**Conrad William Myrick** was ordained to the diaconate July 2, in the Church of the Advent, Birmingham, by Bishop Carpenter of Alabama, who also preached the sermon. He was presented by his rector, the Rev. John C. Turner, and the Litany was read by the Rev. Joseph L. Fulford. The Rev. Mr. Myrick will continue as director of Christian Education and assistant to the rector in the Church of the Advent, Birmingham.

### FUNERAL RITES FOR BISHOP BRATTON

Rites for the late Theodore DuBose Bratton, D. D., retired Bishop of Mississippi, who died Monday, June 26, 1944, were said at St. Andrew's Church, Jackson, Mississippi, on June 29, at


**Christchurch**
VIRGINIA
SCHOOL for BOYS

CHRIST CHURCH
Virginia
School for Boys

Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sailing and other Salt-water Sports on the Rappahannock River.

Apply to The Rev. S. Janney Hutton, Headmaster Christchurch School, Christchurch, Va.

**Lynchburg College**

Lynchburg, Virginia

A liberal arts college of Christian culture and life for men and women.
A setting of natural beauty in the foothills of the Blue Ridge Mountains.
A program of guidance for students on educational, personal and vocational problems.
A stimulating fellowship of Christian youth.

Scholarships available for honor students. Opportunities for ministerial students.

For information write
R. B. MONTGOMERY, Ph. D., President

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

**What Will the Seminaries Do For the Peace**

Your theological faculties do not pretend to have a quick and simple formula for solving all the world's ills. Yet theological schools have much to do with the coming Peace.

They must train men who in the days to come will minister both to people bewildered and downcast by the war, and to those who must take on the heavy post-war responsibilities. Tomorrow's clergy have to furnish inspiration and hope to the laymen who make historic decisions, and to set forth the moral principles on which these decisions should be based. Such ministers need all the Theology, Bible, Church History and Practical Theology they can get. As enrollments drop, the faculties are "tooling up" and planning to make their curricula as effective as possible.

WILL YOU HELP THEM?

This advertisement is provided in the interest of all of our Church Seminaries by the following institutions:

BERKELEY DIVINITY SCHOOL, New Haven
EPISCOPAL THEOLOGNICAL SEMINARY, Cambridge
THE GENERAL THEOLOGICAL SEMINARY, New York
PHILADELPHIA DIVINITY SCHOOL
VRGINIA THEOLOGCAL SEMNARY, Alexandria.

TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

**RED COMET** IS YOUR CHURCH, SCHOOL, HOME OR OTHER BUILDINGS ADEQUATELY PROTECTED AGAINST FIRE?

**AUTOMATIC FIRE EXTINGUISHERS**

**The Modern Method of Fire Control**

Provides 24-hour Fire Protection. Very inexpensive. No maintenance cost. Easily installed. Extinguishes the fire before it gets out of control. Already installed in many churches and schools throughtout Virginia and the other States.

Write or visit our plant.
FIRE CONTROL EQUIPMENT CO.,
107 N. Jefferson St.,
Richmond, Va.
Phone 7-0456

10:30 A. M. Officiating bishops and clergy were the Rt. Rev. Duncan M. Gray, D. D., bishop of Mississippi; the Rt. Rev. R. Bland Mitchell, D. D., bishop of Arkansas; the Rt. Rev. John Long Jackson, D. D., bishop of Louisiana; Dr. John Gass, Troy, New York, (the late Bishop's step-son); the Rev. Walter B. Capers, D. D., rector of St. Andrew's. Interment took place at Cedarlawn Cemetery, Jackson, Mississippi.

### DEATHS

**Mrs. Arthur B. Rudd**

Late in the evening of July 1 Mrs. Arthur B. Rudd died suddenly.

Mrs. Rudd had been instructing in reading and speech at the College of Preachers for nearly twenty years and at the Virginia Seminary for over a decade. In both institutions she had won the deepest confidence and affection. Her death is a great loss to both, not only because of the competence of her teaching, but also because of the attractiveness of her personality and the contagious quality of her Christian faith. To study under her was not only to be given a great deal of excellent technical counsel; it was also to be shown insights into the services previously unnoticed by the vast majority of clergy, it was to be given a new sense of the dignity and responsibility of one's task, it was to have one's awe in the presence of God deepened. She was an artist through and through; she was also a profoundly religious woman.

Mrs. Rudd was the widow of the late Arthur B. Rudd, for several years rector in Elmira, New York, subsequently Canon of the Washington Cathedral and rector in Rockville, Maryland.

* * *

### JEWS

(Continued from page 9)

stain on the record of any country which wants to be regarded as Christian," Dr. Cavert, on behalf of the Federal Council, appealed to leaders of the Christian churches in Hungary to "refuse to be silent in the presence of this crime and to do everything possible to aid and comfort the Jewish victims."

The statement also called upon American Christians to pray for the Hungarian Jews subjected to "such inhuman treatment," and added: "Even if we see no practicable way of going to their assistance, we must at least cry out in protest and identify ourselves in sympathy with the victims of an un-Christian racial policy."

### PITCAIRN SWORD

(Continued from page 9)

Church, Salem Street (the Old North of Paul Revere fame), may now see the sword of Major Pitcairn, who fell at the Battle of Bunker Hill. It had been presented to the church by the daughter of the man who, as a little boy, received it from his great-uncle, to whom it had been given by the man originally receiving it from the Colonial soldier who picked it up after the battle. The Rev. Dr. W. H. P. Hatch, of the Episcopal Theological School faculty, is vicar of this national shrine, of which the Bishop of Massachusetts is rector.


# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

**Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.**

## THE CHURCH LIFE INSURANCE CORPORATION

**Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.**

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

**Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.**

**Further information available by addressing any of the above at**

**20 EXCHANGE PLACE NEW YORK 5**

**ASK FOR**

# CLIMAX BEVERAGES

**Sparkling Spring Water**

**and**

**TRU-ADE**

**Climax Beverage Co.,**

**Richmond, Va.**

WHEN DEATH OCCURS
Telephone
Est. 1850
• EXPERIENCE
• REFINEMENT
• DIGNITY
CHAS. I. BILLUPS & SONS • MORTON G. • STUART L.
# BILLUPS
3-6711 Funeral Home
ALWAYS OPEN
• RICHMOND'S FINEST
• AIR CONDITIONED THRU-OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST
25th & MARSHALL STS.
AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

# RICHMOND DAIRY CO.

## MILK - - - ICE CREAM

## SERVING RICHMOND FOR OVER 50 YEARS

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

Elizabeth S. Cochran, Charlottesville, Va.

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts sent on Request.
Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.

Box 143 Plainfield, N. J.

## AVERETT

Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program. Transfer and Terminal Courses. All sports. Eighty-fifth session.
For catalogue, address
CURTIS BISHOP, Box J, Danville, Virginia

## PATTERSON SCHOOL

LEGERWOOD, N. C.

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.
Write GEORGE F. WIESE, Supt.


## THOUGHTS FOR THE THOUGHTFUL

"If you are too busy to pray, you are too busy."

Freedom is not ours by a kind of divine right to squander; it's ours by the divine right in every generation to create it anew.—Dr. Paul Sherer.

"I don't know how else God works except as one by one we begin to stand by the best we know."

A man is on the way to become genuine and noble when his ideals draw near and make their home with him instead of floating before him like summer clouds, forever dissolving and reforming on the distant horizon.—H. W. Mabie.

There is a real grace of character in forgetting the things that disturb the harmony of life. On the threshold of the future life one must pass through a great wave of forgetfulness; it were better for us all if heaven were nearer to us by reason of the swift oblivion to which we consign the wrongs we suffer in this brief burning of the candle of life.—Selected.

"Men advance life's frontiers, conquer life's temptations, lay the foundations of life's noblest buildings, win the prizes of freedom, not by jaunty easy-going, but by prolonged effort. Not without cost are life's prizes won, and the wisest among us will see that part of the prize is the very conflict itself."

The unaccomplished mission of Christianity is nothing less than to reconstruct society on the basis of brotherhood.—Bishop Gore.

Christianity is not a religion of averages, and it does not flourish by guarding the doctrine of a golden mean. It lives and thrives only so long as its apostles and ministers are heroic adventurers, brave pioneers, ready to go with their Leader the dangerous way of the cross.—Dr. Rufus Jones.

There is properly no history, only biography.—Emerson.

The business man, the laborer, the farmer, the housewife, necessarily absorbed in a variety of practical concerns, without perhaps a great gift for expression, nevertheless may have as real a spirit, real experience in their fellowship with Jesus as has ever been had by anyone.—Dr. H. E. Luccock.

"The universe is too vast for the girdle of thought; it sweeps away immeasurably, and fades out of imagination in the splendor of uncounted suns. But there will be safe paths through it for men of reverance and humility."

Once the whole Christian movement depended upon a few men around a supper table in an upper room; but now a great heritage is ours and millions of us have caught at least a little of His Spirit and meaning who sat that night at the table's head. What if we were shaken now out of our indifference about Christian faith and life, shamed from our negligence and carelessness, shocked into a new appreciation of what it would mean to have not Anti-Christ, but the Master's spirit predominatingly influential in the world? That would matter.—Dr. Harry E. Fosdick.


## Attention Episcopalians

As long as stock lasts
PRAYER BOOKS AND
HYMNALS COMBINED

In Leather Bindings, Gold Edges, with Gold Cross or I. H. S. on front cover.

HALF PRICES

Small size, 2¾x4¼x¼ inches thick, was $4.50, for $2.25. Medium size, 3⅝x5⅝x¼ inches, thick, $5.75 for $2.88.

These are with present Hymnal which most of the churches are using. The New Hymnal with Prayer Book combined is expected in September.

LYCETT, INC.
Church Section
317 N. Charles St., Baltimore 1, Md.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

## St. Catherine's School

Richmond, Virginia

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

LOUISA deB BACOT BRACKETT, A. B.
(Mrs. Jeffrey R.), Headmistress.

## St. Christopher's

COUNTRY SCHOOL FOR BOYS

Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

## STRATFORD

ACCREDITED JUNIOR COLLEGE
AND HIGH SCHOOL
Formerly Randolph-Macon Institute

Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism, Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view book address
JOHN C. SIMPSON, PRESIDENT
Box R-P, Danville, Virginia

# The Southern Churchman

Vol. 110—No. 30 22 JULY, 1944

Wives of Sailors care for the Navy Chapel at Long Beach, California. They come once a week for housecleaning. Others do gardening, sewing, minor repair jobs. The Chapel, in charge of retired Episcopal clergyman Truman P. Riddle, is particularly for Navy wives and their children. It provides Church services, hospitality, recreation, personal services, and operates a large Sunday school for the Navy children.

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin, Associate Editor
Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer
Mrs. Rawles Morel, Business Manager

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## *LETTERS*

**IMPRESSED**

The Cathedral of Saint John the Divine,
New York 25, N. Y.,
July 10, 1944.

Mr. Editor:

I was very much impressed by your recent editorial in THE SOUTHERN CHURCHMAN entitled "The Beginning of Liberation," in fact, so much so, that I am reproducing it in the next issue of our Diocesan Bulletin which is about to go to press,—of course giving THE SOUTHERN CHURCHMAN a credit line. I am assuming your approval of this, and so extend my thanks to you.

With kindest and best wishes, I am
THOMAS A. SPARKS.

* * *

**TAKEN FROM THE CHRONICLE JUNE, 1944**

The Southern Churchman recently carried an editorial on a matter which deserves wider reading than merely by the subscribers of that excellent weekly, so we are reprinting it here. The editorial: "We dislike finding fault with any of our Christian brethren. We must admit that we are becoming a little irked by the assumption of an unwarranted use of terms by the Roman Catholic hierarchy. On Easter Eve the press carried and gave prominence to a statement by Archbishop Spellman of New York. With what the Archbishop had to say no one could find fault. We do object to the continued use of the title 'Military Vicar to the Armed Forces.' This is misleading. The armed forces of our country have no military vicar. There is a Chief of Chaplains for the Army and Chief Chaplain for the Navy. As it happens, the present Chief of Chaplains of the Army, Brigadier General Arnold, is a Roman Catholic priest. All Protestant chaplains with whom we have talked, state without exception that the Chief of Chaplains is eminently fair. We are certain that Chaplain Workman, the Navy's Chief Chaplain, who is a Protestant, exhibits the same fine spirit. We wish that our Roman brethren and the press would make it clear that the Archbishop of New York is military vicar to the Roman Catholic members of our armed forces. A title which he certainly has a right to by his Church. He is not Military Vicar to all the armed forces. This is a gross misuse of terms. It certainly does not aid in building up a united front." In this connection it is interesting to learn from one of Archbishop Spellman's assistants, Bishop William T. McCarty, C.SS.R., that there are more than four thousand Roman priests now in service in the United States Army and Navy. So far as we know this figure has never before been released, nor has the War or Navy Department released figures on Protestant and Jewish chaplains. All we have seen is that the Army has about seven thousand chaplains and the Navy has almost two thousand. This makes nine thousand. If it is true that the Roman Church has four thousand chaplains in service then almost every other chaplain in service is a Roman priest. This is rather an eye-opener, we should say, since of the country's one hundred and thirty-one million people, only twenty-three million are members of the Church of Rome. Of course, some of the Roman publications have been boasting that the Army and Navy is composed of fifty per cent Roman Catholics. Washington, naturally, does not reveal any figures on religious preferences of service men and women, so there is no way to verify the Roman claim. But it does seem astonishing that almost half the chaplains should be Roman Catholics.

* * *

**DEAN MOOR RECOMMENDS WACS**

Pittsburgh, Pa.—Dean N. R. H. Moor, of Holy Trinity Cathedral, Pittsburgh, joined with Protestant, Roman Catholic and Jewish leaders in appealing to women to join the Woman's Army Corps.

Dean Moor said: "It gives me a great deal of pleasure to recommend the splendid organization of the WACS. It is not simply that this organization is able to release men for the fighting fronts, but it also does work that it can only do by the very nature of its organization.

"This finely disciplined organization is one that every intelligent American should be proud of and I am most happy to recommend it to anyone."

* * *

**DANIEL BURKE, LL.D.,**
**New President of the American Bible Society**

New York—The American Bible Society announces the election of Mr. Daniel Burke of New York City as the President of the Society. Mr. Burke, who is head of the firm of Burke and Burke, attorneys, with offices at 72 Wall Street, New York City, has been a member of the Board of Managers for twenty years and has served on the Foreign Agencies and Finance Committees. He is a graduate of Hamilton College and of New York Law School and since 1937 has been Chairman of the Board of Trustees of Hamilton College, by which he was given the LL.D. degree in 1936. He is President of the R. T. French Company at Rochester, New York. He is a Methodist and a trustee of the Methodist Church and President of the Trustees of the Y. M. C. A. of Summit, New Jersey where he makes his home. He has a summer residence in Oxford, New York. In 1932 he was a delegate of the American Bible Society to the conference of the American, British, and Scottish Bible Societies in London, England.

* * *

**NOTICE CONCERNING SUMMER SESSION**

Evanston, Ill. — In accordance with the suggestion made by the National Selective Service System, Seabury-Western Theological Seminary will hold a Summer Session beginning Monday, June 26, 1944, and concluding Friday, September 8, 1944. The course will cover the regular first term of the Junior year only. All prospective theological students are, therefore, expected to begin their seminary work on June 26. All regular members of the Faculty will be in residence.

PAUL S. KRAMER,
Secretary of the Faculty.

## Important Announcement To Our Subscribers

**The Southern Churchman will omit publication of two issues—**
**August 5th,**
**August 12th**

**Due to shortage of labor during these summer weeks, we find it advisable to take this step.**

**We plan an enlarged issue in October, celebrating our One Hundred and Tenth Birthday.**

**We trust our Subscribers will approve this step.**

# HAVEN . . .

By J. W. KENNEDY

AN INCIDENT that happened one Sunday night still looms large in my mind. I tried to jump over the back of a rocking chair but my foot caught and I fell squarely on the seat and smashed the chair to bits. Not even a sore spot showed up. But a lesson did and I remember it. Several familiar phrases made themselves a nuisance as I lay there amid the wreckage giving thanks I was still intact. "Look before you leap." "Act your age." "Heaven's not reached in a single bound." "The wonderful one horse shay." "All that goes up is bound to come down." "The Fall of the House of Usshur." Strangely enough several Biblical phrases also came to mind. "Man's pride shall bring him low." "Let him that thinketh he standeth take heed lest he fall." "Rejoice not when I fall." As I lay there with both legs bolt upright and everyone was trying to figure out how "dignity" got into the dust and whether or not I would rise again, I got an angle of perspective to my host and hostesses' house that brought forth another phrase.

"The beauty of the house is order. The blessing of the house is contentment. The glory of the house is hospitality. The crown of the house is godliness."

Since only the chair was hurt and since the incident soon passed after a bit of jollity, the whole thing might as well be forgotten—of course, only after the chair is replaced. But this lesson I mentioned should not be forgotten. In my youth I could jump over almost anything. I literally Douglas Fairbanked my way through my early and middle teens. The impulse to hurdle obstacles still exists. That is what hit me Sunday night and I followed the impulse as if I were still in my teens, forgetful of an accident that had taken the spring out of my feet and put stiffness into one leg. The old desire was there but the physical equipment was not the same and I did not make the grade.

ALL OF THIS IS on the physical side and yet it reminded me of the spiritual which works in the opposite manner. The resources increase almost in proportion to our desires. Whereas the nimbleness of our feet and the spring of our muscles decrease as the years increase, and the body grows less and less capable of physical strain; the spirit of man increases in resilience and obstacle hurdling power through the years. It used to be I could gauge the height of an obstacle I wanted to jump by an inner certainty. Something in me told me it could be done even though the obstacle seemed beyond my springing ability. I never once fell until last Sunday night. My physical eye and certitude are not what they used to be. But to compensate I have discovered the things I used to fear or dread or think impossible (during the years of my greatest physical development) are now a part of each day's life. The inner instinct as a jumper has given way to an inner certainty of one who has learned just a little about faith. Jesus implied many times that we could jump as high as our faith and that whenever we made a leap and fell it was either because of insufficient faith or an overtaxing of our limits. Even with faith we are not able to do more than clear the hurdle that stretches us to our highest powers.

I am rather glad of the incident, although sorry for the broken chair, because it brought me a vivid contrast between my past and my present, and that even though my days of Douglas Fairbanksing were over, I still had in store the highest jumps of my life. God is the soaring power of our souls and He presents to none of us heights beyound our power to attain.

# *This Week . . .*

**ORDINATION SERMON** ..... 4

Preached at the Theological Seminary of Virginia on June 16, 1944, by the Rev. Frederick J. Warnecke, Rector of St. Mark's Church, Richmond, Va.

**UNDERSTANDING THE PROPHETS—ISAIAH—**

Part I—By Rev. William R. Moody, Rector of Christ Church, Baltimore, Md.

---

**JULY**

1. (Saturday).
2. Fourth Sunday after Trinity.
4. Independence Day (Tuesday).
9. Fifth Sunday after Trinity.
16. Sixth Sunday after Trinity.
23. Seventh Sunday after Trinity.
25. S. James (Tuesday).
30. Eighty Sunday after Trinity.
31. (Monday).

* * *

**Collect for the Seventh Sunday after Trinity.**

Lord of all power and might, who art the author and giver of all good things;

Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

---

# *Ordination Sermon*

Preached at the Virginia Seminary, June 16, 1944

By **FREDERICK J. WARNECKE**

Acts 11:26: And it came to pass that a whole year they assembled themselves with the Church, and taught much people. And the disciples were called Christians first in Antioch.

IT HAPPENED at the very beginning of our Lord's ministry. The Spirit, writes the evangelist, drove Jesus out into a wilderness place. There for many days He tested His vocation.

The climax of the story as told by St. Matthew comes when Satan takes Jesus to the top of a mountain. From this vantage point can be seen all the kingdoms of the world and their greatness.

There is a pause as they gaze upon the scene. Then Satan speaks: "This is all mine. It has been delivered to me! I can give it to whomever I will. It shall be yours if you will worship me!"

As we look at the world today, there seems to be much to confirm the Evil One's boast: "It is all mine!"

We echo today the answer of Jeremiah when the Lord asked him what he saw: "I see a boiling cauldron!" said Jeremiah. We are engaged in warfare which scourges the innocent and the civilian as well as the military. The unmorality of our economic life is so entrenched that not even the high call of patriotism has been able to cleanse it. Personal morals have so largely broken down that there was a wave of sentimental approval when a married American soldier became the father of illegitimate quadruplets in England—revealing our common conception that quantity can always make up for lack of quality.

Further, if there is no active hostility to religion in our own land, there is an even more deadly apathy. People on the whole do not care enough about religion to fight against it.

The Archbishop of Canterbury has summed up our age in a phrase: "We are living in a disordered chaos."

In the midst of this chaos, what shall be the answer of the Christian Church and of its ministry?

There are those who would have us withdrawn from the scene. "The world is very evil," say such, "but, I'm but a stranger here! Heaven is my home!"

But there are no spiritual bomb-shelters in which the Church can sit out this storm. The Church may be driven into the catacombs, but it dare not abandon the streets of the city for the catacombs!

The Church then inevitably must accept the conflict. Accepting, it will not minimize the depth of the challenge. "There is no use patching up a way of life that has changed into a way of death."

IN THE FIRST CENTURIES, the Church marked clearly the edge of the precipice upon which it fought. "The Apostolic Traditions" of Hippolytus give a whole list of "occupations which those who wish to be baptized must leave off!" Some of these can easily be recognized as immoral: an adulterer, a panderer, an aborticianist. But other occupations are condemned simply because they are socially useless and non-productive of good. For example, there is "teaching horse-racing." The Church obviously was not conforming her practice to that of the world about her. She did not come hat in hand, prepared to conciliate and make compromise for the sake of converts. She recognized the conflict. She sharpened rather than modified the difference between the Christian way of life and the ways of society. IN the world those early Christians were; but OF the world they were not.

What then shall be our guiding principle today? When Barnabas and Paul ministered to the Church at Antioch "a whole year" . . . they . . . "taught much people." It is more sentiment than scholarship, but I like to think there is a cause and effect relationship between this statement and the more familiar following line: "The disciples were first called Christians in Antioch."

"They taught much people!" The Christian minister must above all else teach today—teach the Gospel of the Lord Jesus Christ as the only salvation for a world of chaos. Only when the Spirit of God moved on the face of the waters did light come from darkness and life and order from chaos.

This sounds at first prosaic and mild as against the lightning of battle and the thunder of new ideologies. "To teach" seems like typical theological timidity. But before soldiers can fight, they must be trained. We have expected our Christian soldiers to fight for the Lord without training, without teaching.

I do not think Dr. Bernard I. Bell exaggerated recently when he said that "our young people (are) composed to the extent of about 80 per cent of religious illiterates." President Hutchins of Chicago has said it somewhat differently: "Our educational system has taught the tricks of the trade, but not the capacity to think or to make moral judgments."

IF TO CALL PEOPLE religious illiterates seems harsh, every parson will agree that the religion of all too many good folks is tragically immature and confused. This is the reason it breaks and is powerless to help them in time of crisis.

We have been like the pagan Isaiah describes. "He goes out into the woods and cuts down a tree. He hauls it home and there cuts it into smaller pieces. Some of them he uses to heat his house. Some he uses to cook his roast. Other pieces his wife uses to bake bread in the oven. . . . And with the residue he makes himself a god to whom he prays."

We have worshiped "god the residue". The results have been as religiously unsatisfying today as they were 3000 years ago when Isaiah concluded with these words: "Such feed their souls on ashes."

Among these ashes the minister of God must find the divine spark and bring it into glowing flame. He must teach His people to know the living fire of the Holy Spirit of God.

The necessity for this ought to weigh upon the heart of every minister each day as he awakens; every time he enters the pulpit; each occasion on which he stands before the Altar of God. There are young men in our congregations today going out never to return. There are families burdened with problems of loneliness and grief, of sorrow and strain. There are minds tortured

by piercing questions. There are hungry hearts asking, "What must I do?"

Let him who will waste his ministry in promoting the Church's bureaucracy. Let him who will be concerned with the niceties of ecclesiastical millinery. Let him who will get wrought up over either sub-Roman or super-Methodist ritual. Let him who will dare stand in the pulpit and mouth nice pious Pollyanna generalities.

We are ordained to teach the Gospel of the Lord Jesus Christ! It isn't the Episcopal Church that will save the world. It is the Lord God omnipotent! As Stanley Jones so frequently says, "We are not the issue! He is!"

In your ministry, teach Him! Teach your people to love Him thru worship. Teach them to serve Him in their corporate parish life. Teach them to understand Him by your preaching. Teach them to mold their lives into His likeness by your pastoral work. Always teach Him who came to "Cast fire upon the earth".

But do not teach as in a class-room! You must teach with a sense of concern that our Church has all too much lost. We who are the children of this Hill owe a deep debt to the evengelical tradition. An important part of that tradition was a concern for souls, a sense of spiritual adventure, a crusading for souls that has almost burned out in the Church. A member of my parish whose father was a clergyman of the Church said to me, "I can remember how father used to yearn and pray and suffer over those he thought of as lost souls."

TODAY WE CALL UPON world leaders to be daring and courageous, but we are cowardly and expedient. We ask the nation to view the globe as "one world", but we ourselves are timid and apolgetic about Christian unity. We talk of the need for world fellowship, and quibble about our picayune gifts to missions.

Dr. Wm. Hudnut says that as realists we ought to revise "Onward Christian Soldiers." He suggests these lines:

Like a halting caravan
  Moves the Church of Christ
We are feebly faltering
  Toward our timid tryst
We are all divided
  Many bodies we
Kept apart by doctrine
  And lack of charity
Careful, Christian pilgrims!
  Walk in doubt and fear
With the Cross of Jesus
  Bringing up the rear!

WE SNEER AT the so-called "fanatic fringe" of Christianity, but these Pentecostal sects and gospel halls have a concern for souls our ministry has largely lost.

Is this because we ourselves have failed to remain teachable? One of the professional temptations of the ministry is arrogance. Woe unto us if as in the days of Jeremiah "the priests bear rule by their means."

It is hard for one who is constantly teaching others to remain teachable himself. If we teach with any authority—and what other teaching has any value?—that very fact tends to clothe us in a shell as protective as that of the tortoise. Like the tortoise, teachers tend to become hard-shelled and slow-moving.

The only way we can remain teachable is by staying close to the Christ whom we proclaim. He is the Vine, and except we abide in Him we cannot bear fruit.

In "Old Jules", Marie Sandoz' biography of her pioneer father, she tells how he taught his neighbors a lesson in horticulture. He took two bundles of cuttings from the same fruit trees. One bundle he carefully grafted on an apple three. The other bundle he equally carefully tied on the trunk of the apple tree with a cord. It is obvious what happened. Those tied on died. The others, as the life of the tree flowed into them, lived and grew.

You are not being tied on to the trunk of the Church this morning, my brethren. You are being grafted into the life blood of the Lord Jesus. May you remain in that life-giving relationship thruout your ministry.

It will not be easy. It will call for repeated rededication. It will ask many sacrifices. But if you are faithful, you may well help open the door to that new world of which men are dreaming today.

Perhaps you have read T. S. Eliott's "Murder in the Cathedral," the story of Thomas A. Becket. You will then recall that dramatic scene in which the Archbishop speaks to his clergy who are trying to save his life by barricading the doors of the Cathedral against his enemies. A Becket speaks:

"Peace! Be quiet! Remember where you are and what is happening.
No life here is sought for but mine,
And I am not in danger: only near to death.

Unbar the doors! Throw open the doors!
I will not have the house of prayer, the Church of Christ
The sanctuary turned into a fortress.
The Church shall protect her own in her own way—not
As oak and stone. Stone and oak decay
Give no stay. But the Church shall endure!
The Church shall be open even to onr enemies!
We are not here to triumph by fighting, by stratagem or by resistance.
Not to fight with beasts as men. We have fought the beast
And have conquered. We have only to conquer
Now by suffering.
This is the triumph of the Cross.
Open the door! I command it! Open the door!"

You too are not to triumph by shrewd strategy, by resistance. You are to take up the Cross of the Lord today and triumph in and thru Him.

May you ever be faithful. May your ministry open many doors in this world of chaos to Christ.

Then perhaps some day, you will have the great blessedness of knowing that in the place where you ministered, "the disciples were called Christians!"

* * *

**LIFE'S UNANSWERED QUESTIONS. By Harold Cooke Phillips. Harpers. $1.50.**

This book is based upon eternal questions found in the Bible: "Can Ye Not Discern the Signs of the Times?" "Where Art Thou?" "Canst Thou by Searching Find Out God?" "Why Seek Ye the Living Among the Dead?" and so on. To sixteen of these questions, Dr. Phillips addresses this book of sermons. These sermons are longer and more developed than most, and they have a fullness about them that makes for good reading, although they would have to be cut to be used by a lay-reader in the Episcopal Church.

R. C. M.

---

**DREAMS COME TRUE. By Charles R. Brown. Macmillan. $1.50.**

Dean Emeritus Brown of Yale is still one of the master preachers of America, as this book of twelve sermons abundantly proves. The grasp of Biblical exposition, closely related to modern human situations, with God's truth illuminating tomorrow's decisions—this mixture makes good preaching and good reading. Lay-readers take notice.

R. C. M.

# *Understanding the Prophets*

## ISAIAH

### THE MESSAGE OF GOD'S HOLINESS

**By WILLIAM R. MOODY**

OF ORDINARY PEOPLE there are born not a few: genius is born into the world scarcely once in a generation. Isaiah was a genius.

In the first place, Isaiah was a statesman. Always near the center of authority in the Kingdom of Judah after his rise to prominence, he was the adviser of four kings; and had they always taken the advice he gave them, Jerusalem would have been saved much grief. He was one of those rare creatures, a strictly practical prophet. He always spoke to the problem in hand; and he always spoke with due regard to the world as it is, not losing himself in hazy visions of the world as it ought to be. Yet he never compromised his belief. He knew the world of his day, and the people of his day; and because he knew them, he knew with considerable accuracy what they were going to do.

Isaiah arrived at that knowledge through great pain and trouble of mind and of spirit. And he continued to grow, mentally and spiritually, throughout his whole life.

Because Isaiah was one of the world's great masters of the written word, he has left us a magnificent account of himself, of the problems he faced, of the world in his day, and of the people in it. And he gave to the world the first considered statement of what the theologians of today would call the "otherness," the "apartness," of God. The Christian Church has a more familiar word for it. We call it "the revelation of God's HOLINESS."

The idea that God is holy was not new in Isaiah's day. It went all the way back to Moses; but Isaiah saw in it a new meaning,—a meaning which has been carried over into the New Testament, and which finds its place in the Lord's Prayer,—"Our Father who art in Heaven, **hallowed** be Thy Name!" There is no more important teaching than this in our Revelation, for men are not apt to rise higher than their idea of God.

As Isaiah's life began to ripen he saw with increasing clearness that Jerusalem was going to be destroyed,—not so much because of the wrath of God, but because the kings of Judah and their people were trying to build the kind of Kingdom in which God was not interested. That was a tremendous discovery, but Isaiah could not tell it to anybody in his day, because they simply would not have believed him.

WHAT KIND OF KINGDOM did God want? Isaiah was not sure he knew; but one thing he did know,—it was not the kind of Kingdom the Kings of Judah and their people were building! And out of this Isaiah discovered a curious truth, that a man may be tremendously religious, and zealous for the faith that is in him, and at the same time, wrong; and that his religion, and his zeal, will not save if he is wrong. Jeremiah had to face that same problem a generation or so later, and he had to face it in terrible form. And the Lord Jesus had to face it when He met the hard and mistaken zeal of the Pharisees,—in this same Jerusalem,—and said to them, "Have you not heard that it was written, 'The zeal of thine House hath eaten me up.' "

Jerusalem was going to be destroyed. And Isaiah was a practical man. So he set himself to do something about it. He could not turn the nation, but he could turn a small group in it. And he trusted that this small group, holding to the ideals which he had set, and following what he had taught them, would be the "righteous remnant" that would come through the destruction and the terror, and re-establish the Kingdom,—the true Kingdom,—the Kingdom that God really wants.

Thus we see that the idea of the Church,—the righteous minority" in the midst of a pagan world, destined one day to save the world,—first came to birth in the mind and heart of Isaiah. Isaiah's "righteous remnant" saved Israel through the Exile that he foresaw and expected. And this was one of the chief threads picked up from the Old Testament by the Lord Jesus. His followers were to be "in the world, but not of it",—a "righteous minority" in a pagan world, destined to save the world. Seven hundred and forty years before Christ was born, we begin to find these strong threads which were woven into the New Testament and its Gospel.

NOW,—I SHOULD LIKE to spend the rest of my time with you this week, talking,—not about Isaiah's message, for that is in the Bible, and you may read it for yourself;—but about what made him, what went into the making of a man like that.

The key to the man's life is found in his own account of his call, which is in chapter six. The first five chapters are a sort of preface to the book, written by the prophet at the end of his long life, and put where it is, when he gathered his works for publication. The man himself first steps on the scene of history with the story of his call.

Isaiah begins his own account of his call to be a prophet of the Almighty, with the words,—"In the year in which King Uzziah died—." Now, that was more than a date! For the young prophet, it marked an epoch, the turning point in his life, and in the life of his nation!

Who was this King Uzziah? He was the most commanding, the most dominant, the most successful monarch to sit on the throne in Jerusalem in all the centuries since Solomon.

Most of the time since Solomon's glory in Jerusalem, the life of the Southern Kingdom of Judah was bound in shallows and miseries. The hard task of rebuilding the nation's prestige had been begun by Uzziah's father. He had fought his way through the desert, southward, and had re-opened King Solomon's copper mines; and had begun to rebuild King Solomon's port town,—Elath,—on the Red Sea,—the port through which the riches of Africa, and of the East had flowed into King Solomon's treasury, at Jerusalem.

WHEN UZZIAH CAME to the throne, he was sixteen years old. His Kingdom was scarcely larger than Baltimore and Harford Counties. It had one city, Jerusalem, and twenty or thirty villages, without walls for their defense. But Uzziah was a worker, and his father had laid down a good plan. The young king knew how to fight. He was an organizer. He built up an army,—small, but tough; and soon his encroaching neighbors felt the strength of it.

The desert tribesmen made a raid on his copper mine. He pursued them, caught them, defeated them.

(Continued on page 8)

# EDITORIALS

*Juvenile Delinquency from the Scottish Angle*

We are sometimes prone to think that our local problems and difficulties exceed those of our neighbors in other parts of the world. We have a problem in juvenile delinquency. It is not confined to one section of the country. It is nationwide. It is a serious problem. We are not going to discuss the many reasons for the rise in juvenile delinquency. Those reasons vary from section to section of the country. We all know the problem exists. We thought it might encourage some of us to see that our neighbors in other parts of the world are facing this same difficulty. "Misery loves company!"

We pass on to you a part of a report given by the Social Service Board, before the Representative Church Council at their meeting in Edinburgh, Scotland, on May 10th last. This Council is the highest governing body of the Episcopal Church in Scotland.

Dr. E. W. M. Balfour-Melville, the chairman of the Social Service Board, speaking under the topic "Youth-Welfare Work'," said, "Young people should not be encouraged into thinking that they were going to get everything for nothing; that probably young people from 15 to 18 years of age were about the richest in the country today. Personally he knew of one boy of fifteen who was earning over three pounds a week, and he had no doubt other members of the council could give more striking instances of the "new rich." "Youth Today," proceeded the speaker, is under a searchlight. We are told again and again that this is the age of youth, and that the future is with them, and so on. That may be quite true, but certain it is, that under the searchlight, the youth of today does not come out so very well, because, as most of you know, a great deal has been said about juvenile delinquency. Within the last six months a conference was convened by the Secretary of State for Scotland. It was held in Edinburgh and the Churches were represented. The position today was somewhat criticized and it was represented that juvenile delinquency was largely a religious problem. It seems to me that in the narrower sense it is a moral problem. I have had some experience of voluntary probation work over a period of from fifteen to twenty years, and comparing notes with other people, I have come to the opinion that one of the largest causes of juvenile delinquency is due to broken homes. The real and fundamental reasons for juvenile delinquency are to be found in these broken homes I have referred to, where one or other of the parents has deserted, where in the home tie, there is no Christian field of marriage, and no proper sense of parental responsibility. It might be that the State through education and in other ways can accomplish much, but the State must never be allowed to supplant family life. It seems to me that the Church must be wary and watchful and we must look critically at any extension of state action where youth and the children are concerned."

There is much food for thought in this statement of our Scoth brethren. The Christian ideal of the family is the crux to the whole problem of juvenile delinquency. The State has its part to play, but the State without the moral and spiritual influence of the Church is powerless. This is true in Scotland and it is just as true in the United States of America.

*Thedore Bubose Bratton*

The retired Bishop of Mississippi, Dr. Theodore Dubose Bratton, whose death occurred a few weeks ago, was one of the great leaders of the Church. Beloved by his fellow bishops and the clergy and laity of his diocese, he was likewise held in high esteem by his Christian brethren of other denominations.

Bishop of a diocese, largely rural and one that still felt the pressure of a pattern of life that has long ceased to exist in other parts of the South, Bishop Bratton was a fearless and courageous leader in the field of better race relations. We quote from an editorial in the Jackson Daily News of June 28th.

"He was keenly interested in the spiritual welfare of the Negro race and among the membership of the Negro mission churches he founded in Vicksburg and Jackson will be found some of the finest Negroes in our commonwealth."

The South can ill afford to lose at this time such fearless leaders. Though he had retired, Bishop Bratton had continued a deep interest in all the social problems of his adopted state. We believe that the continuing influence of this Christian leader will be felt, in the field of better race relations, not only in the State of Mississippi, but throughout the whole South. To this problem Bishop Bratton brought the courage of honest Christian conviction.

The esteem with which he was held is attested to by the two-column editorial in the Jackson Daily News, quoted above. The real strength of the man lay in his gentleness. As this editor writes: "Gentle of voice, gentle of manner, gentle in preaching and teaching, Bishop Bratton was truly an ideal servant of God and Christian gentleman—a gentleman by birth, by choice, by training, by instinct—a nobleman richly endowed with all the qualities of heart and mind that inspire love and veneration among fellow beings."

This is a beautiful tribute, richly deserved. Theodore Dubose Bratton, God's noble soldier, has heard in reality the gentle voice of One saying to him, "Well done, thou good and faithful servant."

## UNDERSTANDING THE PROPHETS

(Continued from page 6)

He burned up their tents, and killed their men, and took their cattle, and their sheep, and their camels for his own, and their women and children for his slaves. And the desert tribesmen raided him no more.

The men of the ancient Philistine cities, on the rich coastal plain, laughed at his envoys who came down from the hill country to reassert the authority of King Solomon's successor, and to collect the tribute money, —an authority which had long since lapsed, and a tribute which had not been paid for many years. They regretted their refusal. Uzziah's tough little army breached the walls of their cities. And he confiscated their treasures, laid a heavy ransom on their wealthy men, and planted a dozen Jewish colonies in their land.

Uzziah built a navy, to operate on the Red Sea. His miners were digging copper out of the hills, and he had a big smelter going at Elath, ruins of which may be seen there to this day. Copper, smelted at Elath, went out in the ships for trade, and soon the ships were coming back, from Sheba, which is at the end of the Arabian peninsula; and from Ophir, where gold is found; and from the far away tropic coast of Africa; and even from India and the East. Soon traders were bringing back apes and ostrich feathers, peacocks and ivory, silks and spicy woods and slaves for the enrichment of the king who sat on David's throne in Jerusalem.

JERUSALEM BEGAN to look up, and to lift up her head. And her larger neighbors in the north began to be jealous. Samaria was very prosperous and strong, just then,—and Damascus was under the thumb of Samaria. King Jeroboam II was not averse to picking up a little loot in Jerusalem, if it could be had easily. But he was growing old, and he did not want a hard war. When he made a motion in the direction of Judah, he discovered that Uzziah was already ahead of him. His seasoned fighting men, no longer just a small group, were already massed on the borders of the Northern Kingdom, waiting. The King of Samaria changed his mind.

King Uzziah was not only a good soldier, and a good builder,—he was a good farmer. He loved husbandry, and he workekd his little kingdom like a garden. He had thousands of cattle on the hillsides which were his own,—and if a man did not take care of his farm, Uzziah warned him; and if he paid no heed the king took the farm away, and gave it to someone who would take care of it.

And he made the villages take care of themselves, and fortify themselves against invasion. By the time he died he had put walls around forty-six little towns in his kingdom, thus making them into forts. He had the nation hard at work; and he reigned fifty-two years in Jerusalem. In that time many changes were made,—and some of them were in the people, and some of them were in the king himself.

Now, what was behind all this? Here was a man who was lifting himself and his nation by the boot-straps! A hard, dominant personality, naturally,—a man born for leadership,—but what was inspiring him? This! Uzziah was possessed by the religious conviction that he must restore the kingdom, and the power, and the glory to Jerusalem. Ever since the division of the Kingdom, and the abasement of Jerusalem, there had been a deep and underlying sense of shame, and of frustration among those people. Jerusalem was David's city! Its Temple was God's true home! Yet ten of Israel's twelve tribes had deserted it! And there grew up in Judah a deep-seated conviction,—a religious conviction,—that this was a punishment upon Jerusalem for the sins of Rehoboam, Solomon's son, and,—perhaps,—for the sins of Solomon himself,—at at least for the idolatry of his foreign wives. And there was the passionate belief that God's anger would not,—could not last forever,—and that some day He would restore the whole Kingdom to a Son of David, in Jerusalem. This was the beginning, —the very beginning,—of the great and enduring hope for the "Messiah" in Jewish hearts.

King Uzziah wanted to be that "Restoring Monarch." He was filled with the religious conviction that he was building God's Kingdom; and that he must build it! He was a Son of David! He was restoring God's Domain!

And Uzziah carried the people with him. They caught his vision. The miserably poor little Kingdom began to grow rich under this zealous care. Land owners bought slaves, and did less and less of the work themselves. Their children did none at all. Merchants built fine winter houses in the city and summer houses in the hills. They began to ape the manners of the rich land-owners and nobles in Samaria who had been wealthy for three generations. They decorated their houses with gold-leaf and rode through the streets in ivory chairs, borne upon the shoulders of their slaves. They were enjoying their new prosperity; this, they were convinced, was but a foretaste of God's "Messianic Kingdom." This was what God had brought them out of Egypt to enjoy! And when the Kingdom should be fully restored, north and south one kingdom again, centered at Jerusalem, that glorious Kingdom would be but an intensification of this!

But what of the slaves? What of the sons of Israel who were enslaved? What of the poor who had nothing ahead of them but slavery? And what of the great and seething nations of the Gentiles, lying in the shadowy depths beyond the borders of Palestine? Nobody thought of them!

(To be Continued.)

* * *

## OUTDOORS WITH GOD

**By T. O. Chisholm**

I love to roam the fields with God,
Beneath the blue of summer skies;
What myriad forms of life are there,
On which to feast my wond'ring eyes!
And all in unison proclaim
Their God and mine to be the same.

I love to take a walk with God,
At morn, along the garden path,—
Each bud and leaf, each spear of grass,
Still dripping in its dewey bath.
While drinking in the lovely view,
I think how God loves beauty, too.

I love to tramp the woods with God,
Where stately trees their leafage spread
To form a curtain 'round about,
An em'rald canopy o'erhead;
Shut in with Him, I kneel in pray'r,
Find blessed sanctuary there.

I love to spend a while with God,
Outdoors, beneath the quiet stars;
Hold sacred fellowship with Him,
Feel soul-uplift, surcease from cares;
This world recedes, "that world" seems nigh;
We two alone—just God and I.

—The Sunday School Times.

# A WEEKLY REVIEW OF THE NEWS

## *Motion Picture Film Available*

**Will Be Part of the Fall Campaign Material for Use in Every Diocese**

New York, N. Y.—A motion picture film now in preparation will be part of the Fall Campaign material available for use in every diocese and district throughout the Church.

It is a professional film made in Hollywood, production by Cathedral Films, outstanding in the religious film production field, and, while it is expected to be of the greatest value in helping the Every Member Canvass, it contains no direct reference to the Canvass, nor to any church or any clergyman.

The locale is the Southern Pacific, and the film shows how seed sown by devoted missionaries has flowered in the lives of Christian natives, who have been ministers of mercy to many of our men in uniform.

The film title is "Sometimes We Receive," which keys in with the printed Canvass material now being prepared. It will be available on September 1, and is 16mm. sound film, black and white; one reel only, requiring about ten minutes to show.

Each diocese will be given the opportunity to buy at cost of print only, as many prints as are necessary to show the picture in every parish and mission during the 30-day period preceding the Canvass.

The film is to be used, in every instance, in conjunction with a speaker, whose address should follow the picture immediately. Suggested text for an address is provided.

The purpose of the film is explained at Church Missions House as being "to show some of the reasons why we should support the work of the Church in all fields; and to do this so convincingly that both the uninterested and the active opponents of missions will be brought to a desire to maintain and expand this effective Christian service."

This is the first film of its kind ever to be made for Episcopal Church purposes, and many dioceses have already expressed their interest and intention to use it in their Fall Campaigns.

* * *

**THE EXECUTIVE BOARD IS REORGANIZED**

Roanoke, Va.—Under its rotation system the terms of four members of the Executive Board of the Diocese of Southwestern Virginia expired at the time of the annual Council of the diocese in May and, since diocesan canons forbid reelection within a year, four new members were elected in their places.

The Diocesan Council at its recent session adopted a canonical amendment providing that hereafter the President of the Laymen's League of the Diocese will be ex-officio a member of the Executive Board as is the President of the Woman's Auxiliary. However, the present President of the Laymen's League is Mr. James J. Izard and he is already one of the elected members of the Executive Board.

In a meeting of the Board on July 6, the Bishop announced his appointment of the members of the several departments of the Executive Board as at present constituted. Persons from outside the Board were then elected associate members of two of the departments.

The Executive Board adopted a Missionary Program for 1945 in the sum of $36,116. This figure will be the goal in the Every Member Canvass in the diocese in the coming fall and includes $12,000 for the missionary work of the General Church, $250 for the Theological Seminary in Virginia and $23,866 for missionary work within the diocese and contributions to St. Paul's Polytechnic Institute at Lawrenceville, Va., and to Religious and Educational Work in State Institutions.

* * *

**STUDIES AGRICULTURE**

**Rev. Ralph Webster Leaves for Mission in Puerto Rico**

New York, N. Y.—The Rev. Ralph K. Webster, who has been adding some special study in agriculture to his preparation for work at the Church's mission and farm school at Quebrada Limon, Puerto Rico, has left for his new field. Temporarily he will be stationed at St. Andrew's Mission, Mayaguez, but he hopes to proceed in the near future with the agricultural development which Bishop Charles Colmore has long planned and desired at Quebrada Limon. Mr. Webster worked in Puerto Rico for some months before entering General Theological Seminary. He graduated from Hobart College in 1940, from the Seminary in 1943, spent the winter of '43 studying at Cornell, and since then has been teaching at Christ School, Arden, N. C. He was ordained priest last October.

The work at Quebrada Limon has a great potential value for the whole island as authorities agree that nothing is more basic for the relief of Puerto Rico's special problems of seasonal employment and undernourishment than the development of diversified subsistence farming. Children of the Church throughout the United States are interested in the work at Quebrada Limon as it was the objective of a recent annual Birthday Thank Offering. Among the equipment and resources Mr. Webster is taking with him is a gift of forty-two cents from the kindergarten of Christ Church, Corning, where he was baptized and confirmed and where he assisted during his diaconate.

Mrs. Webster will join her husband in Puerto Rico shortly.

## *Chaplain's Report To Commission*

**Like the Housewife, Work is Never Done**

Boston, Mass.—"The work is more rugged and this kind of warfare takes everything I have even to keep up with the men," reports Chaplain Joseph T. Walker to the Army and Navy Commission. "But I love it," he continued, "and the genuine support I receive is sometimes even a little embarrassing. The one man whom the men respect above anyone else, the one man for whom they will do anything, is the Chaplain. They do everything they can for my comfort and seem to feel a great confidence when the Chaplain is around. Sometimes after a long, treacherous hike in the blackness of the night, over mountains, through fields, across rivers, climbing over blown-up bridges, being wet and getting dry several times (I mean letting the clothes dry on us) added to all this, the tension caused by enemy shelling and the constant alertness watching for trip wires or booby traps; then seeing one or more of our men wounded by these various means, attending to their spiritual needs and catching up with the column again; when daylight comes and we have a rest or time out to eat cold C rations, the men will look to me and ask for one of those grand big smiles.' I am not sentimental, but as I reflect this happening so many times, that tired and wet and sleepy though I may be, a smile from me brings such cheer and confidence to the men, I humbly thank God for the privilege to serve in whatever way I can."

"Like the housewife, the Chaplain's work is never done," Chaplain Walker concludes. "He trains with the men, he cares for the men during their rest periods and then he conducts services. In battle he hikes with the troops, cares for the wounded at First Aid Stations, goes out to assist in picking up and burying the dead which often must be done at night, and when there is a lull in the battle this is continued for both our own and the enemy. As soon as this is accomplished he then has to take services and for the most part these have to be little isolated groups to prevent unnecessary crowding and attracting the enemy's observatioon. This means that he must take many times the number of services than when the entire group can be assembled.

"Of the 22 Chaplains that formed the original Division Group in February, 1941, only the Division Chaplain and myself remain. Two have been killed by booby traps recovering bodies, three others transferred for reasons of their own.

"And my thankful feelings for all that Bishop Sherrill, Dean Washburn and the rest of the Commission has

done and is doing for me and for all Chaplains.

### Reports On Combat Experience

Boston, Mass.—Chaplain Robert C. Smith, SSJE, reported to the Army and Navy Commission on his first actual combat experiences. "I find it to contain difficult, sad and exciting aspects," he said. "The difficulty of it all is enhanced in this theater of operations by the terrific heat and torrential rains. Sleeping in a foxhole is wholly unlike a night's rest on an innerspring mattress and the noise of artillery fire is not a restful lullaby.

"Last Sunday I celebrated on a ration box and my assistant made a Cross of two sticks. Somehow I felt the Presence of Our Lord more closely than on some other occasions with all the usual 'trappings'.

"Attendance at services is increasing. Men seem to think more seriously here. At services I have observed their expressions of reverence and gravity as the issue of life and death is so graphically brought before one in war."

* * *

### 35TH ANNUAL CONFERENCE ST. AUGUSTINE'S COLLEGE

Raleigh, N. C.—More than 150 delegates and leaders, representing the states of New York, New Jersey, Pennsylvania, Virginia, North and South Carolina, Georgia, Florida, Ohio, Tennessee, Arkansas and Texas, and from 19 dioceses of the Episcopal Church, attended the 35th annual St. Augustine's Conference for Church Workers, held at St. Augustine's College, Raleigh, May 29 through June 2. Registration included 39 clergymen and 52 delegates to the young people's division.

The general theme of the conference, "Life in the Christian Community," was carried out through a special lecture course of the same title, given for the entire conference by the Rev. D. A. McGregor, Ph. D., executive secretary of the Division of Christian Education of the Church's National Council, and was the basis of the special courses offered for clergymen, laymen, women, and young people and youth workers.

Among the distinguished leaders and specialists on the conference faculty were: The Rt. Rev. Edwin A. Penick, D. D., bishop of North Carolina, and the Rev. Bravid W. Harris, national secretary for Negro Work, Parish Organization and Program; Miss Charlotte C. Tompkins, Division of Christian Education of the National Council, Religious Education; Miss Edna B. Beardsley, associate secretary, national Woman's Auxiliary, "Today's Vocation for Women"; Rev. John M. Burgess, rector of the Church of St. Simon of Cyrene, Lockland, Ohio, and member of the Youth Commission, Youth Program; Dr. Preston C. Johnson, Virginia State College, "The Layman's Viewpoint,,; Dr. Beverly M. Boyd, rector of Grace and Holy Trinity Church, Richmond, Va., and representative of the National Conference of Christians and Jews, Group Relationships; Prof. Theodore C. Mayo, director of music, St. Augustine's College, church music and group singing; Mrs. F. J. Carnage, director of the Tuttle Community Center, Raleigh, "Practical Problems in Youth Work."

The conference is sponsored jointly by St. Augustine's College and the American Church Institute for Negroes.

# *Liberty Ship Honors Bishop*

### Bishop Gray, South Florida's Great Missionary Leader, Has Liberty Ship Named In His Honor

Jacksonville, Fla.—Honoring William Crane Gray, first Bishop of the Missionary Jurisdiction of Southern Florida as one of the great missionary leaders, the new Liberty ship launched in Jacksonville on July 12th bears his name. Mrs. Louie W. Strum, wife of Federal Judge Strum, of Jacksonville, and a niece of Bishop Gray, was sponsor, and her sister, Mrs. J. Hilton Holmes was co-sponsor and her daughter, Miss Orphelia Gray Strum, great-niece of Bishop Gray, as maid of honor. Another great-niece, Mrs. Parker Enwright of Orlando, shared the impressive ceremonies. This vessel was the 49th Liberty ship built in the Jacksonville ship yards. One of them was named for Edwin Gardner Weed, Bishop of Florida before the statewide diocese was divided, and continuing his charge of the present Diocese of Florida until his death.

Bishop Arthur Lea, retired, and now acting rector of the Church of the Good Shepherd, Jacksonville, gave the invocation, and a brief address on Bishop Gray's life and work was given by Hon. Raymond D. Knight, formerly chancellor of Florida, who was a classmate and fraternity brother of Bishop Gray's son, the late Bishop Campbell Gray, when attending the University of the South. Born in Lambertville, N. J., September 6, 1835, Bishop Gray was rector of the Church of the Advent, Nashville, Tenn., when elected bishop of the newly formed missionary jurisdiction of South Florida in October, 1892, was consecrated in his parish church on December 29 and took charge of his pioneer field on January 5, 1893, giving himself with self-sacrificing zeal and boundless devotion for 21 years to upbuild the Church in what was then an undeveloped region.

With autos and good roads alike unknown, a few railroads and few trains, Bishop Gray's constant travel included use of mail wagons, stage, oxcart, horse and buggy, horseback and bicycle, steamer, rowboat and sailboat, with often long tramps on foot, his diary giving various hardships with no word of complaint. He ministered to all within his reach, without regard to race or creed and was beloved wherever known. He made difficult trips into the Everglades to help the Seminoles and was said to be the first white man ever admitted to their sacred feast, the Green Corn Dance. In 1900 he founded the Cathedral School for Girls, Orlando, Fla., a venture of faith which he nurtured through its early years, and which continues to carry his high ideals.

Feeling that a younger man was needed to meet the increasing opportunities for the Church amid the rapid increase of population, Bishop Gray resigned in October, 1913. The formal transfer of his work to his successor, Bishop Cameron Mann, was made in the convocation of January, 1914. Bishop Gray and family made their home again in Nashville, where he died in 1919.

Fort Pierce, Fla.—St. Andrew's parish, the Rev. William L. Hargrave, rector, has completed payment of all indebtedness, including a building debt of $1,000, incurred 19 years ago, and making this parish free of debt for the first time since 1925.

### Churches Sponsoring Junior Officers' Club

Fort Pierce, Florida—Congregations of the Episcopal, Baptist, Methodist, Jewish, Presbyterian and Christian churches are uniting to sponsor and maintain a Junior Officers' Club for the several hundred young officers of the Army and Navy stationed at the Amphibious Training base nearby. This is a major activity of St. Andrew's parish, one of its laymen (Mr. F. B. Ivey) serving as general chairman of the interchurch committee, while the operating chairman is the rector, Rev. William L. Hargrave. The equipment includes a lounge, writing rooms, pool and ping-pong tables and a canteen for refreshments.

### Record Attendance at Camps

South Florida's diocesan camps, held at Camp Wing-Mann, near Avon Park, have each had a record attendance, with keen interest shown. The conference for adult leaders met June 4-10, with Rev. W. Keith Chidester of Winter Park as director and Rev. James Sterling of Gainesville as chaplain. Others on the staff were the Rev. G. W. Gasque of Miami; Rev. Cyril N. Sturiup, Miss Rosalie Winston of Winston-Salem, Miss Avis Harvey, National Educational secretary of the W. A., and Miss Alpha Nash, provincial representative on the National Council. The general theme was "The Church a Living Fellowship."

Camp St. Mary, for younger girls, had more applications than could be accepted, but 96 girls had a happy and helpful camp, June 12-24. Miss Alcesta Tulane was director and the Rev. Mason A. Frazell of Lake Worth was chaplain.

Camp St. Andrew, for small boys, was held June 26-July 8, with Morton O. Nace of Tampa as director and the Rev. William L. Hargrave as chaplain. Camp St. Mark, for the Y. P. S. L., was held July 10-22, with the Rev. Martin J. Bram of Tampa as director.

* * *

### ST. THOMAS' CHURCH AT ABINGDON IS CONSECRATED

Abingdon, Va.—In the mountains of Virginia, in the old town of Abingdon, is located one of the most beautiful little Episcopal churches in the United States. On December 27, 1924, fire destroyed the little frame church and all its furnishings. The small band of faithful communicants went to work immediately, and, with the aid of the diocese and the American Church Building Fund Commission, soon replaced the frame building with the present beautiful stone church at a cost of $20,000, exclusive of furnishings. The final payment on the indebtedness was made in December, 1943. On Sunday, April 16, 1944, this church was consecrated by the Rt. Rev. Henry D. Phillips, D. D., bishop of Southwestern Virginia. This was a most impressive service, witnessed by many of the old communicants who had returned for the

occasion and by a host of friends who have watched with interest the progress of the church. Clergymen from all the neighboring parishes were present and the ministers from the local Protestant Churches were special guests.

An address was made by the Rev. Beverley M. Boyd, who was rector at the time of the burning of the former church building and the erection of the new one, and by the Rev. John S. Wellford, who succeeded Mr. Boyd. Mr. Boyd spoke most interestingly of the burning of the old church and the construction of the new one. Mr. Wellford spoke of his work as successor to Mr. Boyd, saying, "It was easy enough for Mr. Boyd to build this lovely new church, but my job was getting it paid for, and that was something else again!" Mr. K. P. Birkhead, Warden and Trustee, read the Instrument of Donation. As a fitting climax to the occasion the Rev. M. D. Ashbury, present rector, presented a class of eight candidates for confirmation.

Following the service the ladies of the church served a delicious buffet supper to the congregation at "Mont Calm," the lovely home of Mrs. W. E. Mingea, Sr., on one of the hills overlooking the town of Abingdon.

The Rev. Beverley M. Boyd was rector of St. Thomas' Church from 1924 to 1927. He is now rector of Grace and Holy Trinity Church in Richmond, Virginia. After a vacancy in the rectorship, the Rev. John S. Wellford succeeded Mr. Boyd and served from 1928 to 1937. The Rev. Albert E. Sanderson followed Mr. Wellford at Abingdon and served from 1938 to 1941, at which time he transferred to the Diocese of Washington. In May, 1942, the present rector, the Rev. Maurice D. Ashbury, took charge.

* * *

## EAST CAROLINA
### Sixty-First Annual Convention

Washington, N. C.—Addressing the 61st annual convention of the Diocese of East Carolina in St. Peter's Church and the 30th over which he has presided, Bishop Thomas C. Darst of Wilmington reviewed the accomplishments of the church during the year just past, the opportunities for greater service in the year ahead and urged a "reconsecration of all our powers to the service of God."

"Our soldiers and sailors and airmen, our sons and daughters who are representing us in this mighty struggle for the preservation of a decent world, must find God in the churches and in our lives when they come home," he said.

Bishop Darst voiced his deep and humble gratitude to the clergy and people "for their kindness and tender solicitude during my long and trying illness" and placed in the permanent records "my heartfelt thanks to my brother bishops (Penick, Gribbin, Jett and Littell), who so gladly and willingly came to my assistance."

**Churches Established, Built, Repaired**

He mentioned new churches established, others soon to be built, still others repaired and announced that the diocesan debt had been discharged. He spoke of the expanding service of churches in military areas and the demands upon the clergy because of the inroads upon its ranks for chaplains.

He commended the services of the Rev. W. R. Noe, who added many of the Bishop's duties to his regular work as executive secretary, treasurer, secretary of the convention and editor of The Mission Herald, besides conducting regular services at several missions and churches.

He praised the progress of Negro churches in the diocese and expressed confidence of greater progress in them.

His annual address closed with an earnest plea for the sound and right improvement of the opportunities that peace will bring. "At the close of the war," he declared, "the United States will stand as the most powerful, the most influential and possibly, unless our leaders are very wise, the most feared nation in all the earth. The Church of the living God must play its fine, constructive part in seeing that the power of our nation shall be beneficent and that its mighty influence shall be exerted for the good of the world.

"There is truly a great day ahead for men who sense their responsibilities as sons of God, for men who believe that the program of Jesus is the only foundation on which we can build a decent world. Our vision must be the vision of a new world wherein righteousness shall be perfectly at home—a world of men of one blood, heirs of a common heritage, united in a common task, brothers in spite of race or clime, because the vision of Jesus has been realized in the world-wide acceptance of the sovereignty of the God and Father of us all."

---

The Rev. Israel Harding Hughes, Chaplain of St. Mary's School, presented the report of the school and stated that St. Mary's was now trying to raise $500,000 for necessary repairs and equipment. The Rev. E. F. Moseley, chairman of the Department of Christian Education, moved that the plan for raising this fund be endorsed and this was adopted.

The report of the Thompson Orphanage and Training Institute was presented by the Rev. John G. Grainger, a member of the Board of Trustees. He stated that the Orphanage would like to raise $50,000 for its work, and, on motion, this was approved.

**Thirtieth Anniversary Will Be Celebrated**

The Bishop was authorized to appoint a committee to make arrangements for the meeting of the Convention in 1945, when the thirtieth anniversary of the Bishop will be celebrated.

The Rector of Christ Church, New Bern, invited the Convention to meet there in 1945, and this was accepted.

After a statement by the Bishop in regard to his future plans, a resolution offered by Mr. F. F. Fagan of Christ Church, New Bern, was adopted unanimously by a rising vote as follows:

Resolved, That we have been deeply impressed by the statement of our beloved Bishop of his intention to retire on his thirtieth anniversary as Bishop of this diocese, should his doctor advise such action, and that it is the earnest desire and prayer of this Convention that he will be so greatly improved in health by next January, that he will be able to continue his active services to this diocese which have been so faithfully and lovingly performed during the past thirty years.

* * *

## THE CHURCH PENSION FUND WAR LOAN BONDS

New York, N. Y.—Subscriptions to the Fifth War Loan in the amount of $1,445,000 have been made by The Church Pension Fund and its Affiliates of the Protestant Episcopal Church, it is reported by Charles D. Dickey, Treasurer of the Fund. This brings the total purchases of these organizations of the Church in the various War Loan Bonds up to $8,630,000.

## DR. FRANKLIN REPORTS ON VISIT TO CUBA

New York, N. Y.—Dr. Lewis B. Franklin, treasurer of the National Council, has returned from his visit to Cuba, where he spent about ten days. He reports that there is an almost unlimited opportunity for the Episcopal Church in that country.

As a result of newly enacted laws which restrict foreigners in the holding of jobs, the work among American and English citizens is not likely to show any growth and there seems to be no need for an increase in the number of American clergy, now limited to Bishop Blankingship, Dean Gooden and Archdeacon Townsend.

Work among about 50,000 West Indian Negroes is active. Many of these people have been brought up in the Church of England and the Episcopal Church has a real responsibility for them.

The most important work is that among the Cubans and many growing and enthusiastic congregations have been organized. The chief need is for an increase in the native ministry and for modest churches, parish halls and rectories.

Dr. Franklin will submit a formal report on various financial matters to the National Council at its October meeting.

* * *

## BISHOP BEAL ATTENDS ENTHRONEMENT

New York, N. Y.—Bishop Harry Beal of the Panama Canal Zone has advised the Overseas Department of the National Council that he took part in the service of enthronement of a new bishop at Belize, British Honduras. The "new bishop" is the Rt. Rev. William James Hughes, bishop of British Honduras. The enthronement took place on St. John's Baptist Day, June 24, in the Cathedral of St. John the Baptist, Belize.

Bishop Beal preached in the Cathedral Sunday morning the 25th, and in St. Mary's Church, Belize, that evening. He was in Belize five days.

* * *

## TWO NEGRO CHURCHES MERGE
### National Council Designates New Church as Birthday Thank Offering Project

Savannah, Ga.—Deeds were recently filed at Chatham County Court House, Savannah, recording the purchase by the Rt. Rev. Middleton S. Barnwell, D. D., bishop of Georgia, of the large lot at the corner of Anderson and West Broad Streets. A Church, parish house, and rectory will be built here to take care of the congregations of St. Stephen's Church and St. Augustine's Mission, the vestries of which have voted to merge to form one large Negro parish, St. Matthew's. Building plans are now being drawn and a campaign is under way to augment the gift from the National Council, and to raise enough to

renovate the Christ Church Community House in Augusta, and to build a combined parish house and rectory at Jesup, Georgia.

The National Council has designated the new Negro Church, parish house and rectory as the project for this year's Birthday Thank Offering.

* * *

**FELICITATIONS ACKNOWLEDGED**

New York, N. Y.—Presiding Bishop Tucker has received a cable from the Metropolitan of the Russian Orthodox Church, acknowledging his cable of felicitation which Bishop Tucker sent on the third anniversary of the Fascist invasion of Russia. The reply is signed "Alexis Metropolitan of Leningrad and Novogorod Locum Tenens of the Patriarchal Throne," and reads:

"Deeply touched by your greetings and your prayers. Russian Orthodox Church mutually praying for God's blessing on valiant Allied Army of fraternal people."

* * *

**MISSION STAFF LOSES MEMBER**

New York, N. Y.—The Church Missions House staff lost a good friend and long-time member in the death, on July 8, of Frank N. Cavagnero, after three months' serious illness. Mr. Cavagnero had worked in the National Council's shipping office for twenty years. Of Italian parentage, he had lived most of his life in Hoboken, N. J., commuting daily to New York. His wife survives him.

* * *

**MRS. H. N. MANNEY PASSES IN NORFOLK**

Mrs. Mary Wilson Manney, sister of Mrs. L. W. Lane, Jr., died last Saturday morning in a Norfolk hospital following a long illness. She was the wife of Colonel H. N. Manney, Jr., USMC (retired), of Virginia Beach.

Her death brings to a close a promising career in the fine arts. A former student of Miss Glenna M. Latimer, Mrs. Manney's paintings had been accepted for State and national exhibits at the Virginia Museum of Fine Arts.

Mrs. Manney was born in Norfolk, the daughter of the late George W. and Mrs. Ada M. Wilson. She had lived at Virginia Beach for a number of years, attended the Galilee Episcopal Church there, and was a member of the Virginia Beach Garden Club.

Besides her husband, Mrs. Manney is survived by a daughter, Mrs. Camillus A. Nash, III, of Norfolk; a son, H. N. Manney, III, U. S. Army; a granddaughter, Diana Nash; four sisters, Mrs. John W. Oast, Jr., and Mrs. Robert S. Johnston, both of Norfolk; Mrs. Lane and Mrs. Hunter Brown, of Pensacola, Fla.; one brother, Rear Admiral Barry Wilson, USN, and a number of nieces and nephews.

Funeral services and interment were conducted privately Sunday afternoon.

* * *

**SOUTHWESTERN VIRGINIA**

**Conference of Young People at Hollins**

Roanoke, Va.—A successful Conference of the Young People of the Diocese of Southwestern Virginia was held at Hollins College near Roanoke from June 12 to 16, under the leadership of the Rev. Frank V. D. Fortune as Director. Including the faculty and staff there was a total attendance of 204. Forty-two churches in Southwestern Virginia were represented and 15 of the young people came from 4 churches in West Virginia. Other officers assisting the Rev. Mr. Fortune were: The Rev. Dr. Robert A. Magill of St. John's Church, Lynchburg, Assistant Director; the Rev. Dr. Carleton Barnwell of St. Paul's, Lynchburg, Head Counselor; the Rev. Richard H. Lee of Amherst, Chaplain.

Lectures were as follows: "The Doctrine of Man" by Rev. Charles F. Magee of Clifton Forge; "Interracial Understanding" by the Rev. Beverley M. Boyd of Grace and Holy Trinity Church, Richmond, and Dr. Robert A. Magill of St. John's Church, Lynchburg; "The Gospels and the Church" by the Rev. G. Ronald MacClintock of Altavista, the Rev. Maurice D. Ashbury of Bristol, and the Rev. Wilfred E. Roach of Radford; "Lives of Great Christian Witnesses" by the Rev. Edgar T. Ferrell, Jr. of Marion, the Rev. John S. Wellford of Covington, and the Rev. W. Carroll Brooke of Trinity Church, Staunton; "United Movement of the Church's Youth" by the Rev. John F. W. Feild of Christ Church, Roanoke, and the Rev. G. William Beale of Rocky Mount.

The Rt. Rev. Henry D. Phillips, D.D., Bishop of the Diocese, spoke to the Conference on Tuesday evening. Another of the high-lights of the Conference was the banquet on Thursday evening, when a splendid address was made by Lt. Col. Clifford K. Titus, Chaplain and Public Relations Officer at Woodrow Wilson General Army Hospital at Staunton, Virginia. Following this, Miss Elizabeth A. Tice, president of the Young People's Service League of the diocese, presented preacher; and the sermon topic—the

* * *

**EPISCOPALIANS PLAN SCHOOL FOR YOUNGSTERS**

Alexandria, Va.—A new private school for boys from the third through the seventh grade will open here on September 14, the Rev. Edward Tate, rector of Emmanuel Church and headmaster of the school announced today. The school which will be named at the first meeting of the board of directors tomorrow will be sponsored by the Episcopal Church school system of the diocese of Virginia.

The school will be housed in the residence of the late Frank Michelback at 2405 Russell Road where alterations are now being made to provide classrooms and athletic fields.

Filling a widely-recognized need for a private school for grammar school boys, the school will enroll but 70 during the first year, in order to maintain the educational standard for Episcopal schools in the state.

Although the plan calls for a masculine teaching staff for the duration of the war teachers will be women, Mr. Tate stated.

The curriculum will be the same as followed at St. Agnes and the boys now in the third and fourth grades of that school will be transferred to the new school.

The board of directors will elect officers as well as select a name for the new venture.

Church representatives on the board are: Stanley King, St. Paul's Church; Clyde C. Lamond, Christ Church, Charle Pulman, Grace Church; Maj. Allen Chidsey, the Chapel of St. Clement; Comdr. Walter Karig, Seminary Chapel; and Mr. Tate who will represent Emmanuel Church pending appointment of a lay member.

Applications for enrollment will be received at St. Agnes School on Russell Road, or by Mr. Tate at his residence in Presidential Gardens. Mr. Tate stated that 35 applications have already been received.

* * *

**SOUTH FLORIDA**

**Members of Parish Volunteer As Guards to Ships in Port**

Tampa Fla., Parish poins with some other Tampa churches in maintaining a service center building, used by over 10,000 men a month and has charge of this center each Friday, supplying hostesses and refreshments and assisting the men in other ways. St. Andrew's furnished two Day Rooms and half the furniture for a third room, at Drew Field, and a Reading Room at MacDill Field. Arrangement was made for Communion servinces to be held at MacDill Field, where there is no Episcopal chaplain. Several members of this parish who were rejected for military service are volunteers in the Port Security Force, serving twelve hours a week without pay in the Coast Guard, guarding ships in port. Their rector is a seaman 1st class in this force, lecturing and in emeregncy he does guard duty also.

* * *

**ST. COLUMB'S CHURCH JACKSON, MISS.**

Jackson Miss.—St. Columb's is the work of a strictly rural field. The Bolton field is composed of many missions. In the establishing of St. Columb's, we have this statement to make: A City ished by a Rural Field. The organizer and first priest-in-charge, the Rev. Val H. Cessions, Bolton, Miss., took charge of the work in February, 1941, at the request of the late Bishop William Mercer Green, with the distinct understanding that he would not take it unless it was placed in the Rural Field. There were thirty members in 1941. The Congregation rented a Lutheran church for the afternoon services. In February, 1942, St. Columb's Church-Parish House was opened. It is a large building, the chancel is separated from the rest of the building by walls and across the front by a curtain. When a service is held, the curtain is thrown back and then it is a sanctuary, chancel, nave. But when a party or what-not is held, the curtain is drawn, it is then a parish house. There is a rector's study, a Sunday school and choir room and kitchen in one end, and in the front there is another Sunday school room. The Rev. Dr. Sessions had to retire on account of ill health recently. From February, 1941, to September, 1942, the congregation had grown from 30 members to 195. They had a lovely lot on three streets—money to buy lot was an agreement with the trustees of the diocese concerning another piece of property set aside for St. Columb's to be years ago. There is only a small debt on the building. Less than $3,000.

St. Columb's was a dream of the 2nd Bishop of Mississippi, Bishop H. M. Thompson. A church in West Jackson to be the Cathedral of the Diocese.

The 3rd Bishop of Mississippi also tried again and again to get an organization in West Jackson. The fourth Bishop saw St. Columb's with a congregation standing on its feet, the fruit of the Bolton Field.

When the first rector, the Rev. Dr. Sessions resigned, the Bishop of the Diocese called the Rev. Paul E. Engle to succeed him. Mr. Engle is known over

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

### POSITION WANTED

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

### HELP WANTED

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

A COLLEGE PREPARATORY SCHOOL for girls is seeking a trained and experienced librarian. Address The Rector, Chatham Hall, Chatham, Virginia.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

REFINED YOUNG SETTLED WOMAN, to nurse girl unable to walk. Mrs. D. M. Chester, 53 College Avenue, Annapolis, Md.

## *DEATHS*

**COCHRAN.** Entered into eternal life June 30, 1944, JOHN TWOLING COCHRAN of The Plains, at Bluefield, W. Va., after a brief illness. Survived by a brother, Dr. T. B. Cochran of Alexandria; his wife, Gay Robinson; a duaghter, Mrs. George Buck of Baltimore; four grandchildren and several nieces and nephews.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."


**Six Stencils FREE**

We sincerely believe our **"MONARCH"** stencils and duplicating supplies to be the finest on the American market.

Here's our offer—**"MONARCH"** Laboratory tested stencils sell for $3.15 per quire, less 20% to schools and churches—net $2.52. We ship you one quire (24 stencils) and bill you (for 18 only) $1.89. Use 6 of them—if you are convinced of their **superior quality**, send us $1.89. If not, return the remaining 18 for full credit. **"MONARCH"** Ink on this special offer $1.20 lb.

NATIONAL SCHOOL SUPPLY CO., INC.
Raleigh, N. C. Richmond, Va.


the whole Church as an outstanding Rural Worker, having served at the Madison Conference for many years. Now St. Columb's is the center of most of the Bolton Field. With it is grouped the Missions at Terry, Raymond, Ridgeland, Brandon, Madison County Chapel of the Cross and Clinton.

The Bolton Field now consists of Bolton, Bovina, organized Missions; and Edwards and Smith as Preaching Stations. As soon as the victory is won it is hoped that these places will be able to support a priest by themselves.

* * *

### MATERNITY CENTER STARTED ON SOLOMONS

New York, N. Y.—One of the worst infant mortality rates in the world is that of the Solomon Islands, where the mission doctor and nurses have assessed it at two out of five—400 per 1,000. The mission staff long wanted to do something about this and in 1940, on receiving a grant from the American Church's aid to British Missions, they started a maternity center to train native women for work in the villages to combat the high death rate. This was at Siota, which is normally the "See city" for Bishop W. H. Baddeley and the Diocese of Melanesia.

The center had been at work for eight months, with a nurse and teacher and twenty Melanesian girls, when the approach of war in the Pacific led them to trnsfer it to another island and finally to disperse it, but the nurse and several trainees continued working from a station in the depths of the bush. Siota was so badly bombed that the center will have to be built again, along with the cathedral and much else.

In a recent letter acknowledging the 1944 gift from American Churchmen, Bishop Baddeley writes that the money will be used to equip again and to resume this maternity work on behalf of mothers and babies.

* * *

Palm Beach, Fla.—The Rev. Tage Teisen, D. D., rector of Bethesda Parish, gave an encouraging report of parish work and offerings through their season of seven months, which closed the end of May, and stated that the vestry had decided to reopen on October 1, this a month earlier than has been customary During this summer repairs and improvements will be made on the Church building, also the organ will be overhauled and cleaned. Dr. Teisen said that last year this parish gave $5,465.22 for work outside the parish, and this year they gave $7,082.86. The Mite Box offering this year was $1,495.96. The Church School sent two of their teachers to the diocesan adult conference at Camp Wing-Mann, Avon Park, Fla., early in June and has arranged for six young people to attend the diocesan camp for the YPSL in July.


**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,
Beaten Biscuits, Box Lunches
701 W. Grace St., Richmond, Va.
.Dial 3-2805

**Virginia Dairy**
"The Home of Better Milk"

**C. S. LAUGERBAUM & CO.**
**FLOOR CLEANING**
104½ West Grace Street
Dial 3-5765
Richmond, Va.

**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES,**
**CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**

**ATLAS BAKING CO., Inc.**
Richmond, Va.

# Personal Notes Of Interest

**The Rev. Samuel S. Hardy,** rector of St. Paul's Church, Marion, Ohio, has accepted a totlacreclhefilwge ETAOIO accepted a call to the rectorship of St. Paul's Church, Medina, Ohio, effective September 1, 1944.

**The Rev. Samuel U. J. Peard,** rector of the Church of the Redeemer, Okmulgee, Oklahoma, has accepted a call to the rectorship of Grace Church, Mansfield, Ohio, effective September 1, 1944.

**The Rev. Lauton Whitlock Pettit** has accepted a call to become the rector of All Saints' Church at Norton, St. Mark's, Grace House on the Mountain and Honey Branch Mission, St. Paul, and the Mission of the Good Shepherd in the Diocese of Southwestern Virginia, as of July 16. He will have his residence in the rectory, Norton, Virginia.

Mr. Pettit is the son of Mr. and Mrs. Glenn L. Pettit of Lockport, N. Y., a graduate of Hobart College and received the Bachelor in Divinity degree at Virginia Seminary in June, 1942. Since that time he has served as curate at St. John's Church, Buffalo, N. Y.

On Saturday, June 24, 1944, Mr. Pettit was married to Miss Ellen Sheffield Patman in St. Paul's Church, Rochester, N. Y. Mrs. Pettit is the daughter of Mr. and Mrs. John M. Patman of Rochester, and is a graduate of the University of Rochester and attended Colgate-Rochester Divinity School. For some time prior to her marriage she has been director of Religious Education in St. James' Church, Batavia, N. Y.

In his new charge in Southwestern Virginia, Mr. Pettit succeeds the **Rev. Alexander DuBose Juhan,** who served excellently the same churches and missions from February, 1943, to May, 1944, when re resigned to become a chaplain in the United States Army. At present he is attending the Chaplain's School at Harvard University, Cambridge, Mass.

**Mr. Paul Chaplin** has been appointed by Bishop Phillips of Southwestern Virginia to the charge of Straus Memorial Church at Tazewell and Trinity Mission at Richlands, both in Tazewell County, Va.

Mr. Chaplin was born in Charlotte, N. C., and is a graduate of King College at Bristol, Tenn., and of Virginia Seminary in the class of June, 1944. He is soon to be ordained to the diacoate. His residence is the rectory at Tazewell.

Savannah, Ga.—**The Rev. Walton** Davis, rector of St. Andrew's Church, Lawton, Okla., is supplying at St. John's Church, Savannah, during the month of July while the rector, the **Rev. Ernest Risley,** is on his vacation. **The Rev. William H. Brady,** rector of St. Paul's, Savannah, will supply St. John's for August.

### TWO GET AWARDS FOR RESCUE OF FELLOW-OFFICER

Two Virginia naval officers, one from Richmond, have been decorated with the Navy and Marine Corps Medal for rescuing a fellow-officer trapped in a burning plane, according to an announcement from the Fifth Naval District in Norfolk.

**Lieut. Frederick D. Goodwin, Jr.,** son of the Rt. Rev. and Mrs. Frederick D. Goodwin, of Richmond, and Lieut. Paul M. Bryant, of Norfolk, were the officers decorated. The awards were presented in a ceremony at the Norfolk Naval Air Station by Captain M. R. Greer, commanding officer of the Air Station.

* * *

### ORDINATIONS

**Priests—Deacons**

Four men were ordained to the diaconate and one to the priesthood by Bishop Henry Knox Sherrill on July 11 at 10 A. M. in Trinity Church, Boston, Mass. To the priesthood, the **Rev. Otto Robert Riemenschneider,** presented by the Rev. David W. Norton, Jr., was ordained. Mr. Riemenschneider will continue as curate of St. John's Church, Waterbury, Connecticut, where he went immediately upon his recent graduation from the Episcopal Theological School, Cambridge. Those ordained to the diaconate and their presenters were: **George Keirstead,** presented by the Rev. Charles C. Wilson of Cohasset; **Allen Floyd Kremer,** presented by the Rev. Ivol I. Curtis; **Marion Leonidas Mattics,** presented by the Rev. Whitney Hale; and **Charles Alfred Parmiter,** presented by the Rev. Charles F. Lancaster.

Mr. Keirstead became minister-in-charge of Trinity Church, Bridgewater on July 1; Mr. Kremer continues in charge of St. James' Church, West Somerville; Mr. Mattics hopes to do missionary work among the Spanish speaking people of Puerto Rico; Mr. Parmiter will be minister-in-charge of St. Andrew's Church, Framingham—all parishes being in Massachusetts for three of the newly ordained deacons.

The Rev. Dr. Theodore P. Ferris preached the ordination sermon; the Litany, Epistle and Gospel were read respectively by the Rev. Gardner H. Shattuck of Trinity's staff; the Rev. Harold E. Kocher, rector of the Church of the Good Shepherd, East Dedham, and Charles A. Parmiter.

**Conrad Myrick** was ordained to the diaconate, July 2, 1944, in the Church of the Advent, Birmingham, Ala., by Rt. Rev. C. C. J. Carpenter, bishop of Alabama; the sermon was preached by Bishop Carpenter; the candidate was presented by Rev. John C. Turner, rector; he will continue on the staff of the Church of the Advent.

**Mr. Charles Carson Liggett** was ordained to the diaconate on Saturday morning, June 10, in St. Stephen's Church, Wilkinsburg, Pa. He was presented by the Rector, the Rev. William Porkess, D. D., he being his sixth man for ordination during the present rectorship. The Bishop of Pittsburgh, the Rt. Rev. Austin Pardue, LL. D., officiated, Mr. Liggett being the first man ordained by him. A large representation of the clergy of the diocese was present, as well as a large congregation of the parishioners. Mr. Liggett is a recent graduate of the General Theological Seminary and will serve his diaconate at St. Luke's Church, Germantown, Pa.

The first ordination service in the more than 300-year history of Varina Church was held at 10 A. M. July 14, when the **Rev. A. W. Horstman** was ordained into the priesthood.

The celebrant was the Rt. Rev. F. D. Goodwin, bishop of the diocese of Virginia, assisted by the Rt. Rev. W. Roy Mason, bishop coadjutor. The Rev. Dr. Stanley Brown-Serman, of the University of Virginia, delivered the sermon. The Rev. Stamo S. Spathey, former rector of Varina Episcopal Church, read the Litany. The lessons were read by the Rev. Beverly M. Boyd and the Rev. W. Preston Peyton.

Among the visiting Virginia clergymen were the Rev. Dr. John G. Scott, a former rector of the church; the Rev. Fred Warnecke, the Rev. Palmer Campbell, the Rev. Dr. Churchill Gibson, the Rev. John Page Williams, the Rev. Dr. Samuel B. Chilton, and the Rev. Herbert A. Donovan.

The Rev. Mr. Horstman came to


BIG HANDBOOK Free.

For Sunday School Workers—Let this "Victory" Catalog-Handbook of over 5,000 items and ideas aid you in making your school bigger and better.

Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Greeting Cards, Games and Gifts; also attendance building and scholarship incentive plans.

**Rich in Plans and Ideas**

Learn about new "Step-By-Step" teaching. Makes pupils eager to learn...every teacher an expert in pedagogy. Many thousands benefited by this amazing aid. Send for your copy TODAY. Write name and address below, clip and mail.

Name_____

Address_____

I am teacher of ☐ Begin., ☐ Pri., ☐ Jr., ☐ Intermed.-Sr.

☐ Y. P. ☐ Adult Class in_____ Church

Denomination_____

846-F North Grove Avenue, Elgin, Illinois

DAVID C. COOK PUBLISHING CO.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 Church Vestment Makers Over One Hundred Years 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Buy Your War Bonds and Stamps

The May Company

119 E. Broad Street

Richmond, Va.

Specializing in Personal Service

Varina Church from Arlington in May, 1943. He had been serving as the minister in charge at Varina, and at Weddell Memorial Church.

He prepared for the ministry at Alexandria Episcopal Theological Seminary.

### MARRIAGE

On Tuesday, July 11, the Rev. George William Beale was married to Miss Elizabeth Anne Shelburne in Trinity Church, Rocky Mount, Virginia, the officiant being the Rt. Rev. Henry D. Phillips, D. D., the bishop of Southwestern Virginia.

Mr. Beale is a native of Washington, D. C., a Bachelor in Divinity of Virginia in the calss of June, 1942, and since his graduation has had charge of Trinity Church at Rocky Mount, St. Peter's in the mountains near Callaway and St. John's in the Mountains near Ferrum, all in Franklin County, Virginia. He was ordained to the priesthood in Trinity Church in 1943 by Bishop Phillips.

Mrs. Beale is the daughter of Mrs. Cephas Gillespie Shelburne of Rocky Mount and the late Mr. Shelburne and attended the State Teachers' College at Farmville, Virginia.

Among the groomsmen in the wedding were three of the clergy of Southwestern Virginia. the Rev. Messrs. Edgar T. Ferrell, Jr., of Marion, Wilfred B. Roach, II, of Radford, and George T. Welsch, Jr., of Big Stone Gap.

### DEATHS

#### Mrs. Charles Evans

Mrs. Charles H. Evans, formerly Miss Lena Thomas, died on July 10, after a long illness, in Claremont, Calif., where she and her husband had been living since his retirement in 1940 after forty-four years' work in Japan. Mrs. Evans was born in Melbourne, Australia, in 1870. She went to school in England but her home was in Tokyo at the time of her marriage in 1896. They had no children.

With her husband, who survives her, Mrs. Evans lived in Tokyo and in three other cities of Japan. Dr. Evans' work on the Tokyo Council of Advice, and as treasurer of the district, deputy to five General Synods of the Japanese Church and editor of the Japanese Church paper for nearly twenty years, gave them both a wide and intimate knowledge.


**STAR CLEANING CO., Inc.**

QUALITY CLEANING AND DYEING

Draperies—Curtains—Slip Covers

Expert Tailoring. Alterations

Prompt Delivery Service

Plant—524 South Harrison Street, Richmond, Va.

Dial 5-1785

**THE CHURCH PENSION FUND**

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE NEW YORK 5

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

ASK FOR

**CLIMAX BEVERAGES**

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

WHEN DEATH OCCURS
Telephone
Est. 1850
• EXPERIENCE
• REFINEMENT
• DIGNITY

CHAS. J. BILLUPS & SONS • MORTON G. • STUART L.

**BILLUPS**

3-6711 *Funeral Home*

ALWAYS OPEN

• RICHMOND'S FINEST
• AIR CONDITIONED THRU-OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST

25th & MARSHALL STS.

AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Excellent 1 and 2-yr. secretarial courses. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. **L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.**

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146** **Plainfield, N. J.**

## AVERETT

**Completely accredited Junior College. Superior in rating; Christian in emphasis; Reasonable in price; Outstanding in its program. Transfer and Terminal Courses. All sports. Eighty-fifth session. For catalogue, address CURTIS BISHOP, Box J, Danville, Virginia**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties. **Write GEORGE F. WIESE, Supt.**


## THOUGHTS FOR THE THOUGHTFUL

The faith to make a dream a living thing;
The worthiness of heart to follow Him;
A gentleness of soul, a spirit meek;
The nobler life. These are the things I seek.

—Christine Lund.

"If we could understand the universe through and through, what a small and meager universe it would have to be!"

"I cannot appropriate the love of God unless I communicate it to someone else."

"All power is given unto Me." That is the claim.

"Go ye into all the world." That is the command.

"Lo, I am with you always." That is the promise.

"As you have faith in God, confidence in Christ, joy in the Holy Spirit, give them away. You will be surprised how much more you will have to give."

Our Christian unity is unbroken even by the tragic fact of widespread war. We cannot too often remind ourselves that those who are in fellowship with the Father and with His Son, Jesus Christ, are in fellowship one with another. That God-created Oneness cannot be ruptured by any human or subhuman powers.—Dr. J. H. Rushbrooke.

If I from my spy-hole, looking with purblind eyes upon a least part of a fraction of the universe, yet perceive in my own destiny some broken evidences of a plan, and some signals of an overruling goodness; shall I then be so mad as to complain that all cannot be deciphered? Shall I not rather wonder, with infinite and grateful surprise, that in so vast a scheme I seem to have been able to read, however little, and that little was encouraging to faith?—Robert Louis Stevenson.

Slowly we are discovering that each of the historic communions has a profound and significant insight; and that the man who has learned the universality of Christ must make all these insights his own, discovering in the great fellowship the riches of grace in Christ Jesus. Such a man is at home in all places where men lift their hands in prayer, and he belongs to all churches, so far as they keep that precious thing which is the life of all and the treasure of each.—Dr. Joseph F. Newton.


## Christchurch

VIRGINIA SCHOOL for BOYS

**CHRIST CHURCH**
**Virginia**
**School for Boys**

**Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sailing and other Salt-water Sports on the Rappahannock River.**

**Apply to The Rev. S. Janney Hutton, Headmaster Christchurch School, Christchurch, Va.**

## Attention Episcopalians

**As long as stock lasts**
**PRAYER BOOKS AND HYMNALS COMBINED**

In Leather Bindings, Gold Edges, with Gold Cross or I. H. S. on front cover.

HALF PRICES

Small size, 2¾x4¼x¼ inches thick, was $4.50, for $2.25. Medium size, 3⅝x5⅝x¼ inches, thick, $5.75 for $2.88.

These are with present Hymnal which most of the churches are using. The New Hymnal with Prayer Book combined is expected in September.

**LYCETT, INC.**
**Church Section**
**317 N. Charles St., Baltimore 1, Md.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R.), Headmistress.**

## St. Christopher's

**COUNTRY SCHOOL FOR BOYS**

Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

## STRATFORD

**ACCREDITED JUNIOR COLLEGE AND HIGH SCHOOL**
**Formerly Randolph-Macon Institute**

Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism, Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view book address

**JOHN C. SIMPSON, PRESIDENT**
**Box R-P, Danville, Virginia**

# The Southern Churchman

Vol. 110—No. 31 29 JULY, 1944

THE OLD CHURCH TOWER, JAMESTOWN ISLAND, VIRGINIA
On this spot the First Legislative Assembly in America was convened on July 30, 1619

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin, Associate Editor
Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer
Mrs. Rawles Morel, Business Manager

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## *LETTERS*

### COINCIDENTS

Mr. Editor:
The **Southern Churchman,** bearing date
**July the 24,** received:
My birthday, and I can relate
God's Grace 94 years perceived.

On the front of this number, too,
Is Hymn on **Service,** and again
Is likeness, for Christ did endue
Me with desire Men's souls to gain.

Brought to the Saviour while a boy,
Led by the Spirit souls to seek,
They did in Sunday School employ
My help, although still young and weak.

In young manhood, lay-preaching gave
Me work for Christ, and converts streamed,
I told how Jesus men could save
And pointed to Him Who redeemed.

During the 80 years since then,
When busy duties let me go,
I have sought strayed and sinful men
The Cleansing Blood of Christ to to know.

Now is my 95th year come:
I urge hearers of every kind,
To seek in Jesus their soul's Home,
And teach others that Rest to find.

WILLIAM OLNEY,
Missioner.

London, England.

* * *

### AN APPEAL FOR MEMBERS

Mr. Editor:

I should like to call the attention of your readers to the possibility of participating in the work of the Virginia Commission on Interracial Cooperation.

This Commission was started toward the close of World War I. It has been making steady contribution to good relations between the races in Virginia. The policy of the organization is always to keep down friction. It works not by coercion but by understanding. It can build bridges of understanding and establish patterns of action now which will do much to prevent trouble after the war.

The Commission seeks as members citizens of both races, who will commit themselves to support harmonious relationships between the races by seeking to find and spread truth, combat rumors and support orderly movements for more fairness and understanding. Through its state director, the Commission stimulates and coordinates the work of committees and other local groups in the communities of Virginia. These committees work for greater cooperation in terms of the needs and conditions of their own communities.

Members of the Commission pay annual dues of $2.00 as regular members and $5.00 as sustaining members. Twenty-five percent of the dues will be available for local committees. At the present time the Commission needs financial help to meet its budget and additional contributions or emergency memberships ($25.00 dues) are sought from those who can afford them.

Applications for memberships, with checks, should be addressed to Thos. C. Allen, Director, 715 Central National Bank Bldg., Richmond 19, Va. Inquiries are invited and further information about the work of the Commission will be furnished on request

Yours truly,
JOHN PAGE WILLIAMS,
Chairman.

* * *

### A Letter From the Orient

Tsingchen, Kweichow,
June 9, 1944.

My dear folks:

By actually getting aboard the Fast Mail on June 2nd at Chungking and continuing my trip after Tsen Yi, I finally completed my grand tour of episcopal visitation according to the schedule laid out and without anything approaching an accident.

My last week in Chungking was a very busy one. On Sunday twelve people were confirmed in the Community Church in the morning. In the afternoon a large number of Boone men gathered for the Archie L. T. Ts'en memorial service. The most striking thing about the service was the way in which every man joined heartily and tunefully in the singing of the hymns. It took one back to Archie's Boone. I have heard that my Buddhist Abbot in Wuchang has died as well as the Taoist friend.

On Monday I went up for the night to I Hsuin and Griffith John. They are at the top of the third ridge on the south bank of Chungking. I was given a royal reception. They feel very much cut off and appreciated to the full my fellowship in going to them. They hope to have the Rev. S. C. Huang go up to baptize some of the students. Several of the students would like to go to Hua Chung, but it is too far away in these days of high costs of transportation. I expect that I will be anchored here at the school for the duration as it is impossible to afford the cost of travel. My friends got me a place to spend the night at the South Bank. The next morning I discovered that this kindness cost me N. C. $330. I would have been willing to stand up during the night for that amount.

Tuesday, I clambered down the mountain by another way to have lunch with Miss Waddington at the Canadian Mission Hospital. It was an extremely hot day. On the way home I called at Li Jui & Sons' office and then home by bus.

Wednesday I married Yen Lo-i to the son of Dr. George Leo, who has for many years carried on a tuberculosis sanatarium in Peiping. It was a very pleasant affair with many young doctors and nurses present and many of the parents' friends. Thursday noon, Michael Liu and Wellington Liu gave a luncheon for the bride and groom and Mrs. Wellington handed me $10,000 which she had collected for Saint Hilda's and which I carried in cash back to the school.

I had been anxious to meet Wilfrid Ling. Wednesday noon Charley Ts'ao invited me to dinner at the Sino-American Club and, just as I was leaving, Wilfrid rushed out to greet me. This made me very happy. At the hos-

(Continued on page 15)

## Important Announcement To Our Subscribers

**The Southern Churchman will omit publication of two issues—**
**August 5th,**
**August 12th**

**Due to shortage of labor during these summer weeks, we find it advisable to take this step.**

**We plan an enlarged issue in October, celebrating our One Hundred and Tenth Birthday.**

**We trust our Subscribers will approve this step.**

# HAVEN . . .

By J. W. KENNEDY

In our Thursday morning Bible class someone asked this question: "If a husband and wife quarrel, can it harm their little boy on the roof of the house fixing an aerial?" I could not quite "get" the question at first. I thought she meant it figuratively or that the quarreling would be loud enough for the child to hear and would frighten him so he might fall off the roof. But she did not mean that. She meant it literally, that the parents' quarreling, no matter if the child were a thousand miles away, would harm the child at the very moment the words were blistered back and forth. The whole thing seemed rather far-fetched and a bit oldwivesy and I so declared it to her, that this was probably not the exact manner in which the sins of the father and mother were visited upon their sons and daughters—which incidentally had been the general subject under discussion.

I am convinced, however, that a state of tension between father and mother is sensed by the child whether or not the child witnesses the quarrel and hears the words of it. We cannot hide our loveless attitudes towards each other. They show up negatively through indifference and positively through cruelty of one kind or another. In this manner the sins of the parents are visited upon their children through many long years to come. Quarrels and misunderstandings allowed to go on unsettled lead to divorce and broken homes and often irreparable harm to the children.

The point is this: Whenever gaps in the family circle occur, deal with them under God's guidance at once. The way to settling them is open. In the quiet of God's presence we can ask what we should do and if we really want to know, the answer is usually not long in coming.

The hidden hurts of many hearts are kept within for years and the peculiar alchemy of them permeates a home insidiously and produces an intangible atmosphere of unhappiness that keeps everyone in the household at misery-tide.

God is the Divine Confidant and can be trusted with every care. We should not delay uncovering to Him the dark and lonely places of our hearts, especially the unsolved problems of home life that make life more of hell than of heaven.

"Come unto Me all ye that travail and are heavy laden and I will refresh you." (Matthew 11:28.)

"So God loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life." (John 3:16.)

In spite of this invitation and this promise, men continue to hug their burdens and refuse to believe enough to let God take them and dispose of them. We want release, we want happiness, we want to come to Him, but not yet sufficiently to move in the direction which leads away from the centered "I" and toward the centered "Thou". In home difficulties, many of long standing, the roots are all embedded in "I" and not "Thou". Just as an inner goitre must be literally torn out by the roots before it ceases to grow and harm, so must the evils that beset us and would destroy both our homes and us.

# *This Week . . .*


**THE FIRST LEGISLATIVE ASSEMBLY IN AMERICA—JAMESTOWN, 1619. . . . . 4**

**By Rev. G. Maclaren Bryden, Historiographer, Diocese of Virginia**

**UNDERSTANDING THE PROPHETS—ISAIAH—PART 2 . . . . . 6**

**By Rev. William R. Moody, Rector of Christ Church, Baltimore, Md.**

**SONGS OF CHRISTENDOM—Parts 2 and 3. . . . . 8**

**By J. Blair-Fish, Washington, D. C.**


---

**AUGUST**

1. Saturday.
2. Ninth Sunday after Trinity.
6. Transfiguration.
9. Tenth Sunday after Trinity.
16. Eleventh Sunday after Trinity.
24. St. Bartholomew.
24. S. Bartholomew.
23. Twelfth Sunday after Trinity.
30. Thirteenth Sunday after Trinity.

* * *

**THE EIGHTH SUNDAY AFTER TRINITY**

**The Collect**

O God, whose never-failing providence orderest all things both in heaven and earth; we humbly beseech Thee to put away from us all harmful things and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

---

# *The First Legislative Assembly in America*

## JAMESTOWN, 1619

By REV. G. MACLAREN BRYDON

Historiographer Diocese of Virginia

July 30, 1944, will be the 325th anniversary of the convening of the first meeting of the first legislative assembly that ever met in America: the General Assembly of Virginia, which began on July 30, 1619.

As one examines the original records of the settlement of Virginia by the London Company, it is clearly possible to perceive the purpose of the leaders of the Company to establish a self-governing colony in America as an extension of England overseas; and to see the steps by which this plan was put into effect. The legislative assembly which met at Jamestown in 1619 with representatives from eleven separate boroughs or elective districts as its central feature was not the result of a change in plans of the Company or something that had recently been thought into being, but was the culmination of a plan whose first steps were shown in the very beginning of the earliest settlements.

The London Company consisted of a large number of stockholders who under their charter of incorporation elected an executive officer to serve as both Treasurer and President, and an executive committee called the Council which handled the affairs of the corporation between the quarterly meetings, or the Quarterly Courts, of the stockholders. Sir Thomas Smith was the first and for many years the continuing Treasurer and executive officer, and Sir Edwin Sandys was almost from the very beginning a leading and most influential member of the Council. Eventually Sir Thomas Smith retired as Treasurer and Sir Edwin Sandys was advanced to that position. To many students of the history of the London Company, including this present writer, all the available evidence seems to point very conclusively to Sir Edwin Sandys as the one who led in the formulation and in the putting into effect of the plan to establish in Virginia not a series of trading posts for trade with the natives, or mining camps to dig for gold and silver, but a self-governing colony,—a bit of England transplanted across the ocean, with its own local life and government.

The London Company established in Virginia four settlements to each of which, either at the beginning or later as the plan developed, they gave the name of "city." These four were James Town, which later was called James City, Kecoughtan, which was changed to Elizabeth City, the City of Henricus, and Charles City. By the year 1618 these four had been given the title of the Four Ancient Corporations, and bore the names of James City, Charles City the City of Henricus and Kecoughtan, which in 1621 had its name officially changed to Elizabeth City.

The very use of this word "city" expressed the idea which was in the minds of Sir Edwin Sandys and his fellow members of the Council of the London Company. Anyone who is at all familiar with English life and customs is aware that in England a community, no matter how large its population, is not called a city unless it has a cathedral and the seat of a bishop. It thereby becomes the see city of his diocese. As the London Company had no intention of bringing four bishops to Virginia and establishing four dioceses, it is quite obvious that the Council was not thinking of the term city in its English connotation. They had looked otherwhere than England for the idea they had in mind.

Sir Edwin Sandys, and many of his associates among the prominent men of his day, had gone to the City of Geneva in Switzerland to study after they had completed courses in the English universities. The Puritan party within the Church of England, to which party all or practically all the leaders of the London Company belonged, had always looked to Geneva, as the home of John Calvin and the center of Calvinism for all the Protestant churches of western Europe, as the norm of the reformed faith to which many of them desired the doctrine and worship of the Church of England to conform. Apart however altogether from the Calvinism which centered there the City of Geneva in its political government was a free self-governing community as a unit in the government of Switzerland. The unit consisted of the town and the suburban territory surrounding it. Sir Edwin Sandys said upon one occasion that "If ever God Almighty established a form of government upon earth it was the government of Geneva."

It would seem to be very clear that when the term was given to raw little settlements in Virginia the idea back of the term was that it was to be a self-governing unit in a larger scheme of government. Exactly the same plan was later adopted in the New England colonies where the town with its suburban territory under the name of "township" instead of "city" was the unit of political self-government.

The next step in the development of the colony of Virginia after the establishment of the four first cities was the plan adopted by the London Company of giving to different groups of stockholders definite amounts of land in Virginia, 100 acres of land for each share of stock, with the understanding that this group would establish a settlement and send over a continuing flow of settlers to organize and develop the new community. A group holding 200 shares of stock for instance would be given 20,000 acres of land, or a little over 31 square miles. This 31 square miles would then when settled become what the Company called a "Particular Plantation" or what was called in Virginia a "Hundred." This term still exists as a place name in Virginia in Bermuda Hundred and Flowerdew Hundred, both on James River. Under the plan adopted by the Company a Particular Plantation or Hundred was to have exactly the same status as the earlier "Cities." Each one was to consist of a settlement or town with its suburban territory, and each one was to be a self-governing political unit.

The final step in the establishment of civil government in Virginia occurred in 1619. A new charter of rights and privileges of the colony in relation to the Council of the London Company in England was put into effect in November, 1618, in which it was directed that there should be a legislative assembly to meet at Jamestown and enact laws for the government of the local affairs of the colony. This legislative assembly, following the precedent of the English Par-

liament, should consist of two Houses, one a Council of State of persons appointed by the governor, (and later by the king), as representing the crown and the royal government and the interests of the colony as a whole, and a Lower House, consisting of burgesses elected by each borough or elective district in the colony.

When the newly appointed governor, Captain George Yeardley, arrived in Virginia in the early spring of 1619, he brought the precious charter of legislative government with him. There were then in active existence the four "cities" and seven "Hundreds." The date of meeting was set and the official summons went out to each city and hundred to elect two representatives. As elective districts each one became automatically a Borough, and during the whole colonial period the elected representatives in the General Assembly were called Burgesses.

So the representatives were elected, and so they came together on the appointed day, July 30, 1619, and held their first session in the little Church at Jamestown. The Governor sat in state in the chancel, the members of the Council of State and the 22 elected representatives around him in the upper part of the Church. One may picture the rest of the church being filled with eager citizens as the rector of James City Parish, the Reverend Richard Buck, opened this most momentous assembly with prayer for divine guidance. Who could foresee on that day that three hundred years later there would be, as the outgrowth of English colonization forty-eight state governments in America united under one strong government including them all, and each one based upon the ideals of self-government and self-determination that were first brought into active political organization in America by a little group of Burgesses representing eleven little settlements in England's first colony.

It was fearfully and unbearably hot in Jamestown during those six days from July 30 to August 4 in which the General Assembly was in session. One of the burgesses died, presumably of heat prostration, while the Assembly was sitting, and the other members incontinently closed the meeting and fled from the heat before all of the work they had in hand was completed. But the tremendously important fact still remains that the General Assembly as the legislative body of the colony had organized and held its first meeting, and enacted its first laws. It has continued in existence ever since, as the foundation-stone of our self-government in Virginia, in spite of every danger that has assailed it in the course of these three and a quarter centuries. It still exists as the oldest legislative assembly in America, and today, as in 1619 the little "cities" of James City, Charles City, Henrico and Elizabeth City, now grown into counties, still elect their own representatives to the biennial meetings of the General Assembly. These four are the oldest self-governing elective units in America.
elect their own representatives to the biennial meet-

The ideals of self-government which animated the minds of the settlers in Virginia in the organization and perpetuation of their own legislative assembly were the same that animated the English settlers who first came to each of the original thirteen colonies. These ideals were not born first in Virginia, but came from the very heart of England itself, and their establishment and growth in each American colony is the highest tribute to the true greatness of the English character. Each colony had to fight tyranny and aggression in one form or another during its period of dependence, and the history of each one will show the occasions in which it fought its own battles and won greater measures of freedom from overseas domination. Finally all thirteen stood together, shoulder to shoulder to fight and to win the battle for full independence; and then, having attained that goal as a new starting point, came together into union for the protection, support and extension of the same ideals.

The weak little Union of 1789 has become the great strong nation of today because of the strength of those ideals. Please God, they will always continue to dominate our life. Self-government, self-determination, freedom of initiative, civil and religious liberty, moral worth, justice, righteousness, honor, fair-dealing and religious faith: in spite of all the changes and chances of the passing generations, and notwithstanding all the temptations and glittering promises of other modes of thought, these old ideals are still fundamental in our American way of life. They are in very truth the heart of America.

* * *

## CHURCH PENSION FUND

New York, N. Y.—With an annual pension roll of over $1,400,000, the Church Pension Fund of the Protestant Episcopal Church reports assets of $37,629.423, as of December 31, 1943, according to its Twenty-sixth Annual Report just issued. This represents an increase of $1,358,126 in the assets of the Fund during the past year.

In his report as President, Bishop Cameron J. Davis states that the year-end market value of the Fund's investments exceeded their book value by approximately $2,200,000. He calls attention to the fact that United States Government Securities owned by the Fund represent approximately 31 per cent of the total investment portfolio and that the Fund's participation in the First, Second and Third War Loans amounted to $3,545,000.

The Fund is maintained by the Protestant Episcopal Church for the purpose of providing pensions for the retired clergymen and for the widows and orphans of deceased clergymen. It was founded in 1917, and has paid out a total of approximately $23,600,000 in pension benefits since then.

The report emphasizes the fact that as the assets have grown, so have the liabilities, which amounted to $34,649,409 at the end of 1943. The Fund is administered on an actuarial reserve basis under the supervision of the Insurance Department of the State of New York. Included amongst the liabilities are the reserves which are necessary in order to carry certain additional benefits now amounting to more than $300,000 a year which are being paid to beneficiaries in excess of the original promises.

The present Treasurer of the Fund, succeeding the late J. P. Morgan, is Charles D. Dickey, Vice-President of J. P. Morgan & Co., Incorporated, who includes in his report a detailed list of the investments, showing a market value of $1,152,263 compared to $1,083,981 in the previous year. The report states that the unpaid pension assessments for the entire history of the Fund since March 1, 1917, amount to less than one-third of one per cent of the total payable during that period.

The Church Pension Fund has three wholly-owned subsidiaries. These are The Church Hymnal Corporation, which publishes hymnals and prayer books for the Church, Church Life Insurance Corporation, which offers insurance and annuity facilities at low rates to the clergy and active lay workers of the Church, and The Church Properties Fire Insurance Corporation, which insures property belonging to or closely affiliated with the Church. It is stated in the report that a consolidated balance sheet of The Crurch Pension Fund and its Affiliates would show total assets of $44,317,164.

# *Understanding the Prophets*

## ISAIAH

### THE MESSAGE OF GOD'S HOLINESS

**By WILLIAM R. MOODY**

(Continued from last week)

EVERY YEAR, in Judah, the line between the rich and the poor, the privileged and the unprivileged, became more marked. Every year the luxury and the idleness of the rich increased, and the poverty of the poor grew deeper. The women of wealthy families wore silks and jewelry from India, and rings of the gold of Ophir; Egyptian hair-dressers did their hair, and they imported lip-rouge from Sidon to make them beautiful,—while the children of the poor fought for scraps in the narrow streets.

And young men, who had begun to drink before noon, went roaring through the streets at night; and woe betide the late farer-abroad, alone and unprotected, who met them!

This was "God's promised Kingdom!"

But the nation was still strong and prosperous. Did these things amount to so much, after all? Why make such a fuss over them! God was never more wonderfully worshipped! The beautiful Temple of Solomon was restored. The gold which had been hacked off its walls by conquerors from Egypt had been replaced. A great golden vine, symbolic of the True Israel, cunningly wrought, twined up the columns, and spread itself over the door of the Sanctuary. Morning and evening the silver trumpets sounded over the city, to call the people to the worship of the sacrifices. And the climax of that worship was not the offering of the blood of the slain animals upon the Altar,—as some suppose,—the climax was the offering of incense upon the Golden Altar of Incense in the Holy Place, before the door of the abode of God, the Holy of Holies. This incense, rising before God the Almighty, symbolized the united prayers of Judah, before the face of Judah's God. This Sacred Office might be performed only by a priest, and the priest was chosen each day by lot; and only once in a life-time might the privilege be his.

All day long the restless and the careless feet of thousands trod the great court of the Temple, before the smoking Altar, and before the Holy Place of God.

Growing up in the midst of this, and himself a part of it,—feeling the terrible determination of the King to restore the throne of David to power and to glory, —seeing his success, and the length of his reign, filled with patriotism, and love of his land,—was Isaiah! Uzziah was his hero, and his beau ideal! All that God's King ought to be.

Isaiah loved Jerusalem with a fierce and abiding passion. To him it was the center of the world, and God, in its Sanctuary, was the Universal King. The gods of the heathen were but deceitful shadows, and whatever happened to the children of men took genesis in the Sanctuary in Jerusalem.

Although it is not so stated in the record, I have reason to believe that Isaiah was the son of a priestly family,—one of those who might some day inherit the right to offer the holy incense in the Holy Place in God's Temple.

As for Uzziah, he was approaching the end of his reign; and the realization was upon him that, though he had accomplished so much, he could not accomplish all. He was not yet an old man,—just sixty-six,—he was as vigorous as ever,—but there must have been some premonition in his flesh,—some restless warning within him which he did not himself understand. He knew that he would not live to see the united Kingdom for which he had worked so hard; and he wanted some magnificent, some crowning honor to make up to him, before the people, and in his own mind, for the glory he had coveted, and would not live to gain.

What could he do? He the victorious king, would seize the fire from the Altar, and stride into the Sanctuary, into the presence of Judah's God, and there offer the Holy Incense,—the United Prayers of the Nation,—no other king, not even Solomon, had done that! That would make a fitting climax to his reign!

It did.

Impetuous, not to be denied, the King snatched the golden censer from the hand of the priest appointed for the day, and went into the Holy Place.

Awe and fear fell upon the congregation!

The High Priest, and twenty of his bravest, went in after the King to stop the sacrilege; and they withstood him in bitter quarrel before the very door of the Holy of Holies!

The King's face flushed red with terrible rage at this interference with what he had planned to be the climax of his glory. And there, in the middle of his hot, flushed forehead, shone a pale, white spot! Leprosy! His rage showed it up for the first time!

The horror-stricken eyes of the priests, and the awed words upon their lips,—"the living death!" filled the king with horror and dread; and he went out in haste and fled from that place! For him it was the end! He spent the rest of his days in a pest-house; and Jotham, his son, reigned in his stead.

Even before his death Jerusalem forgot him! He was but an incident. A king had overstepped himself. Jerusalem went on as before.

But there was one in Jerusalem who could not forget,—Isaiah! At first it was like the end of the world to him! Why, this King had been righteous! He had been zealous! He had built up God's Kingdom! Was God unjust? Was He fickle, like a man? Why should Judah's God strike down with hated leprosy the man who had done more to restore Judah's glory than all the kings of Judah put together, back to Solomon? Why? Why, Why?

Put yourself into that young man's place. Try to imagine the turmoil in his thinking,—the rebellion in his heart, and in his mind, and in his soul! He was no ordinary fellow. He had a mind; and he had a heart! And gradually,—through pain and turmoil of soul,—he saw this thing in its true meaning. He knew what was going on in the world. He saw the gathering power of Assyria, and knew the true menace of it; now he saw another, and to him a terrible truth.—it was not God's purpose to make the little kingdom of Judah rich and fat, and then to defend it against all adversity,—God's purpose was vaster than Judah,—far vaster than a restored Davidic Kingdom,—God's purpose is world wide!

"Make the heart of this people fat, their souls

(Continued on page 8)

# EDITORIALS

*A Disturbing Letter*

We publish this week, in the "Letters to the Editor" column, a letter from a layman in the Missionary District of Wyoming. To our way of thinking this is not only a revealing but a very disturbing letter.

Fortunately we are a democratic Church. We recognize that there are differing approaches to God's truth. We accept the realism of groups within the Church, which groups each in their own way emphasize some particular approach. It has always seemed to us that the genius of the Anglican Communion has been its ability to hold within one fold widely divergent groups. This means that within his canonical rights the Bishop of the Missionary District of Wyoming may if it seems wise in his judgment to emphasize a particular aspect of the approach to catholic truth. With that we have no quarrel.

**But,** and it is a large but, when he permits a clergyman or minister in charge, to make such unwarranted statements, as these that are quoted in the letter in question, that the only difference between the **Protestant** Episcopal Church and the Roman Catholic Church is a political difference that in doctrine they are identical; it is time to protest. One's Protestant heritage comes to the fore. Of course such a statement is a part truth, and by the unthinking is absorbed as the whole truth. There are many points of doctrine that are similar in the two bodies, but to say they are identical is going far wide of the mark. We do not fault this layman in his alarms.

Again to make such a statement that the evangelical clergyman is practically extinct in the church, is the height of absurdity. We hasten to assure our correspondent that the Diocese of Virginia is still alive, and the majority of its clergy are both liberal in their approach to other Christian Communions and evangelical in their preaching and ministry. We are also certain that there are many other dioceses that are of the same stripe, with Bishops directing them, who are definitely "evangelical". As disturbing as it may be, to be told that we are extinct, we know that we are not.

Furthermore, the large part of the missionary giving of our Church, comes from dioceses that are evangelical in tradition. We dare say a good bit of the funds received from the National Council, by the Bishop of Wyoming, for expenditure in his district, come from good evangelical sources. The monthly report of the Treasurer, Mr. Lewis B. Franklin, will reveal this to be true.

We are not pleading for partisanship. We believe in fair play, and honesty. Until General Convention so orders, our official title is the Protestant Episcopal Church, and the great majority of our communicants are proud of that part of our heritage which comes to us from the Reformation of the 16th Century.

Perhaps we are not as much disturbed as amused by the statements, quoted in our correspondent's letter.

**To Make Us Think**

We reprint in its entirety an editorial from the New York Times of Sunday, July 23. We believe it to be timely and to contain the type of information that should make us think.

We as Christians talk a great deal about sacrifice. What do we mean by sacrifice? Surely up to this time we have made, in the mass no great sacrifices. There are Saints in every community who put the cause first, and self second, but in the large most of our sacrifices are but petty inconveniences.

Here is the editorial:

**Wartime Constraints**

"Most Americans are resigned, if not cheerful, under the restrictions imposed by the war upon their pursuit of happiness. Some complaining is heard, nevertheless. There is murmuring at the scarcity of such things as whisky, chewing-gum, nylon hosiery and touring gasoline. The need of waiting in line at the butcher's for a bit of meat is the subject of a good deal of conversation. Yet these "sufferings" could be worse. If we lived in Great Britain they would be a whole lot worse."

"Consider some of the wartime constraints the British endure, as listed by The Outpost, American publication over there. A citizen of that land can be prosecuted for setting out milk bottles that have not been washed; for wasting a piece of string; for throwing away a scrap of paper even as small as a bus ticket; for tossing a crust of bread into the garbage bin, forgetting that food costs sailors' lives."

"Able-bodied civilians who drive to work, doctors and clergymen only excepted, commit misdemeanors. Those entitled to drive may be haled into court for driving along a route served by buses or trains. And the waiting bus passenger who elbows his way aboard ahead of his turn faces a heavy penalty."

"To sell an American lend-lease alarm clock to a person who has no permit to buy one is unlawful. To change jobs without Government authorization is forbidden. Likewise to ice a cake. And pub keepers who run out of stock must still keep their places open till the official closing time, since a pub, with or without drinks, is a social club needed by working people."

"The moral for us Americans with our few petty wartime discomforts ought to be plain. It will be time enough for us to grouse when we are called upon for real sacrifices."—**The New York Times.**

## UNDERSTANDING THE PROPHETS

(Continued from page 6)

gross, their ears dull! See how they choose the lower, rather than the higher! How shall they hear? How shall they turn? How shall they be saved?

While Isaiah was thinking thus,—thinking, growing,—in his own heart, and in his own soul, the old king died. And almost in the shadow of that death there came to Isaiah, in the course of his priestly office, the opportunity to offer the incense in the Holy Place.

Priests were chosen for this great privilege by lot. In the morning, before dawn, the priests to serve that day gathered in an ante-room of the Temple, and the work of the day was determined by the drawing forth of markers which had been shaken in a bag. But if the lot to offer the incense fell on one who had offered it before, the lot was drawn again. This day the lot fell on Isaiah.

The young man was stunned! Serving what was, perhaps, the first course of his life in the office of priesthood, the finger of God points him out to present the prayers of the nation before the Mercy Seat,—to perform the act for which King Uzziah,—his hero,—was smitten with the living death!

"Am I better than King Uzziah, that I should do this thing?"

Come! Come! Wash yourself at the holy place of washing, as the other priests are doing! Put on the priestly garments!

"Will an ocean of washing wash out the sins of this people? Are my priestly garments better than rags in the sight of the Holy God?"

Ready now! The holy words are said! The sacrifice is slain! The blood is in the golden basin, and the priest is pouring it in the mystic pattern upon the Holy Altar, to buy a way for you to present the prayers of the nation before the Mercy Seat!

"God! O God Eternal! Can the shed blood of beasts suffice to take away the sin of a nation's soul!"

Quick. The time has come! With the tongs snatch the living coals from off the Altar,—into the Golden Censer—and swinging it to keep them alive, up, up the broad stairway, and into the dreadful Sanctuary! There is the box, filled with sandalwood and spices,—take it,—sprinkle it upon the coals! The pungent clouds rise up before the curtain which hides the Mearcy Seat! . . . .

Suddenly, like silent thunder, the curtain, the roof, the walls fade away! And there, high, high,—lifted up beyond earth's pain and passion is the Heavenly Throne,—and Him who sat thereon, from whose face the Heaven and the earth might flee away! And about Him the Heavenly ministers, veiling their faces from His glory, and their feet, that they might not soil the dread apartness of His Sanctuary.

The whole place seems filled with smoke, so that he cannot see the Vision sharply, clearly. And he understands that this is the veiling of his sinful flesh! And the young priest falls to his knees, stricken to the heart,—and cries in the anguish of his soul,—"What shall I do? What shall I do! For I am a man of unclean lips, and I dwell among a people of unclean lips; and mine eyes have seen the King, the Lord of Hosts!"

And one of the winged messengers snatched up a burning coal from off the Altar and touched it to his lips. And he felt the fire of it running through all his veins. And he heard the messenger say,—"In the fire thy sin is purged!"

Then he heard the Voice of the Eternal speaking; and the very ground he kneeled on shook with the Voice of Him that spoke,—"Whom shall I send? And who shall go for us?"

And Isaiah answered: "Here am I, Lord! Send me!"

When he went back out into the sunshine, there were the people, standing silent, waiting for the priestly blessing. Nothing had disturbed them. They had seen nothing that he had seen. But for Isaiah, nothing in life was ever the same again.

And because he was faithful to that call, we are gathered in our churches, as it is this day.

Amen.

* * *

# *Songs of Christendom---Part II*

*(In Three Parts)*

### Concerning the Relationship of Words and Music and What Constitutes a Virile Christian Hymn

*By J. Blair-Fish, Washington, D. C.*

To suggest that a familiar combination of words and music are not perhaps in the best taste or indeed suitable at all for public worship, generally results in a howl of execration from all and sundry. The writer or critic must, like Agag King of Bashan, tread delicately. Yet the subject is of supreme importance, if only because some of our finest hymns have been adventitiously linked and associated with quite second rate music. The reverse is, I think, seldom the case. The words are of course of more importance than the music (though it is curious that people will sing the silliest words if they like the tune to which they are set). It is the business of the music to clothe and heighten the value of the words and enhance the beauty of them. Much of our confusion is due to the habit of hymnbook compilers for providing alternative tunes in too much profusion, no doubt in an endeavour to please as many people as possible. If we think of tunes as merely clothing the words of a hymn there is no reason why a hymn shouldn't have as many suits of clothes as any man or woman normally possesses. But if we think of the conjunction of words and music as a fusing together in marriage, one might argue that as the church does not countenance polygamy, it would be only consistent to insist on one tune only for each hymn! For the joining of words and music is a marriage of the most sacred kind and as such shoulr only be dissolved by the death of one of the partners. It is perhaps fortunate that some tunes die earlier than the words with which they have been hastily or inadventitiously joined and the words then get a second chance. This idea may perhaps seem somewhat fanciful to some, but it is instructive to note that many of the finest hymns of the church, the great Christmas and Easter hymns for example, and the traditional carols for both seasons, are indissolubly associated with

particular tunes and no one would for an instant consider alternatives. It is significant that, almost without exception, hardly a single tune in the categories referred to is less than two centuries old and the original words in many instances are centuries older.

The hymn writer has always plenty of good tunes to set his words to, provided that he sticks to the common meters for his verses. It is just as well, for the ability to produce good verses does not imply equal ability to compose music. A common authorship for hymns and music is therefore, rare and generally disappointing where it occurs. The most notable exception to this—and possibly the only one—is the case of Martin Luther whose great Reformation Hymn "A Mighty fortress is our God" (No. 551) set to his tune Ein Feste Burg has cheered and inspired generations of Christians, and never more than in these present times. There are several and rather different translations of the German original. The strongest and most rugged is perhaps Carlyle's version—unhappily not the one included in the new hymnal—for it seems to characterize Luther the author more than the others do. The last lines of this translation are worth quoting, if only for their appropriateness to those who are enduring oppression in Nazi occupied countries today.

For though they take our lives
Husband and children, wives;
Yet is their profit small.
These things shall vanish all;
The city of God remaineth.

Really good hymns serve successive ages and belong to no particular country or generation of men. The words and music of this great hymn, forged out of the depths of Luther's soul in his defiance of a corrupt church have come to have a fresh meaning four hundred years after Luther's time. For consider this: three years ago, when the people of Norway were turned out of their churches because their bishops refused to obey the orders of the Quisling Government, they stood on the church steps and sang these great verses to Luther's tune at the Nazi soldiers. One does not know how the German words are translated into Norwegian, nor whether the import of such lines as

And to this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.

penetrated to the dulled Nazi intelligence; but the hearers of the defiant tune with its hammer like notes —a tune which every German boy must have heard at some time—must have sensed something stronger, deeper and more full of certainty than anything in the Nazi philosophy of life. Here was faith—a living faith willing to be offered up; a living church though a disinherited one born to receive blows, not to give them; "an anvil which has worn out many hammers."

Luther's hymn lives today, with others of like character, because it is a virile, challenging hymn and so expresses what should be distinctive of all Christian believers. The truly sincere hymn should never be sentimental or escapist, though too often such hymns are preferred to those which express adoration and praise. It is inevitable that some hymns which are both fine and popular contain weak or secondrate lines. The lines of Charles Wesley's Jesus, Lover of my soul, for instance

Hide me, O my Saviour hide,
Till the storm of life is past,

are just sheer escapism and unworthy of a Christian. The effect of them is rather heightened by the cloying Dykes' tune to which the hymn is usually sung. The hymn is not the most admirable of Wesley's but sung to the rugged alternative Welsh tune "Aberystwyth" it is strengthened and becomes acceptable. There one has the marriage idea again—the stronger partner helping the weaker one.

## CHARACTERISTICS OF GOOD HYMNS—III

It is a little difficult to find a definition of what makes a good hymn when by good we mean that which is worthy to be offered to God as part of our public worship. The words must be sincere but something more even than that; they should have literary dignity which should bear some comparison with the literary excellence of the Bible in the Authorized Version. The tures which clothe the words should have simplicity, aspiration, and the same rhythm and character as the words. It is not just a question of finding a common metre for words and music; it would be just as sensible as assuming that two people are fitted to make a perfect marriage because both of them have fair hair and are five feet seven and a half inches high! There is a delightful 16th Century Madrigal by Thomas Morley entitled "The Merry Month of Maying" which exactly fits the metre of "The Church is one Foundation", and is decidedly a more cheerful tune than Wesley's Aurelia to which that hymn is invariably sung; but although a coloured congregation might perhaps sing it with gusto, I imagine that staid Episcopalians would rightly decide that the tune is too frivolous for the words. But compilers of hymnbooks do not seem to give sufficient attention to the desirability of selecting tunes which really suit the words, and the new book is not free from fault in this particular. Hymns about judgment or justice for instance, obviously need a solemn tune and St. Leonard, which is used for H. Scott Holland's fine hymn "Judge eternal, throned in splendor" (No. 518) is entirely lacking in solemnity —though otherwise a fine tune—and nothing like as suitable as the Welsh Traditional tune which is to be found in The English Hymnal.

Sometimes strength and emphasis is imparted to the words by a note repeated three or even four times, a common device which all the great composers from Bach to Handel up to the present time have used. Examples of this will be found in Luther's Ein Feste Burg, already mentioned, in Nun Danket the tune to which we sing "Now thank we all our God" (No. 276) Oriel, the tune for "To the name of our salvation" (No. 326), and Lauda Anima, the fine tune by Sir John Goss to which we sing "Praise my soul the King of Heaven" (No. 282). It is only necessary to substitute an alternative tune to such hymns as these in order to discover how much of added strength and dignity the repeated not gives; but this is true only if the tune is of sound musical composition; if otherwise —and unhappily many instances could be given—the repeated notes simply irritate. (Perhaps the worst example that could be cited is A. L. Peace's tune to "O Love that wilt not let me go-o" (No. 458) which simply isn't music at all.)

It is difficult, if not impossible, to set any absolute

standard for judging whether a hymn is good, bad or indifferent, but taking the words first one might use the translations of J. M. Neale as a rough measuring stick for the quality of hymns. Neale rendered invaluable service to the church in the mid nineteenth century through his skill in translating many ancient and then little known hymns into English verse, and his hymns are to be found in all good collections. The present book has thirty-nine of his translations, which almost suggests a correspondence with the Thirty Nine Articles of Religion which we have in the Book of Common Prayer and is at any rate a happy number to include in an Episcopal Hymnbook! It is worthwhile to look through the index of authors and translators to see what we owe to Neale; the list includes numbers of the most familiar hymns for the great festivals of the Christian year. For a standard of fine tunes, reference can best be made to the great Advent Hymns, "On Jordan's Bank" (10), "Hark the glad sound" (7), and that ancient and beautiful tune Veni Emmanuel (2) or those great hymns "O God our help" (289) and "O worship the King" (288), both by William Croft, the great organist of Westminster Abbey in the eighteenth century. We may not be able to define why we instinctively feel that these tunes have an everlasting character, but we know that they admirably fit the words, and we would find any hymn collection incomplete if they were omitted. They are only examples of many others which may be described as great tunes, but they give us a standard by which we can measure other less worthy compositions.

In passing it may be mentioned for the benefit of those who only occasionally use plain song melodies, such as Veni Creator (217) and Veni Emmanuel in public worship, that it is essential that they should be sung in a free natural rhythm, ignoring note values almost entirely. To sing them like other hymns is like reciting blank verse with the accent one would use for a nursery rhyme. One has too often heard that lovely Communion Hymn "Let all mortal flesh keep silence" rendered with a sort of steam roller effect through boxing the melody in imaginary bars and giving exact values as written to each note and too often ruined further with a heavy accompaniment on the organ. The prime business of the melody is to interpret the words. If these are given due attention, the tune and the rhythm will take care of themselves.

Over emphasis, flambuoyancy in organ accompaniment or continuous use of full organ may only betray the organist's anxiety to keep choir and congregation on the rails, but it is disastrous to fine and reverential singing and all too common. One has not infrequently heard that lovely Silesian melody set to "Fairest Lord Jesus", done to death for sheer lack of imagination. If one thinks of the words as they might be sung in ecstacy and adoration by a peasant girl, I doubt whether any organist would dare to pull out his diapasons, couple Swell to Great and use the 16 ft. Pedal when that or anything like it appears on the Sunday hymn list. The organist and choirmaster's responsibility for the services as a whole is a heavy one and although it is natural that the anthem and the parts taken solely by the choir should require most attention in the choir practices, the proper rendering of the hymns should not be neglected. One can hardly over stress the importance of the rendering of hymns as a valuable help to worship, or the need for careful selection of each Sunday's hymns so that they are integrated with the rest of the service to produce a unity. The subject ma ybe dealt with in a later article.

# A WEEKLY REVIEW OF THE NEWS

## *Emanuel Church Centennial*

**1844—1944**

**Camden Parish**

Chatham, Va.—On May 25, 1944, Emmanuel Church, Chatham, Virginia, will complete its first century of service and ministry. It is a rural church, situated in south central Virginia at Pittsylvania Court House, a typical old Virginia courthouse town, of some 1,200 people. The church has a small congregation, but its accomplishments in the past century, under the able leadership of its ministers, have been noteworthy.

As the church of Pittsylvania Court House, Emmanuel's background reaches into late colonial days; in 1752, when this county was a part of Antrim Parish, Halifax County, three churches were established within its present area. Upon the formation of Pittsylvania County and Camden Parish in 1767, four new churches were built, located near Chalk Level, Rondo, Toshes, and Leatherwood. The home of the colonial minister, known as the Glebe, was a plantation of 588 acres, also situated near Rondo. Early ministers who served the parish were the Reverend Alexander Gordon, the Reverend James Stevenson and the Reverend Lewis Gwilliam.

Th Church of England was so closely associated in the minds of the people with the English government, that after the successful close of the Revolutionary War these congregations of Pittsylvania languished and died. But Camden Parish was represented at the Convention which met in Richmond on May 18, 1785, for the purpose of organizing the church, taking steps to secure a bishop for Virginia, and naming delegates to a church convention to be held in Philadelphia in the fall.

**The Founding of Emmanuel Church**

In the autumn of 1840, the Reverend George W. Dame, M. D., came to Danville to take charge of the Danville Female Academy, and to discharge ministerial duties. He generally visited the Courthouse twice in the month and preached in the court building. Finding many friends of the church living at Chatham, he requested Judge George H. Gilmer, Mr. James M. Whittle (a brother of Bishop Francis Whittle), Colonel William Rison (father of the late Senator George Townes Rison), Captain Bedford H. Avrett, and the Honorable Walter Coles, member of Congress, to act as vestrymen, insofar as it was possible.

Dr. Dame's ministry aroused such interest at Chatham that during the first three and a half years a lot was purchased, and on it a handsome church building was erected. Residents of the village and vicinity, without regard to religious affiliations, contributed to this worthy cause.

A lot on Main Street was purchased for $220 from William H. Tunstall, Clerk of the County, and was conveyed to Charles Calloway, William Rison, James L. Poindexter, George H. Gilmer, Joseph M. Terry, Walter Coles and Benjamin Rives, "Church wardens and Trustees." On this lot was erected a large dignified white frame building, with two front entrance doors and a gallery across the front for the use of the colored people. The church was consecrated on May 25, 1844, by Bishop William Meade with these words:

"Whereas it hath pleased Almighty God to inspire the good people of Camden Parish, Pittsylvania Courthouse, to build an house of worship with the name of Emmanuel Church in which divine services are to be conducted according to the forms of the Episcopal Church within the United States of America, I, William Meade, Bishop of the Diocese of Virginia, in this the 15th year of my Episcopate, and on this the 25th day of May, 1844 . . . do consecrate this house to the worship of Al-

mighty God, the Father, Son and Holy Ghost."

On the following Sunday, June 2nd, the church which had been erected in Danville was consecrated by Bishop Meade with the name of the Church of the Epiphany.

Dr. George Dame, the rector of the now revived Camden Parish, was a man of tireless energy and boundless zeal for the things of God. He resided in Danville and divided his time equally between the two churches, Epiphany and Emmanuel, until in March, 1858, he resigned the rectorship of Emmanuel. The vestry of the latter church notified Epiphany that they would seek a division of the Parish at the next Church Council, which was accordingly done, and the northern half became the new Banister Parish, in which Emmanuel Church was now located.

### Banister Parish

### 1858—1866

The Reverend George T. Wilmer, of Williamsburg, was called and became the first Rector of Banister Parish, beginning his ministry on November 24, 1859.

### 1866—1876

Then followed that period known to history as the Reconstruction Era, difficult alike to people and church. Ministers came and went; the Reverend William Hoxton served as Rector of Banister Parish in 1868-69; the Reverend William Green in 1873-74; the Reverend George W. Nelson in 1874-75. Lest the doors of Emmanuel should be closed in these interims Bishop Whittle appointed Mr. William E. Simms, a young lawyer of Mississippi who had settled in Chatham to practice his profession, as lay reader of the Parish.

### 1876—1884

On February 10, 1876, the Reverend William A. Alrich, of New York State, became Rector of Banister Parish.

At a meeting of the congregation of Emmanuel in April, 1878, it was decided that a new church building should be erected. On October 16, 1881, Bishop Whittle consecrated the new Emmanuel Church.

### 1884—1917

**Rectorship of Dr. Clevius O. Pruden**

Clevius Orlando Pruden became Rector of Banister Parish in July, 1884, having just graduated from the Theological Seminary at Alexandria.

Dr. Pruden summed up the results of the first twenty years of his ministry in Banister Parish in the following brief words in the Parish Register:

"Christ Church completed, repaired and consecrated. St. John's Church built at Mt. Airy. St. Paul's Church built at Peytonsburg. Trinity Church built at Gretna. Grace Church built at Museville. St. Luke's Church for Negroes built at Chatham. Emmanuel Church twice repaired. Chatham Episcopal Institute established and paid for. Total baptisms, 391; total confirmations, 492; communicants added, 509; marriages, 92; burials, 152.

"In 1892 the Danville Convocation resolved to erect and conduct two schools, one for boys and one for girls. The purpose of these schools was to furnish education at the least possible cost, with no purpose or desire of making money. The boys' school was located at Halifax Courthouse, Virginia, and though it did well for several years it was abandoned in 1902."

After thirty-three years of creative work Dr. Pruden resigned his rectorship of Banister Parish in 1917.

### 1917—1922

The Reverend Arthur L. Kenyon, a native of England, assumed rectorship of Banister Parish and Emmanuel Church in February, 1917.

At a meeting of the Council of the Diocese of Southern Virginia on May 29, 1918, Banister Parish was divided, leaving Emmanuel and Trinity (Gretna) in the old parish, while the new parish of Pruden (in memory of Dr. Pruden) contained St. John's, St. Paul's, Grace and Christ Church. The Reverend Mr. Dabney, assistant rector, became the first Rector of Pruden Parish.

The Reverend Mr. Kenyon resigned as Rector of Banister Parish in December, 1921, to take charge of St. Paul's Church in Suffolk, Virginia.

### 1922—1928

The Reverend Thomas Green Faulkner became Rector of Banister Parish and Chaplain of Chatham Hall on March 1, 1922.

In 1927 Mr. Faulkner added the churches of Pruden Parish.

On July 1, 1928, Mr. Faulkner, who had greatly endeared himself to the entire community, resigned to take charge of Nottaway Parish.

### 1928—1938

On July 1, 1928, the Reverend Edmund J. Lee, D. D., for many years a well known missionary of Ankin, China, accepted the rectorship of both Emmanuel Church and Chatham Hall.

Finding his duties too heavy for his strength, in 1938 Dr. Lee resigned as Rector of Emmanuel Church, retaining his position at the School.

He was succeeded by the Reverend James S. Cox, who came to us on June 15, 1938, from Silver Springs, Maryland.

### 1940—1944

The Reverend J. Hubard Lloyd, D. D., former missionary to Japan and a member of a distinguished family of clergymen, assumed the rectorship of both Banister and Pruden Parishes on January 1, 1940, to June, 1944.

During the past year plans were made for the celebration of the one hundredth anniversary. The celebration was held on May, the 21st being the date nearest the one on which Emmanuel was consecrated, May 25, 1844.

The Right Reverend Wm. A. Brown, D. D., Bishop of the Diocese of Southern Virginia, was the guest speaker at the Centennial Celebration.

* * *

## UNIVERSITY OF NANKING TO SEND REPRESENTATIVE TO U. S.

### The University of Nanking Writes to

Chengtu, China—The University of Nanking writes: We have during the past month, received one very special piece of news; news that makes us happy in the honor it shows our school and our work. We have been chosen as one of the six institutions in China to send a representative to the United States for one year, under an arrangement made by the Cultural Division of the State Department. Last year this plan was inaugurated and it is being repeated for another year. We deeply appreciate the honor and recognition thus given to us and welcome such an opportunity for contributing to the understanding between our two countries in the cultural and educational field. It also gives us an excellent opportunity, through the representative sent, to renew contact with old friends, make new ones, and gain a first-hand knowledge of wartime conditions in the educational world in America, and a chance to discuss with your cultural leaders the plans that are being formed for postwar programs.

A new field of exchange is opening up through our College of Science, one which offers immense possibilities. In the past we have had exchange of publications, botanical collections, and so forth, with other schools and insittutions in various countries, particularly in the United States, that have brought us great benefit. This new exchange is of moving pictures. Naturally in wartime, with its complications in shortage of photographic supplies and difficulties of communication, we cannot hope to develop a very extensive exchange arrangement, but a beginning is being made. Through the help of Dr. Joseph Needham, of Cambridge University, our Department of Visual Education has received an offer of exchange from the Association of British Scientific Workers. They have offered to send us a number of documentary and educational films and would be glad to receive some pictures of our own making in return. We are most happy to enter into such a scheme and hope this may lead to similar exchanges with other organizations and other countries. This appeals to us as a vital method in helping to create a greater understanding of each other between the different peoples of the world. We, in China, will gain invaluable help in our educational programs, and we believe, our share in widening the knowledge of others about China will not be too small a contribution.

* * *

## TRAINING SCHOOL READY TO OPEN

### Courses in the Old and New Testaments, Social Service and Sociology To Be Given

New York, N. Y.—The New York Training School for Deaconesses and Other Church Workers, which will reopen on October 4th, has announced that plans have been completed and a faculty engaged for the coming year. As in years past, members of the faculty of the General Theological Seminary will teach certain important courses. The Warden of the School, the Rev. Dr. Charles N. Shepard, formerly Professor of Hebrew in the Seminary and Sub-dean, will give the courses in the Old Testament. The Rev. Norman Pittenger, tutor in the Seminary, will take the New Testament courses and the course in Theology. Other outstanding faculty members are the Rev. Dr. Thomas A. Sparks, Canon Pastor of the Cathedral of St. John the Divine, who will teach Church History; the Rev. Gerardus Beekman, head of the Department of Religious Education of the Diocese of New York, who will give the courses in that field; Mrs. Claude L. Pickens, Jr., for many years in the Missionary District of Hankow, China, working there with her husband. Canon Pickens, who will teach Missions

and Missionary Education; and Miss Daphne Hughes, Executive Secretary of the Youth Consultation Service, Diocese of Newark, who will take the courses in Christian Social Service and Sociology. Visiting lecturers who are spcialists in their fields will speak on other topics related to the regular courses and to Church work in general.

The School is re-opening under the direction of the Executive Committee of the National Conference of Deaconesses, with the cooperation of the Trustees of the School. Bishop Manning of New York is President of the Board of Trustees. The plans of the Executive Committee for raising the necessary additional funds, made with the advice of experts in such work, are meeting with encouraging success. Among those who have made pledges and contributions are the deaconesses themselves, both those who are active and those who have retired, and the alumnae of the School, both deaconesses and other Church Workers, who are rallying to the support of the undertaking. Interest in furthering the financial part of the re-opening is great and widespread among Church people in general.

Inquiries from prospective students are coming in every mail. The fact that forty positions requiring women workers who are trained are vacant and asking for immediate applicants has inspired young women to see the opportunities for skilled Christian service. Bishops and rectors are hailing with satisfaction the news that the New York Training School for Deaconesses and Other Church Workers is reopening, for the very practical reason that there is an acute shortage of trained Church workers, both lay and in the Deaconess Order.

The School has during almost the whole of its history of over fifty years been under the leadership of deaconesses, in that they have been at the head of the School. This policy continues. The new head of the School is Deaconess Ruth Johnson. She is a graduate of the Hartford School of Religious Education, with the degree of Bachelor of Religious Education, and an alumna of the New York Training School for Deaconesses. Deaconess Johnson comes to St. Faith's from five years of successful experience on the staff of the Philadelphia City Mission. A new chapter in a notable history is beginning.

* * *

## "ROAD TO RECOVERY" VISUALIZED

### Summer School of Healing Meets at La Jolla

La Jolla, California—The Bishop's School was the focal center for a clinical study of Spiritual Healing, during the week of June 16-23, in the Diocese of Los Angeles, under the auspices of The Fellowship of St. Luke.

Keynote for the week was "The Road to Recovery." This was treated from all view-points—spiritual, psychological and medical. The text chosen was Van Rensselaer Gibson's book, **The Master's Secret of Power,** dealing with the healing works of our Lord.

Conclusions reached were: (1) The healing technique of Jesus is still adequate and valid, when intelligently applied, for all the complex ills that flesh is heir to. (2) The Christian Church is the proper channel through which this Healing should come. (3) The sickness of States and Nations, of which the present War is the major symptom, can only be overcome by the use of the Teaching and Practice of Jesus. (4) New techniques of Prayer are needed to implement these teachings and practices.

The Study Hour was conducted by Dr. John Gayner Banks, Director of the School. A unique feature of the program was "The School of Meditation," conducted each afternoon in the beautiful Chapel of the Bishop's School by the Rev. Williston M. Ford of Chula Vista. Each day ended with a Healing Service in the Chapel, conducted by the Clergy of The Summer School.

Other speakers were the Rev. Wallace Essingham of National City; Dean Harold F. Gerrard of the Institute of Religious Science; J. Rufus Moseley of Macon, Georgia, author of **Manifest Victory** (Harper's); Starr Daily, exconvict and author of **Release** (Harper's); Dr. Edward H. Calvert of El Cajon, medical director of the Fellowship of St. Luke; Dr. Lillian W. Noble of La Jolla, practicing physician; Rev. John B. Osborn of San Diego; Rev. George Adams, former missionary to Korea, and Ethel Tulloch Banks, Secretary, F .S. L. and author of healing books.

* * *

## MEMORIAL TO DR. OGILBY TO BE USED IN SUMMER CHAPEL . .

Hartford, Conn.—Friends of the Rev. Dr. Remsen B. Ogilby, President of Trinity College, Hartford, from 1920 until his death in 1943, are creating a memorial to him throughout the creation of a fund which will be used to improve the summer chapel at Weekapaug, Rhode Island.

A summe rresident there for many years, Dr. Ogilby directed the Chapel, and, as Commodore of the Weekapaug Yacht Club, influenced the young people of the resort, who competed in semiweekly races under his supervision. The Remsen B. Ogilby Memorial Fund at Weekapaug was created because many of his friends felt it would be a fitting way in which the summer colonists could demonstrate their affectionate ergard for Dr. Ogilby in an enduring way.

An informal appeal to a list of some former summer visitors scattered throughout the country has brought many gifts according to Mr. James B. Slimmon, chairman of the committee in charge.

## A THANK OFFERING

Camp Shelby, Miss.—A gift of $5 to be used for work among Episcopal Church members in Japanese-American relocation centers is being sent to the Presiding Bishop through Chaplain John S. Kromer.

The giver is Sergeant Sam Ushio, who was recently baptized by Chaplain Kromer. He is at Camp Shelby as a member of a Combat Team made up entirely of volunteers. Back home in Western Nebraska the Ushio family had come under the influence of an Episcopal mission. A brother and sister had been baptized there.

American born Japanese Sam Ushio sends his gift as a thank offering.

* * *

## Down To The Last Bulb

New York, N. Y.—After trying at intervals for nearly a year to locate electric light bulbs suitable for the lamps over the operating table at Hudson Stuck Hospital, Fort Yukon, Alaska, Dr. Lula M. Disosway appealed to Harry Deitz, who does general buying at the Church Missions House, as well as superintends the building and various other necessary jobs. When the appeal reached New York Dr. Disosway was, she said, "down to the last bulb." "We have now only one in the lamp." I am holding my breath for fear it goes on the blink." She told that it was impossible to find the lamps in Fairbanks, and that she had searched various places without success when she was "out" last May.

The appeal came to New York in a letter dated March 11. On April 24, and air express package left New York. It contained 24 of the precious bulbs, and getting them had necessitated a considerable search for the bulbs themselves, then arrangement of priority for shipment by air.

May 9 comes a letter from the Doctor, "Now I can sigh a sigh of relief.

Dr. Disosway, originally from New Bern, N. C., came to the Hudson Stuck Hospital via China, where she had served on the staff of St. Elizabeth's Hospital, Shanghai, for 15 years. She hopes to work at Fort Yukon until the war is over, then to return to China.

* * *

## HOPEFUL SIGNS THAT THE CHURCH IS MOVING FORWARD . .

Charleston, S. C.—"What's Right With the Church" was the topic chosen by the new bishop of South Carolina, the Rt. Rev. Thomas N. Carruthers, for his first address to his diocesan convention. The Bishop, speaking at the closing session of the Convention, listed four "hopeful signs to indicate that the Church has been moving forward," these being:

"The Church has an attitude of self-criticism; There is a new demand in the Church for reality; There is a growing spirit of good will among the branches of the Church; The Church is determined not to escape from the world, but to transform it."

## LENTEN PROJECT PROVED SUCCESSFUL

New Orleans, La.—St. Paul's Church school, New Orleans, took as a Lenten project $64 toward the maintenance of Kah-O-Sed Indian Training School. Rector C. R. Haden, Jr., said: "Our project was to take an airplane trip in a four-motored plane named 'St. Paul's' from New Orleans to Duluth, Minnesota, the cost of which was $64. Each class had its cost of the trip and a small airplane, single-motored, named for the class. We used the Lenten Offering envelopes and moved the planes each Sunday as far as contributions permitted. Almost made a round trip—$117.93."

* * *

## THEOLOGICAL SUNDAY

New York, N. Y.—Theological Sunday will be January 21 in 1945. The date was fixed by the Presiding Bishop, in accordance with the action of the General Convention of 1940. That action provided that "one Sunday in each year be appointed by the Presiding Bishop in consultation with the Committee on Theological Education on which it shall be the duty of every minister of this Church to present to his congregation the subject of Theological Education, the responsibility of the Laity for its adequate support, and a special offering shall be made which shall be sent to such seminary or school of Theological Education as the minister shall determine."

The offering has grown year by year. In 1942, 821 parishes participated,

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

**POSITION WANTED**

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

**POSITION WANTED**

WANTED, BY REFINED LADY POSITION as companion-housekeeper. Best of references, experienced. S. B., care Southern Churchman.

**HELP WANTED**

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

A COLLEGE PREPARATORY SCHOOL for girls is seeking a trained and experienced librarian. Address The Rector, Chatham Hall, Chatham, Virginia.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

REFINED YOUNG SETTLED WOMAN, to nurse girl unable to walk. Mrs. D. M. Chester, 53 College Avenue, Annapolis, Md.

WANTED: TWO HOUSEMOTHERS AND two teachers. Address Head Master, Blue Ridge School, Bris, Virginia.

WANTED, NURSE - COMPANION, IN family of two. Address: Monroe Terrace, Apt. 8-D, Richmond, Va.

with an offering of $33,009.91. In 1943, 1,622 parishes contributed to the seminaries the sum of $48,179.30.

* * *

**NEW BULLETIN BOARD MEMORIAL GIFT**

Lowell, Mass. — The new bulletin board, dedicated to the use of St. John's Church, Lowell, on June 25, strikes a new and imposing note. Of brown walnut, Gothic in design to conform with the architecture of the church fabric, it rests upon a cement foundation and is of noble proportions. In the peak of the arch, is a Celtic cross in gold; below it comes the name of the rector, the Rev. Wilbur J. Kingwill, and his home address; in the panel beneath are the hours of the services, the name of the preacher; and the sermon topic——the latter a factor of evangelistic power. This board is in memory of Harold F. Lowe, and is the gift of his family.

* * *

**A PRAYER**

Jesus Saviour, let me follow
Where Thy steps have trod;
Only as I mark Thy footprints
Can I climb to God.

Jesus, take my hand and lead me
Lest my feet should stray;
Only as I know Thee near me
Can I find the way.

Jesus, turn my eyes from self love
Let me look on Thee;
Only as I see Thy beauty
Can I grow like Thee.

Jesus, when my spirit fails me
Let me see Thy cross;
Only as I mark Thy courage
Can I fear no loss.

Jesus, look when I am sinful
Turn Thine eyes on me;
Only as I see Thee pierced
Can I faithful be.

Jesus, when Death's night is nearing
Shed Thy light on me;
Then at last, my eyes unclouded
Shall Thy glory see.

—Kenric Aldworth.

* * *

**I'D RATHER SEE A SERMON**

I'd rather see a sermon than hear one any day,
I'd rather one should walk with me than merely show the way;
The eye's a better pupil, more willing than the ear,
Fine counsel is confusing, but example always clear,
And best of all the preachers are the men who live their creed,
To see good put in practice is what everybody needs.

When I see a deed of kindness I am eager to be kind;
When a weaker brother stumbles, and a strong man stands behind
Just to see if he can help him, then the wish grows strong in me
To become as big and thoughtful as I know a friend should be;
And travelers can witness that the best of guides today
Is not the one who tells them—but the one who shows the way.

—Ex.

* * *

**THE WINDS**

**By Hallie Whitaker**

The Winds come out of nowhere
To do their work at night;
The North Wind paints frost pictures
And makes the whole world white;

The East Wind drapes the mountains
In fog and silver rain;
The West Wind stars with bluets
The valley and the plain;

The South Wind swings the censer
For bees through perfumed hours,
Night-long it rocks the cradle
For sleepy birds and flowers.

And when their work is finished
Away the four Winds soar,
They all go back to nowhere
Till time to work once more.

* * *

Christianity can never be thankful enough for science. On our knees we should be grateful for her as one of God's most indispensible gifts. Nor should the fact that many a scientist, whose contributions we rejoice in was not sure about God, defer our gratitude. Cyrus the Persian is not the only one to whom the Eternal has said, "I will gird thee, though thou hast not known Me."—Fosdick.

---

O America, my land,
By what infallible decree
Will they find succor at thy hand
When the torn nations turn to thee?
By this alone, that here we swear
Freedom shall live, whate'er the cost,
And that no human soul shall wear
The chains that come with freedom lost.

LESLIE PINCKNEY HILL.

---

We cannot visualize the need of this world after the present war. We cannot think of the great Christian leaders out yonder in different lands. We cannot remember those great conferences of Oxford and Edinburgh, Amsterdam and Madras, without coming to feel the full and unusual quality of the Church of Christ and that you and I are part of it and that here supremely is emerging a new power and a new hope for the world.—Gordon Sisco.

---

The dangers of the international situation are due to a lack of the Christian spirit. The Christian Church comes to judgment because Christians know what they should do but do not do it. Today's need is for more preaching and more practice of Christ's principles. From the message of a Chinese priest in Wuchange, in 1936, translated by Bishop Gilman.

# Personal Notes Of Interest

**Head of Conference of Christians and Jews Named to Advisory Board of Columbia's "Light of the World"**

New York, N. Y.—Dr. Everett R. Clinchy, President of the National Conference of Christians and Jews since its organization in 1928, has been appointed to the Advisory Board of Clergy for "Light of the World," CBS' serialized dramatization of the Holy Bible. (Mondays through Fridays 10:15 to 10:30 A. M., EWT. Rebroadcast 11:30 A. M.)

Of his affiliation with the "Light of the World" program, Dr. Clinchy declares:

"Dramatic presentation of the eternal verities of the Holy Scriptures is of infinite value, especially at this time when the whole nation and the whole world is being shaken by a tremendous war thrust upon us by an enemy that has denied these eternal truths and once called us decadent because we hold fast to our ideals."

* * *

## APPOINTMENTS

The following have been appointed Chaplains in the United States Naval Reserve during the month of June:

Herschel Ogden Halbert,
Bradford Harold Tite,
Addison Grant Noble,
George Franklin Nostrand.

## ORDINATIONS

### Priests

The **Rev. Granville V. Peaks, Jr.,** and the **Rev. Turner Morris,** Deacons, were ordained to the priesthood on June 7, 1944, at St. Mark's, Bracey, Va., by the Rt. Rev. William A. Brown, D. D., LL.D., Bishop of Southern Virginia. The sermon was preached by the Rev. Edgar C. Young, D. D. The Rev. Theodore R. Gibson read the Litany. Both candidates were presented by the Rev. J. B. Keeling. The Epistle was read by the Ven. Norman E. Taylor, and the Gospel by the Rev. Robert A. Goodwin, D. D. The Rev. Mr. Peake and the Rev. Mr. Morris are Priests in charge of several colored missions in Southern Virginia.

The **Rev. Emmett Hugh Hoy,** Deacon, was ordained on June 10, 1944, at Christ and St. Luke's, Norfolk, Va., by the Rev. William A. Brown, D. D., LL.D., Bishop of Southern Virginia, to the priesthood. The sermon was preached by the Ven. Norman E. Taylor. Mr. Hoy was presented by the Rev. Taylor Willis, D. D., Rector of Christ and St. Luke's. The Litany was read by the Rev. R. E. Cox and the Epistle and Gospel were read by the Rev. Boyd R. Howarth. Nearly all of the Norfolk and Portsmouth Clergy were present and assisted in the laying on of hands. Several students from the Virginia Theological Seminary were in the church. The Rev. Mr. Hoy will continue as Curate at Christ and St. Luke's.

* * *

### ORDINATION

#### Deacon

The **Mr. John Chilton Mott** was ordained to the diaconate on Sunday, June 25, 1944, in the Church of the Ascension, Norfolk, Va., by the Rt. Rev. William A. Brown, D. D. The Rev. John F. Ward, rector of the Church of the Ascension, preached the sermon and presented the candidate. The Litany was read by the Rev. Alfred L. Alley. The Epistle was read by the Rev. Francis Tydell. Mr. Nott will continue his studies for a few weeks before receiving an assignment from the Bishop.

* * *

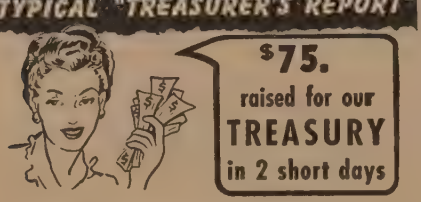
#### Rev. John A. Staunton

The Rev. John Armitage Staunton died May 24 in Hammond, Ind., at the age of 80 years. Mr. Staunton, who in 1931 entered the Roman Communion, was one of the Episcopal Church's pioneer missionaries in the Philippines. He and his wife, who died in 1931, built up St Mary's Mission, Sagada, developing in connection with it a number of trades and crafts, printing press, saw mill, and garden.

Mr. Staunton was born in Adrian, Mich., April 14, 1864. Ordained deacon and priest in 1892, he did parish work in Idaho, New York, Ohio, and Massachusetts before going to the Philippines in 1901. He remained there until 1925 when he retired from the field and lived in Seattle, where he had charge of St. Michael's Mission until 1930.


C. S. LAUGERBAUM & CO.
FLOOR CLEANING
104½ West Grace Street
Dial 3-5765
Richmond, Va.

TYPICAL "TREASURER'S REPORT"




THE TREASURER'S REPORT

is the most important part of your meetings. Today, many proud Treasurers of church groups and auxilliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; one she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99c; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. our profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

Your Treasury Profit is GUARANTEED
ROBERT GILLMORE GILLMORE

Robert Gillmore Gillmore SC
104 Crestmont St., Reading, Pa.
Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back collect, under your special "PAY-THE-PROFIT" GUARANTEE, which means you'll forward us a check for $2.40—our profit on 12 dusters.
Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . State. . . . . .

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

Virginia Dairy
"The Home of Better Milk"

AN INSULATED HOUSE IS A HEALTHIER HOME!

Take the swelter out of summer and the shiver out of winter! Install Reynolds Cotton Insulation in your attic. Pays for itself—saves up to 30% wintertime fuel. Visit us today.

REYNOLDS
PROCESS
COTTON INSULATION
Distributed by
GENERAL ELECTRIC SUPPLY COMPANY

## NEWS LETTERS

(Continued from page 2)

pital I had a very pleasant visit with Dr. Hsu's daughter, who is very like her gracious mother. I was sorry not to have seen her brother, Dr. George Hsu.

My ticket for the bus was No. 3 so I had to get into the back. The mail bags were piled four feet high and it was quite a difficult climb up to the little nest about one foot from the top of the bus. One advantage was that there was absolutely no room for anyone else. I was sorry to miss the scenery, but I did get some good views of the 72 hairpin turns. The next day there was more room, but the leaking rain drops could not be avoided but my Gimbel coat kept me from getting wet. Rev. Mr. T. T. Yang was at the station to meet me.

Tsen Yi is a double city with two entirely separate walls on the two sides of the small river. In the home I was the guest of the Yangs and also of the widow of Rev. Alexander Tao-pin Wang and the wife of Mark Yang, who is about to graduate from the West China Divinity School. The latter has three most attractive young sons.

The congregation on Sunday was practically the Christian fellowship of Chekiang Government University. Rev. Mr. Li reports that this Gov. Univ. offers to receive four Boone students without examination because of the Diocesan School's good record. This is a splendid thing. Several of these students are thinking of the ministry. It is extremely important that our Hua Chung Divinity School should get started.

With loving greetings to all from

ALFRED A. GILMAN.

* * *

### AN INTERESTING SIDE LIGHT

July 17th, 1944.

Rev. Gardiner M. Day,
1 Garden Street,
Cambridge, Massachusetts.

Dear Sir:

By chance I happened to read a recent issue of The Southern Churchman, in which appeared the Statement of Purpose of the Episcopal Evangelical Fellowship. I immediately wrote to The Southern Churchman concerning the Episcopal Evangelical Fellowship, and Mr. Boyd advises that you are the President and suggests that I write to you.

I grew up in the Episcopal Church. My father, the late Thomas Seddon Taliaferro, Jr., was Chancellor of the Missionary District of Wyoming, and bishops, clergy and other church people were often guests at our house. I knew Bishop N. S. Thomas very well. I attended the Episcopal High School in Alexandria, Virginia (1914-1919). On occasion I have attended services at Episcopal Churches from Alexandria, Virginia, to Seattle, Washington, and I found them consistent and to be of the church I had come to know and love. Then a new Bishop was sent to the Missionary District of Wyoming and things have changed. The Rector of this Parish, a pre-Pearl Harbor chaplain with rank of major, is in the armed services and we are having locum tenens troubles. The last holder of that office declared to the Vestry and to other bodies that there is no difference between the Episcopal Church and the Roman Catholic Church except a political difference and that in doctrine they are identical. The Bishop of Wyoming, in a booklet prepared at his request and approved by him, declares that the word "Protestant" in the name of our church means bearing witness on behalf of the ancient faith. He recommends confirmation when minds are young and plastic, "at the age of nine—or even seven." The Bishop of Wyoming declares that the clergy who heretofore were Rectors of the Parish, A. F. Schepp, Morton Joslin and R. E. Abraham, are of a type that today is almost extinct in the Episcopal Church. The elements are reserved in many of the Wyoming churches, and the reason advanced for the reservation is that on occasion persons fall ill and cry out, "I want the sacrament, I want the sacrament," and the sacrament must be in readiness for such persons who are at the point of death.

A layman in Wyoming who dares to voice an opinion contrary to the present practices, but consistent with the churchmanship that used to prevail in Wyoming and in Virginia, is accused of lay popery, heresy and interference.

The Statement of Purpose which I read a few days ago would not indicate that the church I once knew is "practically extinct." I wish, therefore, that you would send me what literature there is as to the organization and enable me to join with you.

Yours very truly.

A. L. TALIAFERRO.


Buy Your War Bonds and Stamps

**The May Company**

119 E. Broad Street

Richmond, Va.

Specializing in Personal Service

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Alter Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

ASK FOR

**CLIMAX BEVERAGES**

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

WHEN DEATH OCCURS
Telephone
Est. 1850
• EXPERIENCE
• REFINEMENT
• DIGNITY

CHAS. J. BILLUPS & SONS • MORTON G. • STUART L.

**BILLUPS**

3-6711 *Funeral Home*

ALWAYS OPEN

• RICHMOND'S FINEST
• AIR CONDITIONED THRU-OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST

25th & MARSHALL STS

AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 120 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel. Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146** **Plainfield, N. J.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## Six Stencils FREE

We sincerely believe our "MONARCH" stencils and duplicating supplies to be the finest on the American market.

Here's our offer—"MONARCH" Laboratory tested stencils sell for $3.15 per quire, less 20% to schools and churches—net $2.52. We ship you one quire (24 stencils) and bill you (for 18 only) $1.89. Use 6 of them—if you are convinced of their superior quality, send us $1.89. If not, return the remaining 18 for full credit. "MONARCH" Ink on this special offer $1.20 lb.

**NATIONAL SCHOOL SUPPLY CO., INC.**

**Raleigh, N. C.** **Richmond, Va.**


## THOUGHTS FOR THE THOUGHTFUL

More and more it is to be seen that in Christ are the principles of social regeneration and that He alone can unite all men, and that only in Himself. If the world is to be saved, He must be its Saviour.—F. L. Anderson.

Christianity can never be thankful enough for science, on our knees we should be grateful for her as one of God's most indispensable gifts. Nor should the fact that many a scientist, whose contributions we rejoice in was not sure about God, defer our gratitude. Cyrus the Persian is not the only one to whom the Eternal has said, "I will gird thee, though thou hast not known Me."—Fosdick.

We cannot visualize the need of this world after the present war. We cannot think of the great Christian leaders out yonder in different lands. We cannot remember those great conferences of Oxford and Edinburgh, Amsterdam and Madras, without coming to feel the full and unusual quality of the Church of Christ and that you and I are part of it and that here supremely is emerging a new power and a new hope for the world.—Gordon Sisco.

The dangers of the international situation are due to a lack of the Christian spirit. The Christian Church comes to judgment because Christians know what they should do, but do not do it. Today's need is for more preaching and more practice of Christ's principles. From the message of a Chinese priest in Wuchange, in 1936, translated by Bishop Gilman.

O America, my land,
By what infallible decree
Will they find succor at thy hand
When the torn nations turn to thee?
By this alone, that here we swear,
Freedom shall live, whate'er the cost,
And that no human soul shall wear
The chains that come with freedom lost.

—Leslie Pinckney Hill.

To me remains nor place nor time;
My country is in every clime:
I can be calm and free from care
On any shore, since God is there.

—Madame Guyon.

## ATLAS BAKING CO., Inc.
## Richmond, Va.

## Attention Episcopalians

**As long as stock lasts**
**PRAYER BOOKS AND**
**HYMNALS COMBINED**

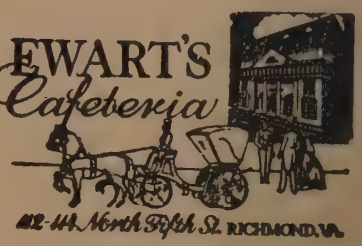
In Leather Bindings, Gold Edges, with Gold Cross or I. H. S. on front cover.

HALF PRICES

Small size, 2¾x4¼x¼ inches thick, was $4.50, for $2.25. Medium size, 3⅝x5⅝x¼ inches, thick, $5.75 for $2.88.

These are with present Hymnal which most of the churches are using. The New Hymnal with Prayer Book combined is expected in September.

**LYCETT, INC.**
**Church Section**
**317 N. Charles St., Baltimore 1, Md.**




**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**R. GEISSLER, INC.**
71-79 W. 45th St., New York 19, N. Y.
**Church Furnishings**
IN CARVED WOOD AND MARBLE·BRASS·SILVER FABRICS + WINDOWS

## Virginia Commercial College

**LYNCHBURG, VIRGINIA**
**1909** **1944**

Offers Courses in:
Gregg Shorthand, Accountancy, Filing, Typewriting, Bookkeeping, Banking, Ediphone, Calculating Machines.

Reasonable Tuition. Free Employment Department.

Member National Association of Accredited Commercial Colleges.

## Lynchburg College

**Lynchburg, Virginia**

A liberal arts college of Christian culture and life for men and women.

A setting of natural beauty in the foothills of the Blue Ridge Mountains.

A program of guidance for students on educational, personal and vocational problems.

A stimulating fellowship of Christian youth.

Scholarships available for honor students. Opportunities for ministerial students.

For information write
**R. B. MONTGOMERY, Ph. D., President**

## STRATFORD

**ACCREDITED JUNIOR COLLEGE AND HIGH SCHOOL**
**Formerly Randolph-Macon Institute**

Guidance program. Stimulating atmosphere and associations. Liberal Arts, Secretarial, Pre-Nursing, Journalism, Pre-Social Service, Music, Art, Speech Arts, Physical Education. All sports. Beautiful campus. Visitors welcome. For catalog and view book address

**JOHN C. SIMPSON, PRESIDENT**
**Box R-P, Danville, Virginia**

LEVEL
ONE

# The Southern Churchman

Vol. 110—No. 32 19 AUGUST, 1944

## VISION

If we could see beyond a present sorrow,,
Beyond a present grief, as God can see,
We would be braver, knowing some tomorrow
Will still hold happiness for you and me.

If our blurred eyes could glimpse beyond their weeping,
The sunlit hills that someday we shall climb,
We would be stronger, and we would be keeping
A tryst with Hope through every darkened time.

If we could see beyond a fresh disaster,
The road smoothed out again before our eyes,
We would be calmer, and we would learn the faster
The lessons life unfolds to make us wise.

We are so blinded by a moment's grieving,
So hurt by any sorrow, any pain,
That we forget the joys, beyond believing,
The peace that some day will be ours again.

*—Grace Noll Crowell.*

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin, Associate Editor
Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer
Mrs. Rawles Morel, Business Manager

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

(Ref. Letter to Gardiner M. Day from A. L. Taliaferro with editorial in reply.)

Dixon, Wyo., August 4, 1944.

Editor, The Southern Churchman.

My dear Sir:

I have before me the last issue—July 29th—of your very valued church periodical, and I hasten to say a brief word in defense of the Bishop of Wyoming, under whose jurisdiction, by the grace of God, I serve.

I am **very well** aware of **all** the circumstances involved in this controversy —knowing practically **all** the rectors named in Mr. Taliaferro's letter. I also know the Bishop of Wyoming and on the occasion when the so-called "Lay Pope" charge was made,—I can but say it was high time for a Rev. Father in God to do **something** to stop **good** men from being discouraged and disheartened through dictation and criticism by the laity.

May I remind the Editor that the founder of the Christian faith, our **blessed Lord**, refused to acquiesce in the face of demands of the then hierarchy, and no man, priest, or bishop, is today in a position to bow to the will of an uninformed laity, where the furtherance of the Gospel of Jesus Christ is concerned.

This maligned Bishop, to my knowledge has not known a decent night's sleep for so long that he would not be able to enjoy the same if the opportunity presented itself. The ranges and hills of Wyoming are long and arduous, and such things as "particulars" of worship, this Bishop, hardly has time to argue. With 58 churches and **all** the heartaches that go with the administration of the same, he may easily be forgiven if his Episcopal patience was exhausted, as it was on this occasion, and he was reminded, within himself, that he was first of all a shepherd of souls, and that local conditions, owing to lay influence, was thwarting the whole purpose of the church, and so of the Gospel; therefore he spoke out, and may God give him the spiritual strength to do likewise again, if the need requires. It is so easy to write to an editor, some 2,000 miles away, who can know nothing of the internal conditions prevailing in Wyoming, but it is not so easy to cease from writing, and take the stand for Christ, which must if the spirit of man be honest, and with no bigotry of spirit evidenced in his soul cause him to go and do and do and do —in summer sunshine and winter snow. I am enclosing, under separate cover, a booklet which tells its own story. May I say that I am not a novice in the ministry, and I am entirely cognizant of the several events of our blessed Lord, in His ministry, on meeting with the legal element, the intelligensia of the day, the learned ones, as was your correspondent. But the learned one, even now as in Jesus' day, in the pursuance of their own personal convictions, seem to have lost track of some of the fundamentals—the following, not the least. "Go ye into all the world and make disciples."

If the Bishop of Wyoming can be called a follower and patron of Rome for so doing the mandate of his Lord, then all persons not in agreement will have to check from their list of "acceptables" the names of the Rt. Rev. Winfred H. Ziegler, Bishop of Wyoming and also—

In His service,
Rev. Cornelius L. Callahan,
Rector, Snake River Parish, Dixon, Wyoming.

* * *

St. Peter's-by-the-Sea,
Narragansett, Rhode Island.
August 12, 1944.

To the Editor:

Recently The Southern Churchman asked for comments on the Statement of Purpose of The Episcopal Evangelical Fellowship. Though few have had the interest or taken the trouble to write, yet I beg to do so herewith, as I consider the matter one of great importance.

In many ways this Statement is a very fine exposition of the Christian Faith as enunciated in the Episcopal Church. In some other ways it contradicts that Faith and even parts of its own Statement.

The first paragraph of Sec. II is good so far as it goes: but neither that paragraph nor paragraph 5 of sec. III states any belief in Jesus as GOD. Nor do I see anywhere a statement that the Holy Spirit is GOD.

Paragraph 3 of Sec. II affirms the doctrine, (discipline and worship of this Church; while paragraph 7 of Sec. III denies the doctrine enunciated on page 529 of the Prayer Book, namely, the Preface to the Ordinal, the end of paragraph one of that Preface. This paragraph 7 of Sec. III of the Statement also contravenes the General Canons of the Church, thereby annulling the discipline of this Church, as well as rubrics regarding the necessity for having a "priest" as indicated in our Communion Service.

Agreeing that Baptism and Holy Communion are the only Sacraments generally necessary to salvation, yet paragraph 9 of Sec. II does not include Confirmation as a Sacramental part of Baptism. Does paragraph 11 of Sec. II mean to indicate that the Articles of Religion are correct in putting Confirmation as "a corrupt following of the Apostles," in spite of two definite incidents narrated in the Book of Acts of the Apostles?

The Statement of the paragraphs regarding Worship is mostly very fine,— even though paragraph 5 is open to discussion, especially when it does **not** say that the Statement does **not** refer to Baptised members of the Episcopal Church who might want to come to Communion without Confirmation.

I am sure that the members of the Fellowship are willing to pray to, and worship, Jesus Christ as God: but I see no affirmation of the doctrine of The Holy Trinity except in the general statement regarding the doctrine of the Episcopal Church—which doctrine is apparently abrogated in other respects in various parts of the Statement—as indicated above.

I do not believe that an actual "whale" swallowed Jonah; but I still do not like the expression in paragraph 4 of Sec. III that we are to criticise the Bible in order to **discover** "actual historical facts"—as though those facts were in the minority among statements in the New Testament.

I am a Virginia Seminary man myself. There still flourishes "green" within me the memory of "B. Green" and Cosby Bell. I still remember the latter's grand statement, contrary to "Modernism" at a Church Congress. that Jesus is "King of Kings and Lord of Lords."

Very truly,
Thom Williamson.

### IMPORTANT ANNOUNCEMENT TO OUR SUBSCRIBERS

**The Southern Churchman omitted publication of two issues in August.**

**Due to shortage of labor during these summer weeks, we found it advisable to take this step.**

**We plan an enlarged issue in October, celebrating our One Hundred and Tenth Birthday.**

**We trust our Subscribers approved this step, which we announced in our issues of July 22 and 29.**

# HAVEN . . .

By J. W. KENNEDY

A SENSE OF GUILT is an awful thing if it is allowed to remain and to gather an evil brood around it. But it is a wonderful thing if it pushes us to a point closer to an understanding of ourselves and of God. However, one way or another, it keeps at us and forces a decision which most of us put off as long as possible. Usually we try first to escape it, and it is amazing with what ingenuity our minds devise schemes and plans, all the way from digging up a scapegoat to attempting to rationalize our evil conduct out of existence. Just as Pilate could not wash the guilt out of his heart by soap and water applied to his hands, so we cannot be rid of it by any trickery or cleverness applied externally. Guilt marks the heart and seams the mind and must be rooted out by the painful process of repentance. That is why we hate persons who remind us of our guilt. Men hated Jesus because when in His presence they grew acutely aware of their sins. One of the most vivid illustrations of this is the story of the woman taken in adultery, whom Jesus deals with only after He has forced, by His silent presence alone, her accusers to face their own need for repentance.

Practically everyone has at one time or another suffered a sense of guilt. There is only one way to get rid of it, a far easier way than letting it haunt us and make the taste of life's draught bitter; and that is to acknowledge the guilt and restore that which has been broken or harmed or lost. It is dangerous to leave that guilty feeling gnawing away within, making us brood our way into a mental hospital or even an early grave.

Examples like Judas and Peter and Lady Macbeth and thousands more in the Bible and other literature and in the recent experience of most of us, should fill us with a respect for its power to crush us if we insist on carrying it with us.

IS IT NOT THE CROSS OF CHRIST—what Christ was, that forces us to the decision to take the necessary steps to ge beyond the saying or desiring of "out damned spot"? Men can have no joy in their work or in their pleasures until release comes. And Jesus, through His act upon the cross, has given us the way to this release. And we cannot forever turn away from the cross, for wherever we go we find it staring at us crying out in silence its message of loving forgiveness; the way of the cross leads beyond the awful moments of wrestling in the dark with our past, to a place where inner peace is our reward for hating what we've done sufficiently to get it up and heave it overboard tied to a huge piece of iron called sorrow by a rope named getting things straight or making things right.

During the precious days of man's independence in England before the industrial revolution brought slavery in its wake, there were various guilds for the crafts and arts of the day. Each one had a motto and a coat of arms. They were the unions of their day. One, the carpenter's guild, selected for its motto the words of Jesus "I am the door" and they probably considered Him an honorary member—was He not a carpenter too? Because of Jesus they wrought into every door the central reminder of His life. The two short panels above and the two long panels below in the doors of our house didn't just happen to be that way. The carpenter's guild of England made these panels so in order that in every home the cross would stand out in bold relief. Notice the doors in your own home. See if the cross is not there.

A sense of guilt is something to be rid of before its harm becomes irreparable. Jesus gave the cross its power to erase sin forever. All we need do is accept it and use it for yanking ourselves out of whatever mess we're in before another tomorrow comes.

Broadcast August 9, 1944.

# *This Week . . .*


THE CREED IN THE CHURCH SCHOOL..... 4
George Christian Anderson, Rector, Trinity Church, Swarthmoore, Pa.

ISN'T EVERYONE HANDICAPPED? ..... 6
By Mary Junkin, Director Curative Workshop, Richmond, Virginia.

A CHALLENGE TO THE CHURCH..... 7

UNDERSTANDING THE PROPHETS—
JEREMIAH ..... 8
By the Rev. William R. Moody, Rector or Christ Church, Baltimore, Maryland.


**AUGUST**

1. (Tuesday.)
6. Transfiguration. Ninth Sunday after Trinity.
13. Tenth Sunday after Trinity.
20. Eleventh Sunday after Trinity.
24. S. Bartholomew (Thursday).
27. Twelfth Sunday after Trinity.
31. (Thursday.)

* * *

**COLLECT FOR ELEVENTH SUNDAY AFTER TRINITY**

O God, Who declarest Thy Almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace that we running the way of Thy Commandments, may obtain Thy gracious promises, and be made partakers of Thy Heavenly treasure; through Jesus Christ Our Lord. Amen.

# *The Creed in the Church Schools*

By GEORGE CHRISTIAN ANDERSON

Rector, Trinity Church, Swarthmore, Pa.

I REMEMBER THE WORSHIP service in our church school when I was a boy. The superintendent read the invitation to the confession from Morning Prayer and we then recited the Confession. A psalm was read—often much too difficult for our young minds to comprehend—and the collects for the day were always preceded by the reciting of the Apostles' Creed. As I recall, the service had little meaning to us but unquestionably we were being exposed to "the traditional service of worship." It probably never occurred to the rector or to the superintendent that the service was more or less perfunctory and that the opportunity to lead us into a genuine act of worship was being lost. I am not so certain that we thought about any kind of worship—although I rather suspect that if the service of worship had been made more attractive, particularly if we had understood all the words, we could have entered into the service with more sincerity.

Fortunately, religious educators are recognizing the importance of worship in religious education. As Dr. Maurice Clarke points out in his book of Worship Services for Kindergarten and Primary Children "there is a new appreciation of the central place of worship in religion; of the place of the emotions in the development of Christian character; and of 'experience' in the religious education of boys and girls. It is not enough any longer to have an 'Opening Service,' something just to start the school off. It must be a Worship Service making children conscious of the presence of God, the loving Father, in forgiving and empowering grace, and evoking a response of reverence, gratitude, penitence, joy, and love; and giving 'tone' to the whole of the Church School session."

Such an experience cannot be shared by the children unless they understand the meaning of what is being said or recited. Many of the collects in the Prayer Book are far too difficult for the average boy or girl. Certainly the creeds of the chuch are beyond the comprehension of most of the younger children, although one suspects that the creeds are recited by children regardless of age in many schools of the Episcopal Church.

THE EPISCOPAL CHURCH is traditionally a "credal" church. The creeds play an important part in our liturgy. Unquestionably this is an asset for it prevents some of the vagueness of doctrine which characterizes so many of the Protestant faiths. There are Christians who feel that the use of the Apostles' Creed or the Nicene Creed is not a requisite for a Christian act of worship. Some would go farther and say that neither of these traditional creeds are essential to the practice of the Christian life. The Society of Friends clearly demonstrates this, for although they do not hold to the traditional doctrinal creeds, no one can deny that in Christian works they demonstrate the power of the living Christ on earth. The same can be said of many other distinguished Christian denominations.

There is a feeling among some Episcopalians that a worship service is not valid without the use of the doctrinal creeds. While, of course, the creeds express the major tenets of our faith, there are many other beliefs inherent in the Christian faith which the creeds do not express. Nothing is said of a belief in a God of love, or belief in one's responsibility to his fellow man. No mention is made of a brotherhood of man, with the possible exception of its implication in the article concerning "the Holy Catholic Church" or "the Communion of Saints."

While Episcopalians are obliged to teach the Apostles' Creed as a requisite for church membership in the Episcopal Church—and one can really make such instruction thrilling and quite acceptable—nevertheless it would seem worthwhile to occasionally substitute for the traditional creeds, those which are more understandable to those of church school age, especially children under sixteen years of age. Religious educators have recognized this and various creeds have been suggested for use in church schools. Although it is not essential that a creed of any kind be recited, it is a good practice to make some statement of belief during the act of worship. This can be done regardless of the tender age of the child. The important thing is to make certain that the child understands the meaning of what is being recited. Unless the child has an understanding, the pupil is merely reciting words which in no way are related to the child's own experience. Those who would pursue this type of training do it on the grounds that "let the child learn the words; the meaning can come later." But why not teach children words which they can understand, especially if the words can serve as an introduction to a more elaborately expressed formula to be taught later? The Apostles' Creed is a difficult doctrine for adults to understand. There are few children between the ages of five years and ten years who can experience a genuine act of worship in the reciting of the Nicene or the Apostles' Creed. It is even more difficult for them to understand the doctrines which the creed expresses. Unless a creed has value in worship or as instruction it would be better not to use one.

IT IS RECOGNIZED HOWEVER that a creed is an aid to worship, and various affirmations of faith have been suggested for use in services for children. The Forward Movement booklets often contain the following simple creed which may be used by children of a tender age. It merely consists of three lines—

Lord Jesus, I believe Thee,
Lord Jesus, I trust Thee,
Lord Jesus, I love Thee.

Another statement of faith which may be recited by the child is—

Dear God, I am your child,
You made me,
You keep me,
You trust me.

The Sanctus may be used not only as an expression of praise, but also as an expression of faith—

Holy, Holy, Holy,
Lord God of Hosts,
Heaven and Earth are full of Thy Glory,
Glory be to Thee, O Lord most high.

In "A Prayer Book for Boys and Girls" compiled by Margaret Cropper and published by the Student Christian Union Press, London, England, there is a brief credal statement which reads:

I believe in God,
Who made me,
Who loves me,
Who came to be with me,
Who comes to help and change me.

Few could express the mystery of the Incarnation in words more simple than these. Here in simple language is also the doctrine of Divine Love and Salvation. Certainly this creed makes more sense to a ten year old child than either the Apostles' or the Nicene Creed.

Dr. Maurice Clarke in his book to which reference has already been made suggests the following as a children's creed:

I believe in God above,
I believe in Jesus' love,
I believe His Spirit too,
Comes to teach me what to do.
I believe that I must be
Kind and gentle, Lord, like Thee.

While on the staff of the Dragon School, the famous school for boys in Oxford, England, I was often amused by the observations of the Headmaster Mr. A. E. Lynam, who could not understand why "love" was usually rhymed with "above"! One could object to Dr. Clarke's creed on the ground that God is given a geographical location but this objection need not be taken too seriously in presenting the creed to smaller children.

AN EXCELLENT CREED which may serve toward a better understanding of the Apostles' Creed is found in "The Children's Service" published at The Church House, North Parade, Bradford, England. The writer has used this creed with much success and it was regularly recited at the church school (known as the Queen Victoria Guild) of the thousand year old St. Michael's-at-the-North Gate, Oxford. I was rather surprised that such a conservative church as St. Michael's would provide a substitute for the ancient creeds but I was reassured as to the orthodoxy of the parish when I was instructed to read the Athanasian Creed during Matins on Trinity Sunday! The creed in "The Children's Service" follows:

I believe in God the Father, Maker of heaven and earth, Who loves me and all His children: And in Jesus Christ, His Son, Who came down from Heaven to live amongst men; He died upon the cross: He rose to life again and went back to Heaven, where He lives for ever as our King. I believe in the Holy Spirit, Who helps me to be a faithful member of the Church: I believe that my sins are all forgiven: and I hope to live forever with the Saints above. Amen.

This creed provides most of the doctrines of the church in language which most children can comprehend. It serves as a commentary on the Apostles' Creed and gives meaning to the traditional beliefs within the framework of the more difficult creeds. Someone has wisely said that faith and understanding come first and creeds afterwards. Creeds are merely an expression of the understanding one has of religious truths. It would seem wise to teach religious truths a child might understand and then eventually summarize these truths in a brief formula which could be recited regularly. In the minds of many teachers this is a more sensible method than making a child learn a creed, and in so doing take the chance that a faith would emerge as the creed became intelligible to the child. Actually the early Christian creeds came into being because they summarized the faith of those first followers of Christ. When we begin training children to experience God and to have a real understanding of Jesus, instead of making them automatons reciting things about which they have no comprehension, then perhaps religion will be much more meaningful and real to them.

* * *

## UNDERSTANDING THE PROPHETS

(Brought forward from page 9)

Jeremiah! And Jeremiah saw something of this, too, before he slipped away.

Into his writings, after the taking away of the first exiles into Babylon,—but before the final destruction of Jerusalem,—there comes a new note, a note of hope, —almost of triumph. Many of those first Exiles were his disciples,—followers of the way that old Isaiah had first laid down,—the "righteous remnant." In them Jeremiah began to see the answer to that problem which had been with him for a lifetime, the question that had put the minor note, the touch of wistful sadness into so much that he wrote:—these first Exiles, now safely away from doomed Jerusalem, were the best of Judah,—somehow, someway, God would preserve them,—and out of them, purified by suffering, would come a better Israel.

In them,—in the newborn hope for a newborn Judah, —he sees the fulfilment of his own life, the fruit of it, the reward of it. He sees, far through the darkness and the gloom, a light glimmering,—and it grows brighter and brighter as he nears his end. We know that it is the dawning light of Christ. Jeremiah does not know that: but he does know that it is indeed the light that shineth more and more unto the perfect day!

There is considerable evidence to lead us to believe that Jeremiah wrote the Twenty-third Psalm. But even if he did not, it expresses so perfectly the quality of faith which he finally won for his own, that I feel I should like to close this story of him by reading it to you. He who had so loved the brown hills of Judea,—he who had so often followed both sheep and shepherd through the mountain pastures, might well have said,—

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." Amen.

# *Isn't Everyone Handicapped?*

By MARY JUNKIN

Director of Curative Work Shop, Richmond, Va.

IF EVERYONE HAD THREE LEGS, a person with two legs would excite both pity and curiosity in those who met him, but it just could be possible that the two-legged person was a more efficient machine than the three-legged one.

Our emotional reaction to physical handicaps is still very primitive. The physically handicapped person is apt to meet either pity, embarrassment, overconcern, dislike and hostility, or ridicule.

Pity and sympathy are often confused. Pity is possibly the more difficult of these attitudes to cope with. You cannot pity an equal. In order to pity someone you set him apart as something different from yourself. It isn't at all the noble sentiment we have sometimes been led to believe. Its mammy is a feeling of superiority—and its pappy, a feeling of relief from our own deficiencies.

It has been said by many writers in the field of the handicapped that if the habit of making comparisons detrimental to him could be eliminated, the cripple's psychological problems would largely be solved. This puts a great burden of responsibility upon each of us in meeting the increasing number of physically handicapped. Don't let war glamor fool anyone into thinking that these attitudes have as yet basically changed.

Our feeling of embarrassment or being ill at ease with those who have physical differences comes from just that feeling of difference and insecurity about knowing how it feels not to have an arm or leg, or to have one that won't work. It should help this feeling to know that a person who has lost a leg feels physically just as whole as he ever did. It is difficult for many people born with a slight impairment or hearing loss to believe that everyone else does not hear just as they do. The feeling of being different is in the mind and is the result of continually seeing others react as though he were different.

MANY NORMALLY EQUIPPED young people have just as serious a time as any physically handicapped one in choosing goals that are within their reach, and forgetting themselves in their attainment, and in feeling socially adequate. A correct understanding of this will help a lot to change our sentimental attitude toward physical handicaps; and we must change it if we are not to be personally responsible for forcing either emotional dependence, over-compensation, or a defensive attitude.

I had not thought much about how much we insist upon being on the giving end of this relationship, until one day I asked a young friend to go to the movies, expecting to "take" her. When we got to the ticket office, I found I had forgotten my billfold and had only 23 cents, so she took me. There was no doubt that she enjoyed the show more than any we had seen together. I felt very humble when I realized that I "minded" her taking me.

Another place that we feel insecure is in knowing how much physical help to give. That is the place that the real difference between pity and sympathy becomes apparent. Pity—compassion; sympathy—having a mutual feeling for another. If you put your complete attention on the other person, you will have so far forgotten your own feeling of inadequacy that this will solve itself, and you won't open the door for a lame man with two good arms unless he is carrying something in his arms; but you will remember not to put a glass of water on the edge of the table where he may knock it off if he is awkward with his arms.

It is hard for many people to realize that in the present day physical differences are actually the subject of ridicule and dislike. All you need do to change this impression is to count the number of radio programs depending for their humor on speech defects. I went to a recent army show where a young sergeant brought down the house with laughter by his acting of a head jerk at regular intervals in his lines. I have been giving exercises to a boy all winter with a jerk just like it that has been a source of such embarrassment to him that he had made no friends of his own age and his two years in high school have been as if he were a spectator and never a participant in what was going on.

THIS BRINGS UP THE POINT that the sympathy aroused by the physically handicapped is usually in inverse proportion to the need for it. A beautiful girl with a limp will call forth sympathy of this nature from everyone—"Isn't it a pity for such a beautiful girl to be lame?" But what about the homely girl (and all of us homely girls are handicapped!) who was born with a muscular in-co-ordination so that she walks with a lurching gait and can't swallow very well and has trouble with her speech? Clerks in the stores always ask the person with her what she wants as if she were not quite right in her head. But if she were here, I would get her to write this paper because she writes much better than I do and she wouldn't have to hunt and peck like I do. Last week when she was riding home from school on the bus, she heard one lady ask another, "What can that girl's mother mean letting her go around on the bus alone like that?" She said she simply could not resist turning to the woman and saying, "My mother is a very intelligent woman." Neither of these women would have asked this question had they understood the cause of her condition. She, like thousands of others in our country, had a hemorrhage at birth in a part of the brain controlling muscular movements but having no effect on what she thinks with. The same thing could happen to any of the rest of us as a result of a head injury.

I know a man with two artificial legs who drives his own car and has a good job and a family. I know a blind kirl who keeps house for herself and her husband, doing all the cooking and housework by herself. I know a girl born with one arm who can cut out a dress and sew it up all by herself. I have never heard anyone refer to any of them as handicapped. These three have all along the way either received or demanded normal acceptance with normal people—and they are normal people.—From Presbyterian Youth.

# *A Challenge to the Church*

The Christian Church in America must prepare now for the homecoming of service men and women, or suffer the sure consequences of irreparable losses.

If the Church is not alive to its immediate and pressing task to minister effectively to discharged members of the armed forces, many of whom are already being returned to civilian life, America will be faced with a repetition of the tidal wave of sensuality and vulgarity and corruption that followed the close of the last war.

The fundamental problem of the Church is to see to it that the stopping of this war is not worse than its prosecution. If men are to emerge from an existence dedicated to killing and the employment of brute force, it will be by religious conviction, by the faith of individuals who believe that God intends man to be free but pure.

Our concern must be that they emerge from their present narrow existence into one of wider interests, sounder judgments, and equipped with materials—physical and spiritual—necessary to taking on mature roles in a democratic and Christian state.

## THE REAL PROBLEM

In the abstract theorizing of churchmen who see returning service men as "problems to be solved," it is rather the church, not the men themselves, that is the real problem in the ministry to returning veterans.

Man's extremity is now, as ever, God's opportunity, and in foxholes and on life rafts many service men are having a real and vital spiritual experience, the value of which the Church should capitalize upon rather than carp at.

Measuring such experience against the ivory-tower kind one sees too frequently in organized religion, the difference is that this turning to God in times of extremity at least has the value of being as real as it is intense.

Men and women went into the service disillusioned. They went into this war reluctantly, many of them cynically. Now, in most cases, that disillusion has dropped away, and they grow, under fire, into a broad understanding of what freedom and faith mean. They've seen what Nazi and Japanese doctrines do to human personality. And while they may not go for shibboleth and ballyhoo, and are suspicious of all propaganda, they have come to appreciate and believe in the fundamental values of democracy and Christian faith.

Throwing the onus of "being a problem" upon the Church itself, people who worry about the morals of soldiers should know that they worry about the morals of the folks back home.

The stories of strikes by labor unions who exploit the national emergency for their own advantage have given rise to much anger and bitterness. Stories of juvenile delinquency—in which they sometime fear their own sweethearts and wives may be involved—disturb them. They are equally angry at those who play the black markets or avoid their responsibilities in taxation or the buying of bonds.

They express concern about any evidence of racial antagonism or religious persecution at a time when we are fighting systems which have flourished on bigotry. And they ask: "What is the Church doing on the home front to combat these enemies of the cause for which we fight and die?"—*From the Spiritual Issues of the War—English.*

Note: Comments on the National Conference on the Ministry of the Church to Returning Service Men and Women.

# *Understanding the Prophets*

## JEREMIAH

A Prophet Faces Disaster

By WILLIAM R. MOODY

IN ORDER TO UNDERSTAND the prophets of Israel you must understand one thing: they all believed that history is God's act, centered upon God's Israel. Whatever happens, happens because God wills it so! And whatever God wills is righteous, because God is righteous. If a Jewish army were defeated in battle, and a king slain, **then God did it!** For the prophets were convinced that God could give victory to whom He pleased, and that it was nothing to Him to save by many or by few. They believed that one man on God's side could put to flight a thousand who stood against God's will. Therefore, if the heathen prevailed against Israel it was God's doing.

Out of this fixed and sure belief arose the great and central problem in Hebrew prophecy,—which is also the central problem in the Bible, and in our Christian Faith,—the problem of evil, and the problem of suffering. If God **is**; and if He is all-wise, and all-loving, and all-powerful,—as we say He is,—then why does He allow evil to exist in the world; and why does He let people suffer?

The earlier prophets had an easy answer for this question. They said, "Israel is a nation under a Covenant, and they have broken the Covenant." Those prophets went back to the work of Moses, and to the Covenant of Sinai. God set the Children of Israel free from Egyptian bondage, not because they deserved it, but because He was gracious: therefore the Children of Israel owed to God the moral debt of obedience. When they broke that Covenant, either as individuals or as a nation, they made themselves liable to punishment.

ALL THE PROPHETS OF ISRAEL from the first to the last, from Abraham to John the Baptist, saw that this was true,—and we see that it is true today. If we owe to the Righteous God the moral duty of obedience, and if we refuse Him that obedience and break His laws, then we can expect to suffer for it, and we have no right of complaint. That was the first premise of the preaching of the prophets, and it has its place in Christian preaching, today. Men and women,—yes, and **nations,** too,—who have broken God's laws of morality and justice, must be convicted before the bar of conscience, and must be assured of the inevitable retribution to come!

That is a necessary part of prophetic religion, and of prophetic preaching: but it does not **solve** the problem of evil, nor of suffering. It solves part of it! It solves the question of why the wicked suffer; but sometimes the righteous suffer, too. When once that question has been clearly formulated, it must be answered. For if it cannot be answered, then all high religion fails.

In that question it is not the morality of man that is on trial, it is the morality of God,—even the existence of God. Is this a blind world, moralless, ruled by force and by chance, in which righteousness means nothing, in which courage and loyalty, and love of one's country are foolish, and morality a joke? Is there at the heart of this universe a cruel jester, a capricious tyrant? Or a dead and empty void, in which our prayers lose themselves in endless and unanswering night? We reject the thought, as the prophets rejected it! It is abhorrent to us! There **is** a God who cares for us, a God of honor, and justice, and truth!

Then why do we so often see the wicked flourishing, while the righteous suffer and perish? The climax of the Old Testament comes when the prophets face that question, when in sorrow and torment of soul they begin to struggle through it towards an answer, like men in darkness on a wilderness road.

We see this coming to its climax first in the writings of Jeremiah. There is the same strong preaching in Jeremiah against wickedness that we find in the other prophets. He understands that Jerusalem must be destroyed because of the sins of her people, because of their rebellion against God, because of the fearful evils wrought by former kings; but underneath that familiar pattern there is a great tide moving in that man's heart and mind, and it touches this deep thing. In Jeremiah, for the first time in Hebrew History, there is poured out before us the anguish of a bruised and faithful soul, crying out to God,—crying, crying for an answer to the central mystery of our life on this planet, foreshadowing, so long before the time, those terrible words of Christ upon the Cross,—"My God! My God! Why hast Thou forsaken me!"

It is hard to pick out of Jeremiah's life one incident typical of that life,—hard because there are so many incidents. It is difficult to choose between them. I am going to take an incident from the beginning of his ministry; and because our time is short, and I cannot say all I would like to say, I hope you will take this as a pattern, to help you understand the man's whole life in that time of storm, his faith, his struggle, and his triumph, his message.

JEREMIAH WAS BORN, of a priestly family, in the little town of Anathoth, six miles north of Jerusalem. The priests of that day had their own villages, scattered about Jerusalem,—for the most part within walking distance,—surrounded by their farms. There they lived and worked, and only went up to Jerusalem when the time came to take their share in the priestly work of the Temple, and at the great Feasts. They went up by courses, a whole village at a time. Some of these country priests were actually shoved out of their right to officiate in the Temple services by their more influential city brethren.

As a boy and as a young man Jeremiah was not like his fellows. He was shy, and perhaps a bit frail. He stayed much by himself. The other young men of the town were strong and rough, and when they came in from the fields, or from the city, laughing and full of banter, he felt out of place among them,—and they realized it, and resented it. He did not seem to care for their company. He would rather walk out across the fields by himself, looking at the flight of the birds, and at the cattle. Sometimes, in the spring, they would see him standing a whole hour before an almond tree in blossom, drinking in the loveliness of it with hungry eyes. It mattered nothing to them that he

was a poet, and that he already wrote down scraps of verse, and sat late at night working by the light of a little wick floating in the oil, to polish them,—to make the Hebrew words sound like the rush of the wind he was describing, or like the sound of the water running in the spring; or to make them picture the wild ass stamping upon the hill-top, and tossing his head to the sky. Jeremiah is one of the greatest poets that the Hebrew race has known. The words of his prophecy sing like music; and there is in them a haunting quality, a minor note, to other Hebrew poetry quite unknown.

His fellow-townsmen misunderstood him. They thought him "stand-offish," "up-stage"; he did not dislike them,—he wanted to be like them! He envied them their strength, their lustiness, their animal intensity! And he wanted them to like him; but he did not know how to accomplish it; so he sank more and more into himself, and away from them. The whole village was amused, and then angered, when one day he stood up in the market-place and began to prophesy!

He stood up before them,—before the young men and the elders,—his face drained of blood, his lips compressed, his fingers picking nervously at his coat, and he began to tell them about a dream that had come to him,—as Joseph had told of his dream so many centuries before.

REAL COURAGE IS RARE. It is not so courageous to rush into a thing in the heat of anger; or to take the shock of the conflict because you love it! But to stand up and do a thing of which you are mortally afraid, that is courage,—to stand there when your knees turn to water, and your heart is pounding in your throat, and to see it through!

"I dreamed," he said, "and in my dream I saw a branch of an almond tree grow out across the wall of my room; and I saw buds come on it, as in the early spring, and they opened, and there were the almond blossoms, as if moved by the breeze. And I heard the Voice of the Lord speaking to me. And He said, 'Jeremiah! What do you see?' And I said, 'I see almond blossoms!' And He said to me, 'Listen! As the almond blossom is the first bud out in the spring, so the thing that I shall tell you shall quickly come to pass!' And as I dreamed, it seemed to me that I arose from my couch, and went to the window. And I looked out toward the north; and there, filling the sky like sunrise in the north was a great iron pot, red with the flames and seething! And as I looked it tilted, and a fearful burning tide rushed from it southward over the land; and the cities burned at the touch of that flood; and when it had passed, there was a desert behind it; no man, no grass, no tree, no bird to break the dreadful solitude!"

Nobody in the market-place said a word, they were so astonished! They sat there, looking at Jeremiah, and he looked back at them, paler than ever. Everyone knew about the terrible and barbarous Sythians who had driven south from central Asia as far as the plains of the Euphrates a year before. There they had met and had broken an Assyrian army! Tales of these terrible men who rode on swift horses as if they had been born on them, and who knotted their long hair on top of their heads, and wore human knuckle-bones like rings in their noses, had frightened the whole countryside. Was this a joke that Jeremiah was playing? Some young fellow snickered behind his hand.

Then Jeremiah spoke again. "God spoke to me," he said, "and I heard His voice,—'Before I formed you, I knew you; and before I brought you forth out of the womb I sanctified you, and I ordained you to be a prophet unto the nations!' And I said, 'Ah, Lord God! Look at me! I cannot speak! I am but a child!' But the Lord said to me, 'Say not, I am a child! For you shall go to all that I shall send you, and whatsoever I command you, you shall speak! Be not afraid of their faces; for I am with you to deliver you!'"

Then the oldest man in the group answered,—a man of great dignity, well thought of in the Temple in Jerusalem,—"What else did the Lord say to you?"

"The Lord warned me to say to you that you should keep God's Covenant, or perish! You say that you keep the Law; yet you own slaves that are Hebrews. You know that it is written in the Law of God, in His Holy Covenant, that no Hebrew shall be enslaved, here, in the Promised Land, forever! How is it written in the Law? It is written that no man shall keep his brother of the stock of Abraham in slavery for more than six years, and that in the seventh year he shall let him go free. **You** have a man who has served your family fifty years, and is still a slave; and **you** have a woman and her children who have been in bondage to you more than twenty years; and **you** have Nathan, who now hears me, who has served twice his time; and you, and you, and you, and you, have others who have served as long!"

At that half a dozen of the Elders were on their feet. "Enough of this! So you claim to be a prophet! Well, we are prophets, too; and we will now make a prophecy to you! Prophesy no more in this place, or we will see to it that you prophesy nowhere else forever!"

And the next morning the Elders of Anathoth waited upon Jeremiah in his father's house. "You are a disturbing element in our town. We think it would be best for our health,—and for yours,—if you should move your place of residence."

SO JEREMIAH WENT OUT from his father's house forever. Thus he began to learn in his heart and mind,—and one day he would learn in his flesh,—the terrible cost in following God in a blind and selfish nation! For God does not compromise! And those who follow Him truly cannot compromise either!

Why did God choose Jeremiah? Was he fitted to be a prophet in that time of storm? He hated conflict. His nature craved affection. He desired to be loved, to be respected. A slight stung him like a blow. But he was honest. He never turned back from his duty. He would not lie. And what he prophesied came true!

God needed a man like that. God needed him then. I think perhaps God needs one now! God needed a man to stand as His witness through the terrible destruction of Jerusalem, a man who would feel the pain of those blows as if they had been in his own body; a man who could look through the pain of them, and see why they were given, and what lay beyond.

Although Jeremiah never saw the full answer to his great and terrible question,—he saw enough of it to help save his Nation, and his Faith. For Israel, in Exile, listened to Jeremiah, as Israel had never listened to him when he was alive. He had carefully written his lifework into a Book. The beauty of it, the haunting melody of it, the stark truth of it,—seen in retrospect,—touched and moved them. But more than the Book, it was the memory of his life that found them. He had suffered for them; and somehow the feeling came to them, that his suffering had helped to take away their sins. Finally, when they thought of Israel, faithful amid the sorrow of exile, Israel was

(Continued on page 5)

# A WEEKLY REVIEW OF THE NEWS

## ERIC A. JOHNSTON ISSUES STATEMENT

### Says Peace Pact Must Be Based on Christian Ethic

### Blames World Upheaval on Neglect of Permanent and Unalterable Moral Principles and Spiritual Values—Never More Essential Than at This Time

Washington, D. C.—Eric A. Johnston, president of the United States Chamber of Commerce, and prominent layman of the Episcopal Church, asserted just before leaving for his trip to Russia, that if the world order to be established after the war is to last, "it must rest upon the bedrock of moral and spiritual principles and precepts applicable to all mankind under all circumstances.

"The world may change," Mr. Johnston said, "but these do not change.

"Any plans we may lay or any policies we adopt which are based upon changing materialistic premises will not outlast the years. Even from a secular viewpoint we need something to tie to, something permanent and unalterable by which we can chart our course and which will give us a sense of direction and will enable us to distinguish between what is lasting and real and what is passing and illusory.

"The Fatherhood of God and the brotherhood of man are not sonorous phrases expressing a nebulous and unattainable ideal," Mr. Johnston continued. "They are a rule of conduct as applicable to the affairs of men today as they were two thousand years ago. Perhaps they are even more applicable, and more needed, as the storm of battle rages and the shadows of conflict deepen.

"They have a very practical bearing upon many of the problems which now confront us and even graver problems we shall encounter when the time comes to rebuild a badly shattered world.

"Many of the troubles with which we are now contending are of our own making and they are due to the fact that we have turned our backs upon basic moral principles, some of which we are fighting to uphold. We condemn selfishness, hate, greed, rancor, the spirit of revenge, and the scramble for material possessions in the abstract, but only too often we overlook them in our dealings with others.

"Today we must work together, taking cognizance of one another's needs and one another's distress, if we are to achieve our common aims and realize our common hopes. At no time in history have faith, hope and charity come to play so important a part in the affairs of men, and at no time have moral and spiritual values weighed so heavily in the scales of human destiny."

Eric A. Johnston, President of the United States Chamber of Commerce, and prominent Episcopal Churchman, pleads that postwar planning be guided by moral and spiritual principles, and be based upon recognition of the Fatherhood of God and the Brotherhood of Man. "At no time have moral and spiritual values weighed so heavily in the scales of human destiny," Mr. Johnston said.

### OLD HOME CHURCH SUNDAY

**August 20, 1944**

**A DAY OF RECOGNITION, REMEMBRANCE, AND RESOLUTION**

OLD HOME SUNDAY is a simultaneously observed event in the Churches of America to glorify the Lord Jesus Christ; and, through family fellowship in service and song, to strengthen home ties, ennoble all life, and open to us ever increasingly better days.

An Adaptable program for **City Churches** includes four features:

I. **An Early Morning Communion Service.** The appealing words of the Master, "This do in remembrance of Me," come with peculiar force as we seek first the spiritual in OLD HOME CHURCH SUNDAY. As all Churches have their appropriate ways and means for observing The Lord's Supper, individual congregations will naturally follow their own approved methods whereby they are accustomed to enter most worshipfully into this holy service.

II. **A Morning Service of Recognition.** Because of the intensely personal quality in OLD HOME CHURCH SUNDAY services, the Organ and Choral Music should be only Hymns of Christian Faith and Hope—known and loved by all.
   1. **In Memoriam.**
      In loving memory of former members in the OLD HOME CHURCH "asleep in Jesus" "loved long since and lost awhile."
   2. **In Remembrance of Founding Fathers of the Local Church.**
      The names of these notable men should be read each year, that their lives and labors may never be forgotten.
   3. **In Recognition of Members of the Local Church Who Have Gone Into Ministerial or Missionary Service.** List each one with particular care lest some one may be overlooked. This is very important and ought to be extremely impressive.
   4. **Sermon:** This is my own, my OLD HOME CHURCH!" The Sermon should be by one of the "Church's Very Own"—home for this special service.

III. **An Afternoon Service of Appreciation.** A Period of Thanksgiving: each one to tell publicly the particular person in the OLD HOME CHURCH to whom he is most indebted; and for whose helpfulness he most appreciatively thanks the loving Heavenly Father.

IV. **An Evening Evangelistic Service of Life Challenging Resolution.** Everything to contribute to one idea: an appeal to "Carry On" in the OLD HOME CHURCH.

In **Country Churches** all four features may be advantageously grouped, "I and II" coming in the forenoon, with a family and neighborhood picnic dinner at noon, to be followed by "III and IV" in the afternoon. The entire day is filled with enriching fellowship as friends from far and near mingle freely in an interchange of greetings, renewing old relationships and making new ones.

* * *

## RURAL CHURCH WORK CONFERENCE

### Shortage of Clergy in Rural Fields Causing Difficulty

Madison, Wis.—The Rural Church Work Conference discovered at its meeting July 10-24, that the current shortage of clergy, due to men withdrawing from parochial work to become chaplains, is causing special difficulty in the rural field.

Even in peace time, the supply is far below what is needed. Church leaders normally fail to do all that they could to encourage in theological students a vocation for rural work, and at present, the Conference findings point out, seminaries and bishops are not using to the full the opportunities provided by Selective Service to enlist more men for the ministry. Home mission work is of strategic importance in the United States, students of the situation are convinced. The Conference felt that more steps should be taken to enlist for the Church's service boys now in preparatory school and college, and to provide financial aid where needed. The in-service training program of the clergy, now being promoted through conferences sponsored by the National Council's division of domestic missions in cooperation with the state colleges was endorsed by the Conference.

A second point of major emphasis at Madison was that clergy working in rural fields should more and more work in relation to the whole community. Although holding that worship and spiritual ministry to individuals, was the central function of the Church, the Conference urges increased cooperation with community welfare agencies.

This was the twenty-second annual meeting of the Conference, directed this year by the Rev. Clifford L. Samuelson, associate secretary of the National Council's domestic missions division, and by Prof. J. H. Kolb, head of the rural sociology department, College of Agriculture, University of Wisconsin. More than fifty clergy and lay workers from thirty dioceses and Canada, took part.

Among other matters discussed was the greater use of small radio broadcasting stations, of visual aids, and of work of correspondence, as methods in religious education, to extend the teaching and influence of the Church to all unchurched persons, who, either by attitude or isolation are remote from Christian teaching or influence.

The Conference heard of the program for vitalizing the work of the Episcopal Church among Negroes, and went on record requesting the National Council to make every effort to obtain financial support commensurate with the need and opportunity which the present situation affords. The resettlement of Japanese-Americans in rural communities was called to the attention of the Church as one of its primary concerns during the next few years. The ministry which many clergy are now providing for agricultural laborers imported from the West Indies was commended. Church people, it is felt, should inform themselves further, about the dispersion of these agricultural migrants, imported to the United States. Many are Anglican Churchmen.

Theological schools were commended by the Conference for the increased attention some are now giving to the preparation of men for town and country mission work. The Conference appealed for a longer tenure of clergy in rural parishes and for a policy in clergy placement that would avoid extreme variations in policy and Church methods.

Recruiting and training of more women for mission work was urged.

The place that farm schools can fill in developing community fellowship was illustrated in the report of Patterson Farm School, Legerwood, N. C., of which Mr. George Wiese is director.

The National Council's program for the promotion of rural Church work through the division of domestic missions was commended by the Conference, which also expressed its eagerness that an additional secretary be added to the division of domestic missions in order to provide more extensive field service in the survey and promotion of the town-country work.

* * *

### SOCIAL SECURITY FOR LAY EMPLOYEES OF CHURCHES APPROVED

New York, N. Y.—In a resolution adopted at its annual meeting at Lake Geneva, Wisconsin, June 19-25, the Association of Council Secretaries approved in principle the extension of coverage under the Social Security Act to lay employees of all churches, religious institutions, denominational and interdenominational agencies.

The resolution specifically empowered officers of the Association, as well as the secretaries of local councils, to communicate this attitude regarding such legislation to members of Congress, and requested the Inter-Council Field Department to "stimulate and coordinate interest along this line in all denominational bodies."

(Two bills now pending in Congress which would provide for the extension of social security coverage to lay employees of churches and church bodies are the Wagner-Murray-Dingell Bill, S 1161, a comprehensive social security bill which includes a provision for extending old age and survivors' insurance and unemployment compensation to employees of non-profit institutions; and the Lynch Bill, HR 3204, which would amend the Social Security Act and provide for the establishment by the federal government of old age and survivors insurance for employees of religious, charitable, educational and certain other tax-exempt organizations.)

The new officers of the Association elected at the Conference are: President, E. C. Farnham of Los Angeles; Vice-Presidents, H. J. Baumgartel, of Indianapolis, and H. Henry Carpenter, of Brooklyn; Secretary, Marion L. Ulmer of Portland, Oregon; Treasurer, W. H. Thompson of Columbus, Ohio.

* * *

## Personal Notes Of Interest

**Bishop Richard A. Kirchhoffer,** of Indianapolis, was injured by a fall on the stairs of his home on June 27. He was taken to City Hospital, where an X-ray examination disclosed a fractured back at the sixth vertebra. After two weeks in the hospital the Bishop was put in a cast for at least four months, after which he will wear a steel brace. All summer plans have necessarily had to be canceled, but he has been able to return to his home on Wilkshire Road, and it is hoped that he will be able to take care of his administrative duties. It is expected that he will be able to keep most of his fall appointments.

**The Rev. Canon Henry A. Link** is now in residence at St. Andrew's School, St. Andrew's, Tenn.

**The Rev. Francis P. Davis,** formerly rector of St. John's, Bellefonte, Pa., is now rector of Trinity Church, Williamsport, Diocese of Harrisburg. His address is 844 West Fourth Street, Williamsport, Pa.

**The Rev. George W. Morrel,** for the past three and a half years rector of St. John's Parish, Petaluma, California, is to be rector of the Church of St. Mary the Virgin, San Francisco, California, effective August 15th. In addition to his duties as rector of the San Francisco parish, Mr. Morrel will con-


# What Will the Seminaries Do For the Peace?

Your theological faculties do not pretend to have a quick and simple formula for solving all the world's ills. Yet theological schools have much to do with the coming Peace.

They must train men who in the days to come will minister both to people bewildered and downcast by the war, and to those who must take on the heavy post-war responsibilities. Tomorrow's clergy have to furnish inspiration and hope to the laymen who make historic decisions, and to set forth the moral principles on which these decisions should be based. Such ministers need all the Theology, Bible, Church History and "tooling up" and planning to make their curricula as effective as possible.

Will you help them

This advertisement is provided in the interest of all of our Church Seminaries by the following institutions:

**BERKELEY DIVINITY SCHOOL, New Haven**

**EPISCOPAL THEOLOGICAL SEMINARY, Cambridge**

**THE GENERAL THEOLOGICAL SEMINARY, New York**

**PHILADELPHIA DIVINITY SCHOOL**

**VIRGINIA THEOLOGICAL SEMINARY, Alexandria**

tinue to be instructor in theology at the Church Divinity School of the Pacific, Berkeley. Mr. Morrel is the author of several articles published in "The Southern Churchman."

**Miss Jean Elizabeth Gee, R. N.,** of Deer River, Minnesota, has been appointed nurse at St. Timothy's Hospital, Liberia, the Overseas Department of the National Council announces. It is hoped that she may be able to fly to her field of work early in September.

Miss Gee is 22 years old, a member of Holy Trinity Parish, Minneapolis, a graduate of the Deer River, Minn., High School and of the Los Angeles County General Hospital, from which she graduated in 1941. Later she took a special course in Public Health Nursing at the University of Minnesota.

### UNDERGOES OPERATION

**Mrs. Frank W. Creighton,** wife of the Bishop of Michigan, underwent a major operation at a Detroit hospital early in July. Mrs. Creighton is making satisfactory progress toward recovery.

**Miss Louise Strong Hammond,** returning from China because of serious illness, has arrived in Chicago, and is in the Passavant Memorial Hospital. Miss Hammond went to China in 1913 and spent most of the intervening years in evangelistic work in the Diocese of Shanghai until 1936. She returned to the United States that year on account of illness, but went back to China in 1939, going to Chungking, where she has been helping the Rev. Stephen Tsang, Chinese priest in charge of Grace Church.

### MISSIONARIES APPOINTED

Overseas Department of the National Council announces the appointment of two new missionaries who will go to their fields in the early autumn.

**Miss Mary Francis Bemont,** of Baltimore, a member of Grace and St. Peter's Parish there, will become director of religious education at All Saints, St. Thomas, Virgin Islands, succeeding Deaconess Harriet H. English. She will leave in the late summer or early fall.

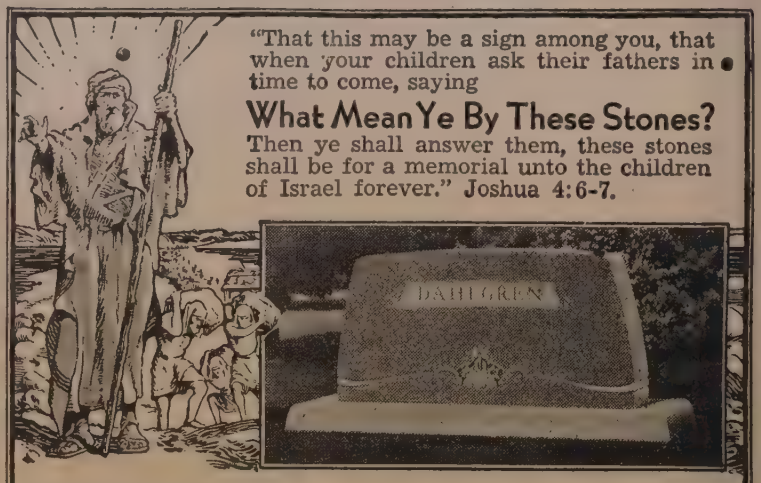
Miss Bemont is a graduate of the New York Training School for Deaconesses, with special work for three summers at Teachers' College, in religious education. She was for three years director of religious education at Grace Church, White Plains, N. Y., and held the same position at Grace and St. Peter's, Baltimore, for seven years. She has taught at the Valley Forge Conference for Young People for ten years, and was a delegate to the Amsterdam Conference in 1939.

**The Rev. Norman R. Alter** will work with Bishop Kennedy, a longtime per-


**BRUGLER HOUSE**

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

R. P. KENT, Secy.
281 Fourth Ave., New York, N. Y.



"That this may be a sign among you, that when your children ask their fathers in time to come, saying

**What Mean Ye By These Stones?**

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—
So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments. SPECIFY

**WINNSBORO BLUE GRANITE**

*"The Silk of the Trade"*

Its flawless beauty, stalwart strength, and great durability, combined with its adaptability to design make it the ideal monumental stone. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for FREE descriptive literature.

**Winnsboro Granite Corp., Rion, S. C.**

Just think of all the time you save and the transportation difficulties you avoid when you pay bills by check. You can also bank by mail easily and simply. If your account is not particularly active, use a Special Checking Account—15 checks for only a dollar —no other costs.

**FIRST AND MERCHANTS**
**National Bank of Richmond**

John M. Miller, Jr., Chairman of the Board — H. Hiter Harris, President

Capital and Surplus, Six Million Dollars
Member Federal Deposit Insurance Corporation.

# RICHMOND DAIRY CO.

## MILK - - - ICE CREAM

## SERVING RICHMOND FOR OVER 50 YEARS

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

### POSITION WANTED

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

**POSITION WANTED**

WANTED, BY REFINED LADY POSITION as companion-housekeeper. Best of references, experienced. S. B., care Southern Churchman.

MIDDLE AGED WOMAN DESIRES POSITION in able Christian home assistant housekeeper, nurse companion. Salary reasonable. References exchanged. Halifax, Va., R. 1, Box 210.

### HELP WANTED

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

A COLLEGE PREPARATORY SCHOOL for girls is seeking a trained and experienced librarian. Address The Rector, Chatham Hall, Chatham, Virginia.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

REFINED YOUNG SETTLED WOMAN, to nurse girl unable to walk. Mrs. D. M. Chester, 53 College Avenue, Annapolis, Md.

WANTED: TWO HOUSEMOTHERS AND two teachers. Address Head Master, Blue Ridge School, Bris, Virginia.

WANTED, NURSE - COMPANION, IN family of two. Address: Monroe Terrace, Apt. 8-D, Richmond, Va.

WANTED: REFINED CULTURED LADY for companion-housekeeper for elderly person, semi-invalid. Permanent home for right party. Write for particulars to Mrs. William R. Aylett, Monticello Hotel, Room 322, Charlottesville, Virginia.

sonal friend, in the missionary district of Honolulu. He is 47 years old, ordained in 1927, a graduate of Colorado State Teachers' College and St. John's College at Greeley.

Before ordination Mr. Alter did missionary work in Colorado, then was at St. Paul's, Beloit, Kansas, 1927-1930; Holy Apostles, Ellsworth, Kansas, 1930-36; Holy Cross, Paris, Texas, 1936 to the present. Bishop Kennedy has not yet announced where Mr. Alter will be located on the Islands.

### DEATHS

**THE REV. J. H. KOBAYASHI**

A delayed message from Tokyo announces the death last May of the **Rev. J. H. Kobayashi,** who was headmaster of St. Margaret's School, Tokyo, from 1910 to 1940 and also chaplain from 1903 to 1940. Under his direction, with Miss Gertrude Heywood as American principal, St. Margaret's, enrolling from 400 to 600 girls, came to be one of the finest schools in Tokyo, or in Japan. After he retired as head, Dr. Kobayashi continued as councilor and a member of the board of trustees. Bishop Charles S. Reifsnider, formerly of Tokyo, who knew Dr. Kobayashi well and worked with him for many years, writes, "Dear old Dr. Kobayashi loved and prayed for perpetual peace between his beloved adopted country, America, and his native land. I know he has done much to strengthen the Christian attitude at the school in these war days, and I know how his heart has been rent by the present warfare between his two loved countries."

* * *

**KILLED IN ACTION**

**Second Lt. Charles James Juhan,** twenty-year-old son of Bishop and Mrs. Frank A. Juhan, of Jacksonville, Florida, was killed in action on the Normandy front July 6, while serving with an Army division, according to an Army telegram received a few days ago by Bishop and Mrs. Juhan.

A native of Greenville, S. C., Lt. Juhan was born January 26, 1924. He entered Sewanee Military Academy in 1938, and the University of the South, Sewanee, in 1942.

In November, 1943, he was accepted for military service and received basic


TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister



Buy Your War Bonds and Stamps

The May Company

119 E. Broad Street

Richmond, Va.

Specializing in Personal Service



SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

Virginia Dairy

"The Home of Better Milk"

ATLAS BAKING CO. ,Inc.

Richmond, Va.

training at Camp Wheeler, near Macon, Ga., and later graduated from the Army's Officer Candidate School at Fort Benning, Ga., receiving a commission as second lieutenant. He was ordered overseas in April of this year.

### DR. CHARLES O. BANKS

The community of Brooklyn has suffered a serious loss in the death of Dr. Charles O. Banks, organist and master of the choristers at St. Luke's Church, Clinton Avenue, Brooklyn, at the age of 48. The great church was crowded at 8 P. M. on July 23, when Rev. Rush R. Sloan, former rector of the parish, pronounced an able eulogy, stressing the great influence of the dead musician upon those who came under his charge. The choir sang without the organ which had been dismantled for the purpose of rebuilding. In the absence of the rector, Rev. John H. S. Putnam, in California, Rev. Floyd Appleton is in charge of the parish. The Choirmasters of the Church of the Messiah, and of St. Ann's Church, Brooklyn, have also recently died.

* * *

### KILLED IN ACTION

The Rev. Edward J. Clary, Chaplain in the United States Army, was killed in action in France July 15. Before becoming a chaplain, Mr. Clary was rector of Grace Church, Goochland, and St. Mary's Church, Lorraine, Virginia. This was his only parish before becoming a chaplain, except for St. John's Church, Columbia, and Grace Church, Bremo Bluff, Virginia, where he was in charge for a short period in connection with his work at Goochland. Mr. Clary received his master's degree from the University of Richmond in 1937 where he was an honor student in Greek. He graduated from the Virginia Theological Seminary in 1940, and after being ordained to the Diaconate by Bishop Tucker, was sent to Grace Church, Goochland, as deacon. He was or-


**C. S. LAUGERBAUM & CO.**
**FLOOR CLEANING**
104½ West Grace Street
Dial 3-5765
Richmond, Va.

**Sarah Lee Kitchen**
Homemade Cakes, Pies, Bread,
Beaten Biscuits, Box Lunches
701 W. Grace St., Richmond, Va.
Dial 3-2805

**STAR CLEANING CO., Inc.**
QUALITY CLEANING AND DYEING
Draperies—Curtains—Slip Covers
Expert Tailoring. Alterations
Prompt Delivery Service
Plant—524 South Harrison Street, Richmond, Va.
Dial 5-1785

ASK FOR
**CLIMAX BEVERAGES**
Sparkling Spring Water
and
TRU-ADE
Climax Beverage Co.,
Richmond, Va.

**TYPICAL "TREASURER'S REPORT"**

**THE TREASURER'S REPORT**

is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; one she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99c; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. our profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

**Your Treasury Profit is GUARANTEED**
**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** SC
**104 Crestmont St., Reading, Pa.**
Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back collect, under your special "PAY-THE-PROFIT" GUARANTEE, which means you'll forward us a check for $2.40—our profit on 12 dusters.
Name . . .
Organization. . .
Street . . .
City . . . State

**THE CHURCH PENSION FUND**
and its subsidiaries
administered for the benefit of the Church
THE CHURCH HYMNAL CORPORATION
Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.
THE CHURCH LIFE INSURANCE CORPORATION
Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.
THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION
Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.
Further information available by addressing any of the above at
20 EXCHANGE PLACE NEW YORK 5

dained priest by Bishop Goodwin in 1941. Mr. Clary was not married.

### THE REV. RAYMOND ANDREWS CHAPMAN

The Rev. Raymond Andrews Chapman, rector of St. Stephen's Church, Boston, 1923-35, died on July 20 in his 57th year, after a long period of ill health. Funeral services, including a Requiem Mass, were held for him in his former parish on July 23. Father Chapman retired from active duty in 1938. He was born in Bethel, Maine, son of James Locke and Evelyn Andrews Chapman. He graduated from Dartmouth College Magna cum laude, and was ordained to the priesthood in 1922.

### THE REV. GEORGE WINTHROP SARGENT

The Rev. George Winthrop Sargent, for many years the chaplain to penal institutions in the Diocese of Massachusetts, died on July 10 in his 78th year. Funeral services were conducted by Bishop Henry Knox Sherrill in St. John's Memorial Chapel, Cambridge, on July 12. George W. Sargent was born in Boston in 1866, graduated from Trinity College, Hartford, Connecticut, in 1890 and from the Episcopal Theological School, Cambridge, in 1894, in which year he was ordained to both diaconate and priesthood and began work as rector of St. John's Church, Erie, Pennsylvania, where he remained until undertaking the curacy of St. Paul's Chapel, Trinity Parish, New York City in 1898. Successive charges were as rector of St. James Church, Fall River, 1898-1901; St. Stephen's, Portland, Maine, 1901-04; St. Paul's, Natick, Mass., 1904-12; St. John's Church, Framingham, from 1909, in addition to Natick, until 1912, and again in 1917-18. During his term as chaplain to the penal institutions in the Diocese, 1922-34, the Rev. Mr. Sargent gave unstinted service in aiding both the prisoners and their families to a better way of life. He has been retired from active service since 1934. He is survived by his widow, the former Anna Schleither, and by three daughters: Adelaide Joanna and Mary Winthrop Sargent and Mrs. Virginia Austin, and also by his sister, Mrs. Clarence Henry Poor, of Cambridge.

### MR. PEEL TOOYAK

The death of the Eskimo lay reader and interpreter, Peel Tooyak, at St. Thomas' Mission, Point Hope, Arctic Alaska, on July 29, is reported by a telegram from the Bishop's office in Nenana. The cause of death is not stated. Mr. Tooyak has been on the staff since 1929. Bishop Bentley wrote of him only a few weeks ago that his long experience, thorough training, and devotion to his work have made him a valuable member of the staff. His wife and three children survive him. When Bishop Bentley asked all the Alaska missions recently to call the attention of their young men to the ministry as a vocation, he received from Mr. Tooyak and his wife a letter offering their young son, Enoch, for the ministry. Bishop Bentley writes, "The boy is a bright lad, quick in his studies, and attractive in every way."

The mission at Point Hope, with its outstations along the shores of the Arctic Ocean, and its membership list of 528 names (all Eskimo but the missionary and his wife) is the second largest of the Alaska missions. For eighteen years it was under the care of Archdeacon Frederic W. Goodman. Since his retirement in 1943 the Rev. William J. Gordon, Jr., has been priest in charge.


**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**

**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York. N. Y.**

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
**Custom Tailoring for Clergymen**
1837 *Church Vestment Makers Over One Hundred Years* 1944

**COX SONS & VINING, Inc.**
131 East 23rd Street, New York 10, N.Y.

# TEN-HOUR RECAPPING SERVICE

**BY APPOINTMENT**
**FEATURING**
## "THE FAMOUS HAWKINSON METHOD"
**WITH THE**
## KRAFT SYSTEM OF FACTORY CONTROL

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

**No Certificate Required for Passenger or Truck Tires**
**Write or Phone Us for Appointment**

## MARLOWE TIRE CO., INC.

Formerly Rutenberg Tire Co., Inc.
2701 West Broad Street
"Serving Virginia Since 1914"

TELEPHONE 5-9171 RICHMOND, VA.

WHEN DEATH OCCURS
Telephone
Est. 1850
• EXPERIENCE
• REFINEMENT
• DIGNITY
3-6711

CHAS. I. BILLUPS & SONS • MORTON G. • STUART L.
**BILLUPS**
*Funeral Home*
ALWAYS OPEN

• RICHMOND'S FINEST
• AIR CONDITIONED THRU-OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST
25th & MARSHALL STS.

AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

**Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.**

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
**All Wool**
Samples and Measurement Charts sent on Request.
**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens. Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction: 128 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146 Plainfield, N. J.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA SHAMPOO and other items. Write for particulars.
SAMPLES FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**


## THOUGHTS FOR THE THOUGHTFUL

It's not what we teach,
But the life we **Live!**
It's not what we preach,
But the life we **Give!**
—E. M. E. Davison.

"He asks too much for whom the grace of God is not enough."

Death is only a horizon, and a horizon is nothing save the limit of our sight.

Courage is the first virtue of life, as kindness is its final joy.—Newton.

"To give ourselves, to forgive others, and to live with thanksgiving is the secret of any happiness we may hope to know on earth."

After all, there can be no shadow without light; and he who follows the Christ need not fear even the Valley of Shadow.—Selected.

"If our vision of God is cloudy, nothing else will be clear."

The most expensive of all indulgencies is hate.—Exchange.

We fail not because God has failed, but that we failed God.

Think truly, and thy thoughts
Shall the world's famine feed.
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble creed.

With the same letter Heaven and home begin,
And the words dwell together in the mind;
For they who would a home in Heaven win,
Must first a heaven in home begin to find.

—Jones Very.

Our Saviour tells us to "consider the lilies, how they grow." They grow, by being in right relations with the earth and the air. We grow spiritually the very same way, by being in right relations with God and our fellow men.—Selected.

The physical life is the unseen vapor, soon to pass away; Eternal Life of the soul is like the unseen mountain that will stand behind the mists unmoved when centuries of clouds have been dissolved into nothingness.—William Adams.


## FASSIFERN

College preparatory, high school, and lower grades for younger girls. Emphasis on character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:
**DR. JOS. R. SEVIER, President**
**Box S Hendersonville, N. C.**

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R.), Headmistress.**

## Attention Episcopalians

**As long as stock lasts**
**PRAYER BOOKS AND HYMNALS COMBINED**

In Leather Bindings, Gold Edges, with Gold Cross or I. H. S. on front cover.

HALF PRICES

Small size, 2¾x4¼x¼ inches thick, was $4.50, for $2.25. Medium size, 3⅝x5⅝x¼ inches, thick, $5.75 for $2.88.

These are with present Hymnal which most of the churches are using. The New Hymnal with Prayer Book combined is expected in September.

**LYCETT, INC.**
**Church Section**
**317 N. Charles St., Baltimore 1, Md.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## St. Christopher's

**COUNTRY SCHOOL FOR BOYS**

Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

## Christchurch

**SCHOOL for BOYS**

**CHRIST CHURCH**
**Virginia**

**School for Boys**

**Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sailing and other Salt-water Sports on the Rappahannock River.**

**Apply to The Rev. S. Janney Hutton, Headmaster Christchurch School, Christchurch, Va.**

LEVEL
ONE

# The Southern Churchman

et Vol. 110—No. 33 26 AUGUST, 1944

Boys and girls by thousands are helping their country by service in work camps this summer. The Episcopal Church has been prominent in organizing and aiding this work. These girls are members of the Girls' Friendly Society, working in the vineyards near Selma, California. Other Church boys and girls are working on farms, doing recreation work, assisting with Vacation Church Schools, etc. The aim of the Camps is to develop the young people physically, mentally and spiritually; to render service in areas of great need; to create among youth and adults a real sense of community spirit.

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin, Associate Editor
Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer
Mrs. Rawles Morel, Business Manager

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN
Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## LETTERS

### LETTER TO THE EDITOR

**The Bishop of Wyoming Replies:**

17th August, 1944

The Editor of the Southern Churchman,
110 West Franklin Street,
Richmond 20, Virginia.

Dear Sir:

The publication of the letter of Mr. A. L. Taliaferro addressed to the Rev. Gardiner M. Day, President of the Episcopal Evangelical Fellowship, and your immediate acceptance of all its implications as evidenced in your editorial in the same July 29th issue of the Southern Churchman, was unfair to me, to the Church in Wyoming, and indeed to the whole missionary cause.

The Bishop of Wyoming does not give permission to his clergymen to make such an unwarranted statement as that quoted in your editorial. And "that the evangelical clergyman is practically extinct in the Church" is a statement the Bishop of Wyoming is not guilty of making. If there is an evangelical clergyman in the Church more evangelical than the present Bishop of Wyoming, the Bishop of Wyoming will be glad to associate himself with him in the great work yet to be done for Christ in Wyoming.

Mr. Taliaferro's difficulty, not inherited from my late most helpful friend and esteemed Chancellor, his father, is that he finds the truly evangelistic work of building little log churches and community centers, of baptising and confirming and strengthening Jesus Christ and His Church in this great State of less importance than the raising the ugly head of intolerance in the name of Protestant solidarity.

In fairness to me I ask you to read the publications I am sending you under separate cover, "The Episcopal Church in Wyoming, 1944," "Wyoming Indians," and "The Episcopal Church, A Fellowship."

In fairness to the whole Church I must insist upon a prompt publication of this letter in the Southern Churchman.

Faithfully yours.
WINFRED H. ZIEGLER.
Bishop of Wyoming.

* * *

### REVIEWED FOR THE SOUTHERN CHURCHMAN
### A TRILOGY

**ONE PROPHET—AND ANOTHER.** By Ethel Cutler. Woman's Press. 126 pages. Price, $1.50.

**ONE PEOPLE AMONG MANY.** By Ethel Cutler. Womans Press. 126 pages. Price, $1.50.

**THEY TOLD ABOUT JESUS.** By Ethel Cutler. Womans Press. 120 pages. Price, $2.00.

These three little books should prove immediately popular among students of Biblical literature and history. And they will be read not only for profit, but for pleasure as well, with so graceful a pen and so much of poetic imagination does Miss Cutler embellish the learning which makes of each volume a store house of varied treasure.

"One Prophet—and Another" presents a series of sketches of the Prophets beginning with Moses. "Line drawings" the author calls them, and such they are; delicate traceries picturing in outline those heroic figures against the background of their day. Under Miss Cutler's sure and sensitive touch, they live again for us; men vividly aware of the temporal and spiritual problems of their times, and strong to bear the burden of the Word of the Lord as it came to them. She shows us not only the men, but the world in which they lived and wrought; a world of city streets and market places, of rocky hillsides and rich valleys, where years of peace and prosperity alternated with periods of war and tumults. It was a world where cowardice and heroism lived side by side; where man's inhumanity to man threw into greater relief his capacity to sacrifice himself in the service of God. A world different to, and yet strangely like our own.

"One People Among Many" deals primarily with the literature of Israel. With this literature, as contained in the Bible, we are familiar. Less familiar to most of us are the environments within which it developed. And yet how imperative it is to the understanding of any literature that we have "some knowledge of the environment which produced the books, the language in which they were written, the essential characteristics of the people who produced them. We need to see their relations to the peoples with whom they came in contact, to consider the philosophies of life which they tried out through the centuries, and the outworking of those philosophies in relation to other peoples."

Beginning with the sources of story, psalm, or proverb, oftentimes to be found outside of Israel, Miss Cutler traces for us these influences, as well as the historic events and the developing moral and spiritual ideals and aspirations which through succeeding generations contributed to the final shaping of the books of the Old Testament.

When dealing with sources Miss Cutler's careful scholarship speaks with authority. And even when she allows the play of her imagination to fill in the picture, her feeling is so true, her instinct so sure, that rarely do we fail to follow her.

The three divisions of the book—"The People of the Lord," "The Making of Ancient Books," and "The Interweaving of Varied Cultures,"—together with the titles of some of the more arresting chapters,—"According to Their Tongues," "On the Writing of Poetry," "The Roll of the Prophet Isaiah," "The Words of the Wise," "Lyrics of the Long Ago," give some idea of the wide field through which she roams.

Book III "They Told About Jesus," is also concerned with origins and developments. Here we listen while eyewitnesses relate to groups of eager listeners, inside and outside of Palestine, what they remember of the words and deeds of the Master, now taken from their sight. We watch the growth of the impulse which in the two or three succeeding generations sought to preserve these precious memories in more stable form, and the final crystalization of this process in the Four Gospels. We read the casual comments upon the emerging Faith to be found in the non-Christian writers of the day, and hear echoes of His days upon earth still extant in the second and third centuries, though not recorded in the Gospels.

An outstanding feature of all three volumes is the inclusion of quotations from various ancient and modern versions of the Bible and of many exquisitely beautiful free translations of the more lyrical passages, some of which we suspect to be Miss Cutler's own. These, added to the author's glowing faith infused through every page of her writing, give a strongly devotional cast to her work.

A complete bibliography and index of quotations appended to each volume are sure to be appreciated.

To all who are looking for guidance in working out courses for Bible study, for appropriate and interesting reading supplementary to class work, or for fresh inspiration and help in the teaching of the Bible, we most heartily recommend these little books.

MARGARET GOODWIN BALLARD.

# HAVEN . . .

By J. W. KENNEDY

ALL OF MY LIFE I have heard the words of that song, "listen to the mocking bird. . . . Today I am suggesting we quit listening to the mocking birds and thus save ourselves some hurt and confusion. We are prone to believe everything we hear, especially the unconfirmed rumors that fly by day and night, which become roomers (and boarders) when they get to us. The worriers and the gullible suffer the most, and they insist on continuing to be anxious and to swallow whole every idle tale that darts within their circle of safety. In childhood it was not so naive as we now assume to cry "tick-a-lock, tick-a-lock all around" and enclose ourselves within an "impregnable fortress" of a magic circle—magic because we were determined to let nothing through save friend, never foe.

But the mocking birds can always find an audience, ears to cry "news, news, evil news" into. We believe the birds and what they say about another, about conditions in general, about the past and the future, and every other thing of concern to life. The mocking bird even attempts to relay people's thoughts and motives and always touches up the truth with garlands of poison ivy. The mocking bird picks out headlines in newspapers, lifts out words and sections from books, magnifies and retells little evils and minor issues.

TWO EXAMPLES OF WHAT I mean. **First,** the wife of another who hears from "good friends" about the conduct and condition of their service man: "surely he would write if . . .", "I heard . . .", "his letters sound queer . . .", "the papers say . . .", "he was last seen . . .", "two years is a long time", "the women there", "the war will be over . .", "not enough jobs," and on and on endlessly. The only cure for such sticky and unnecessary rumors is to hold to faith in the man we know better than the mocking bird, refuse to believe strange tales, wait for the truth, don't read double meaning into every new twist to the letters and news received. Men do change. Most of them grow. Throw a mental brick-bat at the mocking bird and listen not to his cry.

**Second,** Anonymous letters and reactions to books containing controversial material. A letter, a headline and a book will help explain what I mean. The letter came to a parishioner of mine as full of venom on the race question as I have ever seen. The letter was intended to insult and hurt, to break out fury and hate in the recipient's heart. It failed. The words of the mocking bird were just ignored. But the anonymous person, deserving of every ounce of pity we can spare, thinks her or his deed a remarkable contribution to the "fine traditions" of the South. Race relations make no progress through the mediation of mocking birds. Nor do screaming headlines, that rail and beat the air, bring sober truth and wisdom to bear upon the fundamental relationships of races. A friend gave me a copy of a newspaper with a shocking headline intended no doubt to arouse racial hate and stir up deep-seated prejudice. Only harm, no good, can follow from such a device. We sow a dragon seed; we raise a dragon. Then there is that book, **Strange Fruit,** banned in Boston for its use of one word, read for such bits of obscenity by thousands; and damned by thousands more who have never read it at all. Some parts of it may be too raw for public airing, but the devastating and absorbing story gives an analysis of the race problems in the south which should lead to a more zealous pursuit of ways and means to ease the tension and terrible nausea of it, and at least take a few possible steps beyond eradicating the terrible truth the novel speaks in language both sensitive and brutal. Incidentally, the book was not as bad as the rumors concerning it. And it doesn't dodge a single racial issue.

SUPPOSE JESUS HAD SPENT His precious hours on earth listening to the mocking bird! He would have stumbled and fallen beneath the load. But He didn't. God kept His mind clear of debris and anxiety as Jesus day by day sought to know God's mind and God's heart and kept pushing through darkness until dawn came.

# *This Week . . .*


**OUR NEED OF A GOD** . . . . . 4

By the Rev. John Page Williams, Headmaster, St. Christopher's School, Richmond, Va.

**THE PARTY SYSTEM IN AMERICAN POLITICS** 7

**UNDERSTANDING THE PROPHETS—EZEKIEL** . . . . . 6

By the Rev. William R. Moody, Rector or Christ Church, Baltimore, Maryland.


**AUGUST**

1. (Tuesday.)
6. Transfiguration. Ninth Sunday after Trinity.
13. Tenth Sunday after Trinity.
20. Eleventh Sunday after Trinity.
24. S. Bartholomew (Thursday).
27. Twelfth Sunday after Trinity.
31. (Thursday.)

* * *

**COLLECT FOR THE TWELFTH SUNDAY AFTER TRINITY**

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord.

Amen.

# *Our Need of a Goal*

By the Rev. John Page Williams

Headmaster St. Christopher's School, Richmond, Va.

*"He looked for a city which hath foundations, whose builder and maker is God."*

In such a way does the Epistle to the Hebrews describe the driving force in Abraham's life—"He looked for a city which hath foundations, whose builder and maker is God." As we restore the flesh and blood of human life to the story of Abraham and see his life as part of world history, we realize that Abraham was revolting against barbarous ways of living promoted by false philosophies and religions. He was a pioneer in the building up of the first God-centered culture, the first civilization which took its life and strength from its obedience to the God whom we worship. Many of the ideas of Christian culture and civilization are inherited from that movement started by Abraham. It was not easy for Abraham to take the lead he did in trying to set up a God-centered nation. It meant separating himself from the kind of life lived in his native land. In his search for the city which hath foundations he was extremely alone and his way took him through not only physical desert but also spiritual desert. Both Old and New Testament writers are agreed in attributing his noble search and its success to the fact that he was a man of supreme faith in God. To Saint Paul he was the great Old Testament example of the man who had faith in God and therefore received the promises.

THE DESCRIPTION OF ABRAHAM which I have used as my text has been applied time and again through human history to men who have sought in new lands to found new communities based on the will and spirit of God. There are no longer great geographical spaces where men can try to build Christian communities from a fresh start, but there is more than ever the call to pioneers of faith to follow Abraham's example. There is today as great a challenge to mankind as there was to Abraham. We know we can no longer even pretend to be content with any community—local or world—unless its leaders are moved by the kind of spirit which moved Abraham. Abraham was led to withdraw from a country of barbarism into a new country to be moved by a new spirit. We cannot make the same geographical pilgrimage, but we must make the same spiritual pilgrimage. And we need the faith which Abraham showed, for the author of Hebrews declares that Abraham in his search went out not knowing whither he went. Although Abraham may not have known whither he was going on the compass, he knew whose direction he was following. He was by no means drifting for he had in him the spirit of God. Through his worship of God and companionship with God he had won a directing force which gave him confidence in the ultimate success of his mission. He had progressed in his spirit in such a way that God could speak to him and he could hear. Furthermore, when God spoke, Abraham could understand and commit himself to God. It had taken prayer and self-discipline and deep thought for Abraham to come to the point where he could hear and obey the voice of God.

By contrast to the story of Abraham there is in Genesis also the story of Babel. In that case people filled with satisfaction over themselves undertook to build without the guidance of God. The result was disaster and confusion. Time and again in history men have sought to build civilization without God and the curse of Babel has fallen on them.

IN RECENT YEARS many people have been looking for a world built by materialism. Since early in the war people have been picturing to themselves and others visions of that post-war world which science would produce almost by magic. Advertisements and magazine articles have fed our imaginations with attractive fantasies about the various gadgets and so-called conveniences which are supposed to abound after the war. Last summer the articles were all about electronics. This year there are more and more alluring pictures of houses equipped with the fruits of scientific discoveries and designing. Apparently people have been doing a great deal of thinking and designing in connection with the material things of life. It is generally recognized that along with the great waste of human life and physical resources during a war there comes pressure which forces an increase in the tempo of scientific discovery and invention. Already efforts are being made to see that there is a conversion of technical advances to civilian products in such a way that there will be as little loss of forward motion as possible.

There has not been as much evidence of similar efforts being applied to matters of the spirit. A similar stimulus, it is true, occurs during war in the spiritual life of the community. Along with the hatred and moral confusion generated at home and abroad during war, there comes a great stirring of the spirit of service, devotion, dedication, unselfish sacrifice. Many people are forced to face up to the profound realities of life for tragedy drives us to seek ultimate reality. The difficuty, however, is that it is not so easy to maintain the spiritual advances as it is to maintain the scientific. The spiritual advances if we do not cultivate them end as mere emotion. In spite of their seeming nobility, they can turn out to be superficial and even superstitious. They are soon consumed by the evil spirits generated by war.

More than that science entered the war in a strong condition, but the same cannot be said of the spiritual life of the community. In fact the war is itself an indication of the spiritual sickness of the world. One writer has likened the problem of human relationships —social morality—to that of a fleet of ships. Unless the ships have a destination and are properly steered towards that destination, two troubles will result. First, the ships will go about in circles and make no progress but waste much power. Second, the ships will begin to crash into each other and destroy each other.

THERE ARE MANY REASONS for saying that our world had before the war been like a fleet of ships without direction or destination. Individuals and nations first went about in futile circles accomplishing nothing of eternal value and then they began crashing into each other. Instead of the lead being taken by men inspired by the Christian faith, men who grasped visions of goals and moved towards them, it was taken by men who merely observed trends, the currents in which the world drifted, and fitted their policies of government, business education, and arts to those trends. Men were governed by whims and fancies. There was a general triumph of expediency

as the controlling standard of judgment. There was a deterioration of the dignity of man as men sought meaning for their otherwise aimless lives in vain pursuits in objectives inadequate for beings made in the image of God.

A high army officer has recently written that "a man alone, pinned down in a foxhole . . . needs more than good equipment and physical courage. He needs to believe in something bigger than himself. He needs to be able to answer the dark question in the back of his mind: 'What am I doing here?'" The army has succeeded to some extent in helping men see a fair purpose and meaning in what they are doinng for the time being. In the long run, however, we must be guided by some understanding of the eternal meaning of human life.

Christ found the people of His time spiritually lost, as sheep not having a shepherd. It was for that reason that He had pity on them and taught them. To Him the tragedy of the people was that they did not recognize the things on which their peace—of mind and spirit—depended. When He saw the city of Jerusalem, which in its material splendor was a sight to bring joy to the heart of the patriotic Jew, Jesus wept. Isaiah had warned that people's hearts were so hardened and their eyes so blinded that they would not learn God's will until cities were left desolate. Now in our world many cities have been left desolate —and are our hearts still hardened and our eyes blinded or can we find the things which belong to our peace? For that we need not merely a reconversion of our industrial life and a readjustment of our social life, but above all a reconversion of our spiritual life. In this all members of the Church must take their part. In their business capacities many people have already been thinking through the problems of industry and business. As citizens we should be doing our part in support of the working out of political order adequate to the needs of the world. Many agents of the government seem quite busy about peace plans. Social agencies have been promoting conferences to study needs of returning soldiers. We cannot all take direct part in such work but there is more important work in which we are obligated as church members to take part. As Christians and Church members we must show greater zeal in seeking to fill the spiritual needs which face us already and will face us as peace breaks out.

OUR SPIRITUAL NEED is summed up very simply as the surrender of ourselves, the dedication of ourselves to God in much the same complete manner as that of the soldier who surrenders himself to the will of his country. It is necessary that we be filled with the spirit of God. Our goal and the way of life to that goal is revealed to us in the life of Christ not merely as the pious setting forth of an ideal but as the revelation of the sacrificial and disciplined life which overcomes evil, as the one through whom we can overcome the world and know life lived on the eternal scale. We are in these days well aware of our need for inspiration and direction. We are in the frame of mind where we welcome something bigger than ourselves as a guide to live by. Let us be sure that no distractions turn us from finding God. Let us like Abraham honestly—and at the cost of refusing to conform to the world about us—search relentlessly for a life which has foundations. For us individuals this means putting our faith in God and turning our hearts and minds to Jesus in such a way that two things happen—first, that we set up His values and goals for us as the only things to which we will devote our energies; and second, that in the world around us we practice steadily the principles of thoroughgoing human brotherhood. If we really judge truths by His values and practice His teaching we can hope that the spirit of sacrifice and service generated in this war will not degenerate into mere emotion, but become an increasingly strong driving force in individual and corporate life, leading us towards the city of God.

---

Sermon preached at St. Stephen's Church, Richmond, Virginia, on August 20, 1944.

* * *

## UNDERSTANDING THE PROPHETS

(Continued from page 9)

reasons,—and drew the bodies of the dead out of the ruined houses and out of the rubble-strewn ways, and threw them, like the bodies of beasts, into the open valley below the city,—the valley that Jeremiah had once cursed with the name, "The Valley of Slaughter", because human sacrifices had been held there, in defiance of the Law of God.

Three months later, when the final decree of destruction had been passed upon Jerusalem, the wretched survivors were led out of the city, going into exile, and they passed through that valley and saw there the bones of the slain, hundreds of them, thousands of them,—the last relics of their friends, their kinsmen. And as they saw them they mourned, and wept, and cried,—"Would that we were as these are! Our hope is cut off! We are the living dead!" And when these came to Chaldea they spread a gloom and a hopelessness through that whole Jewish community that Ezekiel was trying to encourage and to preserve.

TO THESE THE PROPHET SPOKE. "Yes,—I too have seen that valley of dry bones. The hand of the Lord was upon me, and carried me out in the spirit, and set me down in the midst of that valley. And He said to me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest! And He said to me, Prophesy upon these bones, and say unto them, I will cause breath to enter into you, and ye shall live!

"And I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

"Then He said to me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live! So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceeding great army!

"Then said He unto me, Son of man, these bones are the whole House of Israel: Behold, they say, Our bones are dried, our hope is lost, we are cut off forever. Therefore, prophesy and say unto them, Thus saith the Lord God! Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

"And ye shall know that I am the Lord! And I shall put my spirit in you, then ye shall live! Then shall ye know that I, the Lord, have spoken it, and performed it!"

This magnificent parable of resurrection points the way for us, out of the darkness and the sorrow of our own wretched time,—points toward the final triumph of the Righteous, through the Risen and Ascended Lord. Amen.

# *Understanding the Prophets*

## EZEKIEL

### Israel Becomes a Church

By REV. WILLIAM R. MOODY

Rector of Christ Church, Baltimore, Md.

IT HAS ALWAYS AMAZED ME how God, in giving His Revelation to mankind through men, has been able to draw unity out of great diversity. There never were two men more different in mind, in outlook, in general impact upon the world, than Jeremiah and Ezekiel,—yet the work of these two men fitted together like two parts of one pattern. The work of neither is complete without the other. Both together they saved the religion of Israel in that day of destruction. Ezekiel drew heavily upon the work of Jeremiah, yet he never mentions the older prophet, whom he must have known, for the time of their ministry overlapped. The two men, intellectually and spiritually, were poles apart,—Jeremiah poetic, sensitive, highly suspicious of formalized religion, a passionate believer in the right of the individual man to approach his God without any priest or formula standing between; and Ezekiel, a creature of religious habit, a man bound up in a system ,convinced that righteousness is a set of rules,—the two could never meet and understand each other in this world; yet in God's providence, together they did, for Israel, what neither of them could have done alone.

Ezekiel was one of those carried away into Babylon in the first captivity of Judah. Jerusalem fell to the Chaldeans, but was not at that time destroyed. A heavy indemnity was laid upon the place. Many of the costly and sacred vessels of the Temple were seized. And, to paralyze the power of the nation to revolt, the leading citizens were informed that they would be transported to a new life in Chaldea. They were given a few weeks to wind up their affairs, sell their property, and make ready to depart. In this group were the nobles, the best of the fighting men, the leaders among the priests, and all the carpenters, ironworkers, stone-masons, and other artisans who might help prepare the city for war. These people were curtly informed by the conquerors that they must sell whatever they could not take with them, and sever all connection with the homeland. They were going away forever.

NOW, HOW DID THOSE who were to remain in Jerusalem take this misfortune of their comrades? How do you suppose? There is a rich man down the block. He has a fine house, full of lovely furniture, a dozen slaves, and a farm in the country. He is going into exile, and what he cannot sell, he must abandon. And there are dozens like him,—the city is full of them,—the leaders, the workers, the substantial citizens! They can take away only what they can carry with them, in their hands and on their backs. There is a fine set of carpenter's tools,—what can the carpenter get for them? Anything his neighbor feels like giving him! There are the rich man's rugs, and his silver service, and his house, and his slaves, and his farm—what can he get for them? Anything his more fortunate neighbor deigns to offer him!

How did those who were to remain in Jerusalem take the misfortunes of their comrades? It was a field-day for them! The distress of their brothers was their opportunity! As soon as they found that **they** did not have to go away, the clouds cleared for them,—and they began bargain hunting! Now, this was not true of all of them, but it was true of so many that it seemed to the unfortunate exiles as if it were true of all. These bargain hunters bought fine houses for a trifle, slaves for a pittance, goods, tools, and rich furniture for a song! Those first exiles were plundered, not by the Chaldeans, but by their own countrymen! And it made a deep wound, long remembered! It affected Ezekiel profoundly!

Jerusalem was then within eleven years of its total destruction. What was now happening to a part of the population should have been a warning to those who were to remain in its walls,—yet those chosen to remain looked with greediness upon those chosen to go away! Their eyes glistened, and they rubbed their hands together at the thought of the fine bargains which must now be sold for whatever they would bring!

NOW, IN A VERY REAL SENSE, those unfortunates were suffering for the sins of the whole nation,—and they knew it. They were not sinners above all those who dwelt at Jerusalem, yet they suffered as though they were, and they were treated by their own countrymen as though they were.

Ezekiel was among those carried away, and he was no longer young. He was a priest, a man of some authority,—not one of the rural priests like Jeremiah, but a member of the ruling family in the priesthood. He was not a bold man,—not even a courageous man. He was a meditative type, cool and formal in his thinking,—and rigid. He had not been a prophet, nor had he ever thought of being one. Nothing was farther from his mind. He had been influenced by the writings of Isaiah. He knew the doctrine of the Righteous Remnant, which that prophet said would save Israel. He was profoundly drawn to the teachings of the Book of Deuteronomy,—a book written by the priests, and first brought to light in the time of King Josiah,—a book attributed to Moses, but certainly not written by him. Ezekiel had heard Jeremiah speak, and had read his writings, with mingled feelings, attracted by that prophet's great stand for righteousness, repelled by his impatience with priest-craft, which to Ezekiel was the very breath of man's religious being. **This** was the man who, uprooted from his place in the life of his city, and in the worship of the Temple, and carried into exile, was to have more effect upon the future course of Judaism than any other man since Moses. What Judaism is today goes back to Ezekiel.

Ezekiel was shocked, in the core of his soul, by what he saw his people doing when the Chaldeans divided the nation,—one part torn out, uprooted by the heathen,—and the rest,—saved through no special merit of thetir own,—turning with greediness to eat

(Continued on page 8)

# *The Party System in American Politics*

IT is to be hoped, although it would be rashness to predict it, that the coming election will demonstrate not the divisions of opinion among the citizens of the American commonwealth but rather their unity of thought and purpose in things essential.

There are good grounds upon which to build this hope. One of them is that the election campaign is to be conducted during war-time. In the past, American parties were divided about the naval war with France during the presidency of John Adams; about the War of 1812; and to some extent about the Mexican War. They were so sharply divided by the Civil War that a new party, the Republican, came into existence. Now the case is different. There is no difference between the two great parties in their conviction that the war in which we are engaged has as its ultimate stake our national existence, or in their determination to win it. Representatives of both parties are serving with equal ardor with the armed forces and on the home front. The pacifists are not influential in either party, but constitute small minorities within each.

When it comes to the matter of a post-war policy of international collaboration, the ground for the hope of unity is not equally strong but it exists. It is to be found in American history. Democrats can point to Woodrow Wilson and his heroic efforts in behalf of the League of Nations; to President Roosevelt and his "Good Neighbor" policy. Republicans can point to John Hay; to Theodore Roosevelt and his arguments in ""The Outlook" for a posse comitatus to keep international peace; to William Howard Taft and his indefatigable advocacy of the Permanent Court of International Justice; and to the aims and services of George Wickersham and of Elihu Root. Although the administration of President Harding was not in line with this tradition, and although the Republican platform of 1944 is somewhat ambiguous about it, it remains a great Republican tradition and isolationists find no comfort in it. If the Republican candidate for the presidency continues as unequivocally as he has started to define his own purpose in conformity with this tradition, it can scarcely become a divisive issue in the coming election. Politics will stop, as proverbially they should, "at the water's edge."

Another ground for hope of a demonstration of essential American unity is to be found in the fact that the political conflict will be conducted between two parties and not ten, or even three. Division of the electorate into small blocs has bedevilled politics in a dozen countries, notably in those south of the Rio Grande. In France it was a contributory cause to the defeat and enslavement of the nation. Parties which are merely political blocs inevitably represent sectional, class or religious interests rather than the common welfare. They are so small that they can achieve political success only by compromising alliances and "log-rolling"; they are so weak that if they do achieve it, they are likely to be deficient in administrative capacity, and so prepare the way for the "man on horseback" who advocates the cause of the country as a whole. No greater disaster could befall American democracy than that it should exchange its two party system for a medley consisting of a Farm Bloc, a Silver Bloc, a Labor Union Bloc, a Manufacturers' Bloc, an American Legion Bloc and what not. When our own Whig Party divided into "Conscience Whigs" and "Cotton Whigs," its doom was sealed and it never won another election. The Republican and Democratic parties possess this factor of essential unity, that both of them are nation-wide, that each contains within itself all sorts and conditions of men, and that neither can hope for success unless it evidently seeks the good of the country as a whole.

This still leaves plenty of room for the honest differences of opinion which save us from totalitarianism and warrant holding an election even in war-time.

> "For every boy and girl
> That's born into this world alive
> Is either a little liberal
> Or else a little conservative."

Or, to adapt Gilbert and Sullivan to American conditions, every one is either a Jeffersonian or a Hamiltonian. As Claude G. Bowers has said, "The eighteenth century witnessed their Plutarchian battles, the twentieth century uncovers at the graves at Monticello and in Trinity Churchyard—but the spirits of Jefferson and Hamilton still stalk the ways of men—still fighting." Hamilton's party died with the passing of the Federalists after the War of 1812, but his ideas concerning a strong central government and sound national finances have survived, and contributed to the successive defeats of Bryan and to the policy of Mellon in liquidating as rapidly as possible the national debt incurred during the first World War. Jefferson's party still lives, and his ideas and sympathies are still influential in it, but it has so far departed from some of his views that Democrats rather than Republicans are now the foremost advocates of a highly centralized government. It has been said that Jefferson had a marble bust of Alexander Hamilton in the hall of Monticello. It is known that he spoke of Hamilton as a "Colossus," and that he paid warm tribute to his understanding and character, even though he believed that his Treasury system "flowed from principles adverse to liberty." Today the American people revere the memory of both these great political antagonists, as they do also the memory of Lincoln and Lee.

The moral from history is plain. Narrowly interpreted, the "era of good feeling," as denoting no political differences of importance, passed away a century ago and is not likely to return. But in a broader sense, the era of good feeling is as appropriate now as it was in the days of President Monroe. A mud-slinging campaign should not be tolerated by the voters. Personal antagonisms, such as embittered the second administrations of Washington and of Lincoln and of Wilson, are regretted now by all patriotic Americans, and should not be permitted to recur. The country is at war for all that it counts previous; it has a vision of world-wide service unparalleled at any previous time in its history. How best it can win the war and render the service and preserve its free and prosperous way of life are questions which may properly divide the votes of its citizens, but should not and must not divide their hearts.—H. C. R. From "Christianity and Crisis," July 24, 1944.

## UNDERSTANDING THE PROPHETS

(Concluded on page 5)

up those who were bearing the weight of punishment for all!

The final gruesome touch was added to this by the pious smugness with which the plunder was accomplished. They did not come out boldly and say,—"All right! We **are** bandits! We **are** vultures! What of it?" That would have been bad enough! What thew did was worse! They said, "Why should **we** be sorry for these exiles? It was **their** wickedness which brought this tragedy upon our city,—let **them** suffer for it! God is drawing a line of judgment through the city, showing who is righteous, and who is guilty! If they were not guilty, they would not be suffering for it! God is rewarding us with the gift of their goods!" Thus they asserted the false and hateful doctrine that if a man is sick, or in trouble, that it is evidence in itself that he has sinned, and that God is punishing him.

Perhaps you will remember how the Lord Jesus said,—"Wherever the body is, there will be the vultures gathered together."

Jeremiah reacted to this hypocrisy in sharp and characteristic fashion. He said,—"When a man sorts his summer fruit, to divide the good from the rotten, does he leave the good fruit in the basket there in the orchard, and take the spoiled away with him? No! He takes the good fruit, and leaves the spoiled! Jerusalem is a basket of rotted figs!"

BUT EZEKIEL WAS NOT as quick to react as Jeremiah. He was one of those being led away. His life was upset, ruined. His fortune was gone. His wife, whom he loved, and who had been used to luxury and servants, was forced to walk beside him, carrying what few household goods and family treasures she could into that far-away- exile-land. Her health never recovered, and in a few years she died.

Ezekiel did not feel that he was a sinner above those who had remained in Jerusalem. He did not think that those others were, who went out with him. His soul revolted at the treatment he had received at the hands of his own countrymen, at the slurs put upon him. He felt that this was typical of the whole life of the nation. He felt that these exiles, going out from the land of their birth, a few family treasures clutched in their hands, a few hard won coins in their purses, a few precious manuscripts brought away with them rather than food,—he felt that these, going out like the scapegoat into the wilderness, were bearing the weight of the sins of the nation,—but why? Why, WHY?

It is out of struggle of soul such as this that prophecy is born! Do not be deceived,—no man content with his lot, happy, and feeling no need for change in the world can ever be a prophet. He must be convicted of sin, within himself, and within the soul and body of his nation. He must have the dreadful conviction, not to be denied, within him, that the times are out of joint, and that the hand of God is upon him to set them right.

Ezekiel, in the far-away land of his exile, struggled with his terrible, heart-rending question,—"Why? must the righteous suffer? Why have the best in the land been expelled?" And he had been there five years, in the little Jewish colony of Tel Abib, by the River Kebar, before he had his vision from God which made all things plain.

HIS STUDY OF THE PROPHETS has made one thing very clear to me. All prophecy, all prophetic religion, is based upon the mystical experience, the mystical apprehension of God's Presence, and of His call,—and the prophet's vision of God,—especially his inaugural vision,—is always as revealing of the character of the man himself, as it is of the will of God, Who gave it.

Taken them all, from the very beginning right down to our own day! There is Abraham,—just that quiet, insistent Voice within him,—"Go out! Go out! Seek the Promised Land." There is Moses;—he sees a Flame of Fire, burning on a desert hillside. There is Amos;—in a dream he sees a crooked wall, and by it a plumb-line, and he hears a Voice,—"Amos, what do you see?" That plumb-line, showing up the crookedness of Israel, tells us as much about Amos, as it does about the will of God, Who gave the vision. It prepares us for the straightforward, manly message of the prophet. And there is Isaiah—the very scope and magnitude of his vision, the great Throne of God, in the Heavens,—surrounded by voices, and by the sweep and beat of impossible wings, prepares us for the breadth and genius of the man's tremendous message. And there is Jeremiah, whose first vision from the Almighty is a tender branch of spring blossoms, moved by the breeze. But Ezekiel! His vision is the most involved and complicated in the pages of Holy Writ! It gives us the spirit and the feeling of the man who bound the "Holiness Code",—the "Kosher" system,—upon the Jewish people,—a system which, growing and feeding upon itself, holds Israel together, through the centuries, —a nation without a country to this day!

EZEKIEL WAS OUT by the River Kebar,—which was not a river at all, but a great irrigation canal. He was seated under a willow tree, for the shade of it,—but he was not enjoying himself. He was in agony of mind about Jerusalem, now, once more, as he knew, on the verge of revolt; and he was worried about his wife, whom he loved most dearly, whose health had been broken by the dreadful journey into this exile. When the Jews were away from home and had no place to pray, they went down by the nearest riverside to say their prayers,—a very ancient custom. Ezekiel was there praying,—and praying not only with the mind, but with his bruised and twisted heart.

As he prayed, a thunderstorm came majestically across the flat countryside. He paid no attention to it, wrapped in his prayer. But as it came nearer, a dark and threatening cloud, filled with the grumbling of thunder, and the quick and interchanging play of lightning, it forced itself upon h'm. Looking up to it, surprised, with eyes and heart inflamed by the agony of his praying, it seemed to him that the cloud formed itself into a terrible, yet inspiring Vision!

You remember the old Negro "spiritual" about "A Wheel Within a Wheel",—"The big wheel moves by the grace of God, and the little wheel moves by faith!" That "spiritual" makes an attempt to describe this vision, basing itself upon Ezekiel's own complicated prose. But the "wheels" were not the most important part of what Ezekiel saw within that thunder-cloud. He saw God, in all His glory, surrounded by His heavenly ministers, riding in a chariot, coming **away** from Jerusalem,—leaving that unhappy city, now on the verge of revolt, doomed, protectorless, ripe for its fate!

The chariot was four-square, facing every point of the compass at once; and the very complicated wheels, —which, by the way, were equipped with eyes, an improvement which not even modern mechanical

science has yet been able to copy,—were so arranged as to take the Divine Majesty anywhere in earth or heaven at His will.

THIS WAS A TREMENDOUS and mind-shaking revelation, especially when you remember the kind of man to whom it came. It is one thing to reach a man like Isaiah,—a man like Jeremiah; it is quite another thing to reach a man like Ezekiel. God was leaving the Temple at Jerusalem,—deserting the Sanctuary! He was not dependent upon that place! Nor upon the people in it!

Those people back in Jerusalem,—and the exiles in Chaldea as well,—were saying, "God will never desert Jerusalem! He will never allow His Sanctuary to fall into the hands of the heathen! He cannot, for His own honor!" Now Ezekiel sees, that, for His own honor, He cannot continue to defend that place, and that people! He sees the parayzing truth that God **has** deserted Jerusalem,—that He does not care what happens to it,—that He will let it be destroyed, and the people in it, because the kind of kingdom they seek to build is not the kind in which God is interested! What Jeremiah had seen in a flash of poetic inspiration, had to be pounded into Ezekiel by years of spiritual anguish.

And Ezekiel was, in that moment, aware of another overwhelming truth,—God had removed His Sanctuary into the heavens, and had **put it on wheels,** and had faced it toward the four corners of the earth. Wherever **His** people might be, throughout the whole world, He was prepared to be with them! He had followed these exiles to Chaldea,—and He could follow the anywhere else in the orbit of the earth! But He had abandoned those who remained in the doomed city, which once had borne His Name! Therefore the first exiles had been brought out, not to punish them, but to save them! They were to be the Righteous Remnant prophesied so long ago by Isaiah! Someday in the Providence of God, and in His good time, they would return and restore that city, after it had been destroyed! I hope that you see how, in this prophecy, essential elements of Christian teaching are coming to their first dawn.

EZEKIEL WENT BACK into the town, and sat in the village square, stupefied by what he had seen, and by what he had understood. We know that his vision was largely subjective,—the most obviously subjective of any vision recorded in the Bible,—yet it was very real to him. And the people wondered at him, because they saw that he had gone through a tremendous emotional storm.

But when he tried to tell the people what he had seen they turned upon him with rage! They would not believe him. Now, Ezekiel was no martyr. When they opposed him he simply went into his house, and got upon his bed, and turned his face to the wall. During the long and bitter siege of Jerusalem,—news of which came through to them from time to time,—he stayed, for the most part, shut up in his home.

At one period Nebuchadnezzar broke the siege, and withdrew his armies for about a year. On the day when he brought his armies back to stay, Ezekiel had a strange and terrible dream, which has never yet been properly explained. He knew, through a dream, that Nebuchadnezzar had begun the final siege. He felt as if he were being snatched up from his bed, and rushed through the air; and he stood on a height and saw Jerusalem fall,—saw the horror of it, the burning, and the slaughter! That morning he told the people of the village that Jerusalem had been invested by the Chaldeans and would fall,—and they laughed at him. He gave a minute description of what was happening—such a description as only an eyewitness might give,—a description borne out to the letter, weeks later, when messengers arrived with the terrible confirmation of what the prophet in his vision had seen. That same night his wife died; and that queer man somehow connected the two events in his own thinking,—the two greatest tragedies of his life! This remarkable evidence of clairvoyance so impressed the exiles that they went into Ezekiel's house, and brought him out, and promised to listen to him as the Minister of God.

EZEKIEL'S WHOLE MINISTRY, from that time forward, was thrown into the organization of this remnant of his nation for life as the people of God in the midst of a pagan society. Ezekiel was faced with the urgent practical necessity of preserving the worship of the True God through the almost insupportable disappointment and distress of the Exile, and in the midst of an ancient, established, powerful and rampant heathenism. How well he succeeded is shown by the existence of Israel as a nation without a country to this day.

To Ezekiel the exiled people were the "Righteous Remnant" prophesied by Isaiah,—thus Israel ceased to be a nation, and became a Church. His descriptions of the restored Jerusalem and its Temple, is really a description of this new "Church-nation." The new "Church-nation" had to be set off from the heathen world around it in unmistakable fashion. This Ezekiel accomplished by the imposition of a set of distinctive and very personal ritual customs, touching the whole course of the life of his people. Eating and drinking, sleeping and waking, they were never free from the burden of that "Holiness Code". Ezekiel consciously made them "different" so that today they cannot be otherwise, no matter how hard they try.

The Synagogues were established in that time,—not as a substitute for the Temple, for which there could be no substitute,—Ezekiel had a grand plan which he made, even down to the measurements and architectural details of that Temple,—but as a lodge, a club, a union, a school, a social center, and a place of prayer. This was the future heart and center of Judaism,—and the prototype of the Christian Church.

Not many Jews ever returned to Jerusalem. From the moment of the destruction there were always more of them living outside the Holy Land than within it. That was true even in the time of the Lord Jesus. In Babylon they became money-lenders,—at first in a very small way,—peddlers, merchants,—men not deeply rooted, with financial interests, and kinsmen, in many lands. So the economic pattern was set which has continued to this hour.

EZEKIEL'S MINISTRY was more for his own day; and for his own nation, than for ours, although I have tried to show you how his influence rests, to some extent, upon us, in the Christian Church, as well as upon the Jews. But there is one vision in the book so moving, so powerful, so applicable to our own time, that I wish to close what I have to say to you today with reference to it. It is found in the thirty-seventh chapter of his Book, and was addressed to that remnant who escaped the final destruction of Jerusalem. Scarcely four thousand persons of the hundreds upon hundreds who were in that city escaped the rigors of the siege, and the terrors of the night when the wall was broken. On that night hundreds died by the sword, and their bodies lay in the houses and in the streets.

The Chaldeans cleaned up the city,—for sanitary

(Continued on page 5)

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

For the Southern Churchman

### GRACEFULLY GROWING

Martha Lee Doughty

These are the things my mother told
When I was trying to be old
I acted up so childishly
She had to tell such things to me:—

Never repeat unless you know
Of your ownself that it is so,
Never go round aspreading grief,
Throw kindness on each falling leaf.

Never talk talk just to be heard,
For children love each spoken word,
And if you must so grown up be
Please act your part most gracefully.

* * *

### IN A TOWN FAR AWAY

"I ought to be starting out on another missionary trip," said Paul. "I should like to go to the same places I visited before, and see how my new Christian friends are getting along."

Soon he was on his way—taking with him Silas, his young friend from Jerusalem. When they came to Lystra, they found a young man named Timothy. He had heard Paul preach on his other visit; and now he was a Christian.

"Will you come with me and be a missionary, too?" asked Paul.

"Yes," said Timothy. "I must tell Mother first; but I'm sure she'll be glad to have me go."

Paul went home with Timothy; and the young man's mother, Eunice, made it very pleasant for her guest. "Of course you must preach the Gospel, my boy," she said to Timothy. "Go, and the Lord go with you."

When Paul and Silas and Timothy arrived at Troas, they could stand on the seashore and look across into Europe. "No missionary has ever been there," said Paul.

One morning Paul said to his friends, "I had a strange dream last night. A man dressed in European clothes came to me and said, 'Come over and help us.' I believe God wants us to go to Europe."

The next day the missionaries went down to the wharf and asked about ships, and found that one would be sailing soon. They paid their fare and went on board.

When they reached Philippi—a city in Greece—they decided to stay there a while. On the morning of the Sabbath day, Paul said, "There is no Jewish church in Philippi, because there are so few Jews. But they probably have a place out by the riverside, so they can have their religious washings—as all good Jews do when they worship God."

The missionaries walked a few miles out into the country and found a rude church by the riverside. There was not much to it—only four walls, with the roof open to the sky. A few women were there, praying.

"May we worship God with you?" asked Paul, politely, and the women made them welcome. They asked Paul to talk to them.

As Paul told about Jesus, one woman leaned forward and listened eagerly. It was Lydia, a rich woman who sold purple dyes for a living.

"I believe what you say with all my heart," said Lydia when he had finished. "Will you baptize me in the river? From this time I want to be a Christian, too."

After the service, Lydia said to the missionaries, "Come to my house. It will be your home, as long as you are in Philippi."

There was a poor slave girl in town who said strange and foolish things; and the people thought the god Apollo told her what to say. She told their fortunes; and they paid her a lot of money—or rather, they paid it to her masters.

One day this girl heard the missionaries telling about Jesus; and even with her poor crazed brain, she knew God sent them. After that she followed them about, calling out in a high, cracked voice, "These men are servants of God."

Now what she said was true enough; but Paul knew it would not do any good to have her saying so. "There is a wicked spirit in the poor girl," he said.

One day when she was following the missionaries and crying out, Paul turned and said severely, "Wicked spirit, come out!" Immediately the girl was quiet. The wild look went out of her eyes, and she looked happy and rested.

"I cannot tell fortunes any more," she said to her masters.

They were furious. They caught the missionaries and dragged them before the rulers of the city.

"These Jews are making a lot of trouble," they said. So the rulers beat the missionaries and put them in jail.

At midnight there was a strange sound in the jail. The missionaries were singing. Suddenly there was a loud noise, like a clap of thunder. The jail shook and rocked.

The jailer ran in with a torchlight. He had a sword in his hand. "If the prisoners get away, the rulers will kill me," he thought. "I'd rather kill myself."

"Don't hurt yourself," called Paul cheerily. "We're all here."

Then the jailer fell down on his knees, trembling, and cried out, "Oh, what shall I do?"

"Believe on the Lord Jesus Christ, and you will be saved," answered Paul.

The jailer led the missionaries out of the prison and took them into his own home. He washed the blood off their backs where they had been beaten. He gave them food to eat. Then Paul baptized him, as a sign that he had become a Christian, too.

Lydia and the jailer were the very first Christians in Europe. Long afterward, Europeans brought Christianity to America.

—Marian Madison in Burning Bush.

* * *

### A BOY IN GALILEE

When Jesus was a boy in Galilee . . .
I wonder if He loved to be the big brother
When the younger ones were afraid,
And to have them trust Him, and begin to laugh again?
And if He liked to carry the heaviest boards for Joseph,
And bring the heaviest water-jar home for Mary?
I think He did—
Because they remembered, afterward, and said,
"He grew wiser and taller and stronger,
And everybody loved Him."

—E. K. B., in Junior Lessons.

* * *

### THE CHOW

"I came from China," says the Chow
(We will translate his own bow-wow),
"And I am very friendly, too,"
He told us in the interview.
"Black, white, tan, red, with ruff at throat,
I wear a smooth or rough-haired coat.
I also have a loyal heart,
And folks oft say, 'That dog is smart!' "

—A. M. Bonner, in Our Dumb Animals.

* * *

As we think of the coming peace and the many and most unruly wills that will have to be reconciled, let us pray with all our hearts that ancient prayer that God will "order" the unruly wills of men and begin with my will and yours.—Canadian Churchman.

# A WEEKLY REVIEW OF THE NEWS

## GRAND OLD LADY OF SANTA YSABEL

**How Emily Sprott, D. B. E., of the Melanesian Mission Defied Japanese Invaders and Rescued Allied Airman**

By Roy Burnham
English journalist; contributor to leading newspapers and periodicals in Britian, and to feature programs of the British Broadcasting Corporation.

Shot down over Santa Ysabel during the fierce battles for the Solomon Islands, an American airman lay wounded in the jungle, expecting to be captured by the Japanese at any moment.

There was a movement in the bushes and two brown, fuzzy-haired natives appeared. They assured him that they were friends, picked him up, and carried him along jungle paths to a native village of bamboo and sago leaf huts where a native medical practitioner operated on his wounds with modern equipment.

Then into the hut there walked an English woman carrying a cup of tea.

She seemed a little tired, the airman related later when on leave in Auckland, and bush life had played havoc with her eyes. And small wonder, for this grand old lady, Mrs. Emily Sprott, a member of the British Melanesian Mission was the only white person on Santa Ysabel Island. Even before the Solomon Islands had been recaptured from the Japanese, she was made a dame of the British Empire, D. B. E., by King George.

### Women Anxious to Remain

For many months she had lived alone among the natives. All round her Japanese were shooting, pillaging and looting. Her chest of tea was the only provision left and for a long time she had lived on native dishes, yams and kumeras. When the Japanese landed at Thousand Ships' Bay she had left her mission station at Meringe, taking all her medical equipment and setting up dispensaries in the bush. The natives hid her from the Japanese, giving her the best. They warned her of the enemy's movements. They acted as lookouts, picking up shot-down airmen, helping her to nurse them back to health, then leading them back to the Allied lines by canoe.

In all, Dame Emily Sprott rescued twelve Americans and buried four others.

She was not the only missionary who remained behind throughout the occupation. There were sixteen members of the Melanesian Mission, many women scattered throughout the Solomons. Bishop Walter H. Baddeley, M. A., D. S. O., M. C., is head of the mission. When the invasion seemed imminent, the Resident Commissioner discussed the subject of the women folk. The Bishop knew that they were anxious to remain. He believed that the natives would be loyal and that the bush would offer adequate protection; and he had a firm belief that the tide would turn. He was at his headquarters on Tulagi when the Japanese landed on Santa Ysabel and then bombed Tulagi. That night by the light of burning oil dumps and stores, he set sail in rough seas for N. Mala, half expecting that he might run into an enemy convoy.

Meeting other members of his staff he mapped out a plan of campaign.

There was work to be done. The natives had no knowledge of modern warfare, warships, gunfire or bombing. It would have been easy for them to become panic-stricken and terrified. Yet they regarded the British Administration as just, and the missionaries as friends who could be relied on.

### Missionaries Did Not Fail Them

In those early days they were constantly travelling, always by night, often by canoe, making dangerous journeys to reassure and advise the people, and by their own example to crush the fear for the Japanese bombers which were constantly overhead. As the Japanese swarmed over the islands they were met by a spirit they could not understand and did not expect. They knew that, somehow, the missionaries were responsible. The natives were staunch and loyal. They could not fire guns but they fought the Japanese just the same by their stubborn attitude and hostile manner, refusing to cooperate in any way. When the enemy ran short of medical supplies they began to rob the natives of calico, but the islanders locked their stores in tin boxes and were shot before they would surrender the keys. From their bush hide-outs the Bishop and his staff carried on. On Mala, the mission hospital had been evacuated to an island village with a pleasant river. From there Dr. Thomson and the three nursing sisters continued their work of healing the sick, tending the victims of Japanese atrocities and running a maternity ward.

### Hospitals and Schools Still Functioned

Sister Stead writes: ". . . The hospital filled rapidly and there was a record number of patients. Trained medical orderlies were posted at various points and entrusted with hospital supplies, and we were also able to carry on work from these 'dispensaries.' The medical officer toured the districts, helped and guided his workers, and gave thousands of injections. Native schools were kept functioning as far as possible, and at a time when people were actually reading accounts in the papers of heavy fighting in the Solomons, the Sydney office of the mission received a radio message, "Three gross exercise books urgently needed for school." Many of the native boys proved invaluable as scouts and guides, saving many lives by their watchfulness and reliable information.

As the time passed and the Japanese continued to pillage native foodstuffs, the missionaries' own supplies ran very low. The men had no tobacco, matches or razor blades for months. They had grown long beards and some were forced to wear loin-cloths and home made sandals. The Bishop had to sew fresh soles on his shoes by the wayside whenever he went on a long trek.

### Courageous Women

But if conditions were bad for the men, how much worse must they have been for the women? Yet, in all their letters, there is no word of complaint, only an expression of satisfaction at their being able to stand by the people they were commissioned to serve, in spite of air raids, in spite of constant peril from the Japanese, and the terrible hardships of bush life.

* * *

**ANNOUNCEMENT**

**SUBSCRIBERS PLEASE READ**

**We wish to call our readers' attention to the fact that we did not publish the Southern Churchman for the issues of August 5 and 12th.**

**We have had many inquiries concerning this. We would like to answer these inquiries personally, but time and the extreme shortage of labor at the present time make this impossible.**

**May we respectfully refer you to the notices which we printed on page 2 in the issues of July 22, 29, and August 19?**

## CHINESE OFFICERS AT U. S. NAVAL BASE

Boston, Mass.—A Chaplain at a U. S. Naval Base writes to the Army and Navy Commission, commenting on "the presence among us of a number of officers of the Chinese navy. They are learning English and getting experience on our small ships and on the base. I have seen a good deal of them. Some are Christians, some are not. It has been a great privilege to have met and talked with them." The Chaplain tells of having taken some of the Chinese officers to the home of the local Episcopal clergyman, who, he says, "Has been most cooperative and helpful."

"The first man I met," the Chaplain continued, "was Lt. (jg) Chien En pei who came from Wuhu and had gone to our St. James Middle School there. He was a member of the Holy Catholic Church of China, and knew of Robin Chen, now Bishop, with whom I went to Divinity school.

"The Chinese officers are well liked and apparently are liking us as well. This sort of thing is very good."

* * *

## MIDSHIPMEN'S GRADUATION TO BE HELD IN THE CATHEDRAL OF ST. JOHN THE DIVINE

New York, N. Y.—The Right Rev. William T. Manning, Bishop of New York, invited the United States Naval Reserve Midshipmen's School of New York (Columbia University) to hold its Nineteenth Graduation in the Cathedral on Thursday, August 10, 1944, at 11 A. M.

The Invocation was delivered by the Rev. Dr. Henry Sloane Coffin.

Captain John K. Richards, U. S. N., Commanding Officer of the School, presided and administered the Naval Officer's Oath to the new ensigns.

Rear Admiral W. R. Munroe, Commandant of the Third Naval District, made the address to the graduates.

The Benediction was given by Chaplain (Lieut.) Robert G. Metters.

The entire Cathedral was occupied cadets, their officers and guests.

cannot give you the names of all those who helped in the construction, but everybody in camp is grateful to them for having made our church our House of God."

* * *

### THE RT. REV. LINDEL TSEN TO ACT AS BISHOP OF SHANGHAI

New York, N. Y.—The Rt. Rev. Lindel Tsen, Bishop of Honan, has been asked by the Rt. Rev. W. P. Roberts, Bishop of Shanghai, now in the United States, to act as bishop in charge of Shanghai, in the vacancy caused by the death of Bishop E. S. Yu, formerly assistant in charge of Shanghai in Bishop Roberts' absence. How or when the message will get through to Bishop Tsen and to Shanghai cannot be stated definitely, but it seemed wiser to Bishop Roberts to make this arrangement than to attempt the election of a new bishop when it might not be possible to arrange for his consecration at once.

The Chinese accountant in the Shanghai mission office was able to send word about the American members of the Shanghai staff still interned in Shanghai camps:

"George Laycock, Foster Teevan, Edward Throop, George Sullwold, R. J. Salmon, Gwenn Cooper and the Crawford Brown family are all well and fine. They are busy with studying and reading."

Bishop Roberts is to assist Bishop Hart of Pennsylvania for the present, and expects to move to 209 St. Mark's Square, Philadelphia, early in September.

* * *

### PRISON CHAPLAIN APPOINTED

**The Rev. Emmet M. Frazer Well Fitted for Task Ahead**

Richmond, Va.—The addition of Rev. Emmet M. Frazer to the staff of the Interdenominational Religious Work Foundation fulfilled one part of the "long term plan" of the Rev. Henry Lee Robison, Jr., Director of Religious Work in State Institutions. In his annual report, Director Robison called attention to the fact that he has been serving as director and also as Chaplain of the Virginia prison system. He recommended to the Foundation that a full-time chaplain be employed as soon as obtainable in order to take full advantage of the new opportunities for service in the prison in cooperation with the new Department of Corrections and Parole System. This would free the Director from some of his responsibilities to work with the churches and some of the other institutions which have been neglected. The Board of Trustees of the Foundation agreed to the employment of an Assistant Director who would take most of the responsibility for the work of the chaplain at the prison.

Mr. Frazer, a minister of the Religious Society of Friends, has been appointed Assistant Director of Religious Work in State Institutions and is already at work. Most of his time, for the present, will be given to the work at the penitentiary where he will do personal counseling, teach in the Sunday School, arrange and participate in the Sunday services, visit in the hospital, and give personal interviews to men who request them. Under the guidance of the Director he will also undertake responsibility in other institutions as needs arise.

The new Assistant Director was born in a log cabin near Oakland Mills, Iowa, in 1903, was educated in the public schools of New Mexico and Iowa and received his Bachelor of Arts degree with a Major in Religion, from Penn College, Oskaloosa, Iowa. He did his graduate study at Duke University, Durham, N. C., and received the degree of Master of Arts from the School of Religion. He also studied at Pendle Hill in 1932.

Mr. Frazer's work with the Negro students in Virginia Union University, Richmond, Va., for the past sixteen years gives him an interesting background of experience in dealing with individuals and their guidance problems. He has been resident minister of the local Friends Meeting for over fifteen years. Other experience includes teaching college courses in the Life and Teachings of Jesus, History of the Hebrew Commonwealth, Argumentation, and Public Speaking, and teaching the men of the Boggs Bible Class of Highland Park Methodist Church of Richmond, Va.

* * *

### OCTOBER 10—ANNIVERSARY OF THE FOUNDING OF THE REPUBLIC OF CHINA

New York, N. Y.—The Republic of China will be thirty-three years old on October 10. It is most suitable for Americans to join our Chinese allies in the celebration of this important event. Their "Double Tenth" (tenth day of the tenth month) corresponds to our Fourth of July.

A Committee is being formed solely to assist in the celebration of October 10 in the United States.

1944 is an eventful year in our relations with China. We are entering an intensive phase of our struggle with Japan. China is of the utmost importance to us.

Special significant messages to the American public on October 10 will be released through Local Committees.

Therefore, it is suggested that there be arranged in each community in the United States a special occasion, such as a luncheon, dinner, or some other suitable event, where people can meet and receive these messages and have the opportunity to hear more about some of the things happening in China.

In all communities where possible, it is urged that local Chinese share in the plans, and in the celebration.

* * *

### CHURCH PROPERTIES FIRE INSURANCE SATISFACTORY

New York, N. Y.—The experience of The Church Properties Fire Insurance Corporation for the first six months of this year has been highly satisfactory, according to a statement just issued by Bradford B. Locke, President of the Corporation. He reports that the insurance in force as of June 30th was $118,499,000, compared to $110,759,000, a year ago and that the Corporation now insures 3,475 churches as well as many other ecclesiastical institutions.

The loss ratio for the first six months was only 35.8 per cent of earned premiums compared to an average of 41 per cent for the entire history of the Corporation since it was first established in 1929. As a result of the operations for the first six months the earned surplus was increased by $36,251, after paying a dividend of $7,500 to The Church Pension Fund as the sole stockholder. The total assets of the Corporation now stand at $809,444, of which capital and surplus represent $737,707, or over 91 per cent. It is stated that this is an unusually high ratio of capital and surplus for a fire insurance company.

The Corporation is a wholly owned subsidiary of The Church Pension Fund and insures only the property of the Protestant Episcopal Church. Its rates are unusually low and it maintains facilities by which its policyholders can pay premiums by quarterly instalments, no interest being charged on this account.

* * *

### THANKSGIVING FOR BRITAIN'S HISTORIC VICTORIES

New York, N. Y.—Presiding Bishop Henry St. George Tucker calls attention to the fact that September 3 is the fifth anniversary of Great Britain's declaration of war on Germany, and that September 15 was the peak of the Battle of Britain in 1940. He has received word that the Archbishop of Canterbury has marked September 17 as "Battle of Britain Sunday" on his calendar, and services of thanksgiving will be held for that historic victory.

Bishop Tucker does not wish to designate a special day to commemorate this event, but he believes that many clergy may want to remember it with prayers of thanksgiving, and that they may be glad to be reminded of the date.

* * *

### OBJECTORS WILL GET CHURCH AID

New York, N. Y.—The National Council has unanimously authorized an appeal to the members of the Church for contributions to a fund of $20,000 to help Conscientious Objectors who are Episcopalians. The Presiding Bishop is commending this appeal in a letter he is sending to each clergyman enclosing a folder outlining the need and urging its presentation to every communicant.

The need derives from the fact that CO's must pay their own expenses while they are serving in Civilian Public Service camps. Some of them are able to do so, but many are not, since they

(Continued on page 14)

AN INSULATED HOUSE IS A HEALTHIER HOME!

Take the swelter out of summer and the shiver out of winter! Install Reynolds Cotton Insulation in your attic. Pays for itself —saves up to 30% wintertime fuel. Visit us today.

REYNOLDS
PROCESS
COTTON INSULATION
Distributed by
GENERAL ELECTRIC SUPPLY COMPANY

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### LEPER MISSION

**February, March, April, May, June, 1944, to July 15**

| | |
|---|---|
| Mrs. L. M. Williams, Sealston, Va. | $ 25.00 |
| Miss J. D. Baird, Richmond, Va. | 1.00 |
| Mrs. Henry Edmunds, Halifax, Va. | 10.00 |
| Mrs. James M. Ball, Jr., Richmond (G. F.) | 5.00 |
| Mrs. Mary Nelson, Richmond (G. F.) | 1.00 |
| Miss Louise H. McCraw, Richmond (G. F.) | 1.00 |
| W. Aux., Diocese of Virginia: | |
| The Plains, Grace Church | 5.00 |
| Richmond, St. Paul's Church | 50.00 |
| Marshall, Trinity Church | 1.00 |
| Mrs. T. W. Meriwether and Miss Evelyn Meriwether, Madison, Conn. | 21.00 |
| Miss Margaret Atkinson, Staunton, Va. (Chaulmoogra Oil) | 10.00 |
| Mrs. Wm. Bentley, Richmond | 1.00 |
| Mrs. Eugene Massie, Richmond | 50.00 |
| Mr. W. P. Earnest, Richmond | 5.00 |
| Meeting (Mr. Danner and Mrs. Townshend of Washington) | 13.00 |
| April 15 (In Memoriam) | 10.00 |
| Mrs. Edward Ingle, Richmond | 2.00 |
| Woman's Aux., Diocese of Va.: | |
| Fredericksburg, St. George's | 25.00 |
| Oak Grove, St. Peters | 5.00 |
| Montross, St. James | 5.00 |
| Blackwell's Hollow, St. John's Mission | 2.00 |
| Grace Church, Cismont, Va. (Pete Banks, $2.00 from Jrs., $4.00 from Sunday School) | 15.09 |
| Emmanuel Sunday School, Rapidan, Va. (Easter) | 4.00 |
| Mr. and Mrs. Fred Grimmel, Richmond (Pete Banks) | 5.00 |
| Mrs. E. Strudwick, Richmond | 10.00 |
| Miss Anne Rafferty, Keswick, Va. | 15.00 |
| Miss Gabriella Hunter, Richmond (In Memoriam) | 5.00 |
| Mrs. Henry Edmunds, Halifax, Va. | 15.00 |
| Woman's Aux., Diocese of Va.: | |
| Monumental, Richmond | 5.00 |
| St. Paul's, Richmond | 10.00 |
| Miss Ellen Guigon, Richmond | 1.00 |
| Mrs. M. C. Hardin, University, Va. | 2.00 |
| Mrs. R. L. Coleman, University | .50 |
| E. P. Meriwether, The Camp, University | 1.00 |
| Woman's Aux., Diocese of Virginia: | |
| Christ Church, Millwood (Support of two Lepers) | 80.00 |
| Christ Church, Richmond | 5.00 |
| St. Asaph, Bowling Green | 1.25 |
| Charlottesville Woolen Mills, Charlottesville, Va. (Miss Henckel's Estate) | 4.00 |
| From Bond, Norfolk, Va. | 12.25 |
| Richmond Church Federation of Women | 72.98 |
| Miss Margaret Mason, Woodville, Va. | 10.00 |
| Total | $522.17 |
| Total | $522.17 |

In May we had the privilege of hearing Rev. Malcolm Norment, who has charge of a Colony for Lepers in Paraguay, speak several times in Richmond. "The only Colony for Lepers in Paraguay, about 350 cases there out of Paraguay's ten thousand! We talk about the Lepers, but he and his wife live and work among them! They are grateful and respond to treatment but it is a crime to be compelled to mix up the advanced cases with the incipient ones."

Respectfully submitted,
(Miss) EVELYN P. MERIWETHER,
P. Treas.
Richmond Branch
A. M. to Lepers, Inc.

Until Notified Address:
426 Seventeenth Street
University, Virginia.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

### POSITION WANTED

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

### POSITION WANTED

WANTED, BY REFINED LADY POSITION as companion-housekeeper. Best of references, experienced. S. B., care Southern Churchman.

MIDDLE AGED WOMAN DESIRES POSITION in able Christian home assistant housekeeper, nurse companion. Salary reasonable. References exchanged. Halifax, Va., R. 1, Box 210.

WOMAN EXPERIENCED IN INSTITUTIONAL work wishes position. Address X Y Z, care of The Southern Churchman Publishing Company, Richmond, Virginia.

LADY WITH THE BEST OF REFERences wishes to care for children during afternoon or evening hours. Phone 4-2148, Richmond, Va.

### HELP WANTED

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

A COLLEGE PREPARATORY SCHOOL for girls is seeking a trained and experienced librarian. Address The Rector, Chatham Hall, Chatham, Virginia.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

REFINED YOUNG SETTLED WOMAN, to nurse girl unable to walk. Mrs. D. M. Chester, 53 College Avenue, Annapolis, Md.

WANTED: TWO HOUSEMOTHERS AND two teachers. Address Head Master, Blue Ridge School, Bris, Virginia.

WANTED, NURSE - COMPANION, IN family of two. Address: Monroe Terrace, Apt. 8-D, Richmond, Va.

WANTED: REFINED CULTURED LADY for companion-housekeeper for elderly person, semi-invalid. Permanent home for right party. Write for particulars to Mrs. William R. Aylett, Monticello Hotel, Room 322, Charlottesville, Virginia.


Buy Your War Bonds and Stamps

**The May Company**

119 E. Broad Street

Richmond, Va.

Specializing in Personal Service

SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

**Virginia Dairy**

"The Home of Better Milk"

**ATLAS BAKING CO., Inc.**

Richmond, Va.

(Continued from page 12)

have been taken from their ordinary civilian employment and receive no wages for the work they do in C. P. S. camps or detached service projects. The Episcopal Pacifist Fellowship has been contributing to the fund for the past two years, but the need has outgrown the resources of this small group within the Episcopal Church.

As things stand at present the Society of Friends is underwriting the expenses of those who cannot pay their own way and whose own Church does not assist them. It seems simply justice that the Episcopal Church should meet the obligations of these men and not depend upon others to do so.

Ask your rector what plans are afoot in your parish.

* * *

### CHINESE OFFICERS AT U. S. NAVAL BASE

Boston, Mass.—A Chaplain at a U. S. Naval Base writes to the Army and Navy Commission, commenting on "the presence among us of a number of officers of the Chinese navy. They are learning English and getting experience on our small ships and on the Base. I have seen a good deal of them. Some are Christians, some are not. It has been a great privilege to have met and talked with them." The Chaplain tells of having taken some of the Chinese officers to the home of the local Episcopal clergyman, who, he says, "Has been most cooperative and helpful."

"The first man I met," the Chaplain continued, "was Lt. (jg) Chien En Pei who came from Wuhu and had gone to our St. James Middle School there. He was a member of the Holy Catholic Church of China, and knew of Robin Chen, now Bishop, with whom I went to Divinity school.

"The Chinese officers are well liked and apparently are liking us as well. This sort of thing is very good."

* * *

### CONFIRMATION IN PANAMA

Colon, Panama—Christ Church is the only Episcopal Church in that city, which now has a population of 40,000. The Rev. George Packard, priest in charge, having presented two confirmation classes in the six months since his arrival, took the Bishop to confirm an invalid who could not leave her tenement room. The "Gospel car," as the neighbors call the mission auto, is minus any muffler and sounds like an old-style fire engine, Mr. Packard says, so the Bishop's arrival was well advertised. Climbing rickety termite-infested stairs, he and Mr. Packard and an acolyte found the candidate and held the service, while throngs of neighbors crowded around the door and the porch. None of them had seen a confirmation before, and many of them had not gone to any church for years. Mr. Packard, asking everyone, as usual, "Where do you go to church?" gathered several prospective members from the crowd and at least two for future confirmations.

A girls' club recently organized at Christ Church, with Miss Blanche Trowers as assistant, is attended by twenty-five or more and stands out as the only thing of its kind in the community, the only opportunity the girls have to learn handcraft or to enjoy group recreation. The weekly meetings combine informal worship, handwork and games, all new experiences.

* * *

## Personal Notes Of Interest

**The Very Rev. Rowland F. Philbrook,** Dean of the Davenport Cathedral, has been elected Provincial Chaplain of the Western Province of the Community of St. Mary.

* * *

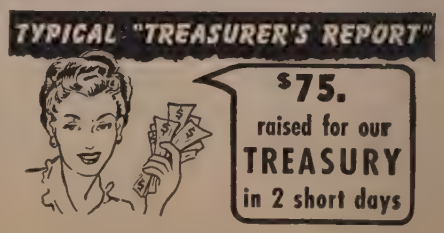
### 1ST LT. MARY C. KINYOUN RECEIVES CITATIONS

Southwestern Virginia—**1st Lt. Mary C. Kinyoun** of the Women's Army Corps was sometime ago the recipient of the citations quoted below.

All of this is a matter of pride to the Diocese of Southwestern Virginia for two reasons: First, Mrs. Kinyoun is a niece of Mrs. Henry D. Phillips, the wife of the Bishop of this Diocese. Second, she is a daughter of the late Rev. Francis Hopkinson Craighill, who was for twelve years rector at Wytheville, Virginia, and was prominent in the organization in 1919 of the new Diocese of Southwestern Virginia and served as the first Secretary of the Diocese until his resignation in 1921 to accept a call to Rocky Mount, North Carolina.

The citations are as follows:

24 April, 1944.


**THE TREASURER'S REPORT**

is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; one she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99c; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. our profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

**Your Treasury Profit is GUARANTEED**

**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** **8C**
**104 Crestmont St., Reading, Pa.**

Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back collect, under your special "PAY-THE-PROFIT" GUARANTEE, which means you'll forward us a check for $2.40—our profit on 12 dusters.

Name . . .....
Organization. . . .....
Street . . .....
City . . .....State.....



TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister



# THE CHURCH PENSION FUND

**and its subsidiaries**

**administered for the benefit of the Church**

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

## THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

**Further information available by addressing any of the above at**

20 EXCHANGE PLACE NEW YORK 5

Subject: Commendation.

Through: CG, 4th AF, San Francisco, Cal.

To: 1st Lt. Mary C. Kinyoun, L-402032, WAC.

1. I take great pleasure in expressing my admiration and commendation for the splendid record you attained as a student in the 17th General Staff Course at the Command and General Staff School, Fort Leavenworth, Kansas, from 24 January, 1944, to March, 1944.

2. It was noted with much satisfaction that you were graduated the fourth highest in a class of more than 700 students from all branches of the military service. Your accomplishment is regarded as outstanding and distinct credit not only upon you but upon the Women's Army Corps and the Army Air Forces as well.

3. A copy of this commendation has been made a part of your official records.

H. H. ARNOLD,
General, U. S. Army,
Commanding General Army Air Forces.

---

To: 1st Lt. Mary C. Kinyoun, L-402032, WAC.

1. The opportunity to forward this eminent commendation in which General H. H. Arnold extols the superior record achieved by you while attending the 17th General Staff Course at the Command and General ,Staff School Fort Leavenworth, Kansas, affords me extreme pleasure.

2. Your outstanding performance has won the high esteem of your associates and mirrors most favorably the fine contribution being rendered by the members of the Women's Army Corps in the prosecution of the war effort. It is most gratifying to know that this Command was furnished an officer of such lofty caliber and worthy attainment, and I am certain that your accomplishments and broad experience will distinguish the activities for which you are destined in an actual Theater of Operations.

WM. E. LYND,
Major General, U. S. Army,
Commanding.

✣ ✣ ✣

**Mrs. Sally Benn Whitehill** has been appointed by the diocesan branch of the Church Mission of Help on the staff of the Brooklyn branch, succeeding Mrs. Eileen Knight. Mrs. Whitehill, a graduate of the Pennsylvania School of Social Work, comes directly from the social service department of St. John's Hospital, Brooklyn, but her social work experience has been gained in Pennsylvania and Texas, as well as abroad when she served with the Rockefeller Foundation.

---

**Mrs. Carl Count** has recently been appointed assistant of the Queens branch of the Long Island society. Mrs. Count has been connected with the educational clinic of the Los Angeles public schools, and has been counselling with pupils and their parents.

---

New York, N. Y.—**The Rev. Albert Ronald Merrix, rector** of St. Paul's, Oakland, largest parish in the diocese of California, has accepted appointment as National Council Field Officer for the Eighth Province, according to announcement by Robert D. Jordan, Director of the Department of Promotion. Mr. Merrix will take office on September 15.

His entire ministry spent at St. Paul's, Mr. Merrix took charge of that parish in 1932, when the communicant strength was 700. He will leave the parish after twelve years during which the communicant strength has grown to 1,400.

Mr. Merrix was born in Shoreham, England, in 1893. He attended Brighton Municipal Secondary School, was graduated from Bishop's College, and had business experience both in Canada and the United States. He decided to enter the ministry and entered the Divinity School of the Pacific, from which he was graduated in 1932.

Mr. Merrix has always been active in civic, inter-church, and community affairs. He is president of the Eastbay Ministerial Fellowship and was appointed by the Mayor of Oakland as chairman, and the only clergyman on the Chamber of Commerce Committee on Social Welfare and Recreation for the City of Oakland, a group which is engaged in post-war planning.


C. S. LAUGERBAUM & CO.
FLOOR CLEANING
104½ West Grace Street
Dial 3-5765
Richmond, Va.

SURPLICES, STOLES, CASSOCKS,
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

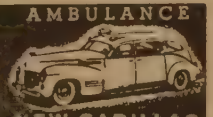
VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

ASK FOR
CLIMAX BEVERAGES
Sparkling Spring Water
and
TRU-ADE
Climax Beverage Co.,
Richmond, Va.

Sarah Lee Kitchen
Homemade Cakes, Pies, Bread,
Beaten Biscuits, Box Lunches
701 W. Grace St., Richmond, Va.
Dial 3-2805

STAR CLEANING CO., Inc.
QUALITY CLEANING AND DYEING
Draperies—Curtains—Slip Covers
Expert Tailoring. Alterations
Prompt Delivery Service
Plant—524 South Harrison Street, Richmond, Va.
Dial 5-1785

WHEN DEATH OCCURS
Telephone
Est. 1850
• EXPERIENCE
• REFINEMENT
• DIGNITY
CHAS. T. BILLUPS & SONS • MORTON G. • STUART L.
BILLUPS
3-6711 Funeral Home
ALWAYS OPEN
• RICHMOND'S FINEST
• AIR CONDITIONED THRU-OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST
25th & MARSHALL STS.
AMBULANCE



NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

**ST. ANNE'S SCHOOL**

**Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.**

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

**Oxford Grays Blacks Bankers Grays**
**Tropicals Serges Worsteds**
**All Wool**

**Samples and Measurement Charts sent on Request.**

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens Stoles, Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction: 122 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146 Plainfield, N. J.**

**PATTERSON SCHOOL**

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R.), Headmistress.**


## THOUGHTS FOR THE THOUGHTFUL

### THE HIGHEST DISTINCTION

"My Brethren, I would warn you against this wretched, mischievous spirit of party—A Christian! A Christian! let that be your highest distinction; let that be the name which you labor to deserve. God forbid that my ministry should be the occasion of diverting your attention to anything else. But I am happy that I can appeal to yourselves, whether it has not been the great object of my zeal to inculcate upon you the grand essentials of our holy religion; and to make you sincere practical Christians. Alas! my dear people, unless I succeed in this, I labor to very little purpose, though I should presbyterianize the whole colony."

—Samuel Davies, of Virginia and New Jersey, died 1762.

Let us not think of the service of God as something of the least necessity or of indifferent employment.

Let it be done as God intended it, with holy diligence, with passion, zeal and desire, giving time and labor to it and sacrificing for its advancement. Prayer coupled with such efforts will be honored of God.

There are some things we cannot know or understand until we experience them. The gift of the Holy Spirit to the one hundred and twenty waiting disciples falls in that class. We cannot fully understand what happened then until we really desire the gift of the Holy Spirit and wait for it. The Holy Spirit empowered the early disciples to live the Christian life in a pagan world. The Holy Spirit empowered them to so live together as a fellowship and as individuals that those outside could not help but be attracted by the quality of their life. It is the Holy Spirit who empowers Christians today—as then—"to out live, out love and out die" all others. The Holy Spirit is seen in action.—E. F. K.

What reality is there in your Christianity if you look at men struggling in darkness and are content to congratulate yourselves that you are in the light?—F. W. Robertson.

As we think of the coming peace and the many and most unruly wills that will have to be reconciled, let us pray with all our hearts that ancient prayer that God will "order" the unruly wills of men and begin with my will and yours.—Canadian Churchman.

The Christian dares to be an optimist, because he sees a remedy that goes to the root of the world's ills. Christ, and no other, can forgive the sinfulness of the past, break its hold upon us, and give power to build that New Order which the world seeks. God, not man, must be its architect. It is missionary work that is building the foundations of His plan, the One Church living and growing in every country of the world, Christ's instrument for His work.—Oversea News.


## FASSIFERN

College preparatory, high school, and lower grades for younger girls. Emphasis on character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:

**DR. JOS. R. SEVIER, President**
**Box S Hendersonville, N. C.**

## Attention Episcopalians

**As long as stock lasts**
**PRAYER BOOKS AND**
**HYMNALS COMBINED**

In Leather Bindings, Gold Edges, with Gold Cross or I. H. S. on front cover.

HALF PRICES

Small size, 2¾x4¼x¼ inches thick, was $4.50, for $2.25. Medium size, 3⅝x5⅝x¼ inches, thick, $5.75 for $2.88.

These are with present Hymnal which most of the churches are using. The New Hymnal with Prayer Book combined is expected in September.

**LYCETT, INC.**
**Church Section**
**317 N. Charles St., Baltimore 1, Md.**

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## St. Christopher's

**COUNTRY SCHOOL FOR BOYS**

Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

## Christchurch
VIRGINIA
SCHOOL for BOYS

**CHRIST CHURCH**
**Virginia**
**School for Boys**

**Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sailing and other Salt-water Sports on the Rappahannock River.**

**Apply to The Rev. S. Janney Hutton, Headmaster Christchurch School, Christchurch, Va.**

# The Southern Churchman

Vol. 110—No. 38 34 2 SEPTEMBER, 1944

## Giving Honor and Glory to God

*An extract from the declaration of King Henry V, made after the victory at Agincourt.*

O GOD, Thy arm was here;
And not to us, but to Thy arm alone,
Ascribe we all! When, without stratagem,
But in plain shock and even play of battle,
Was ever known so great and little loss
On one part and on th' other? Take it, God,
For it is none but Thine!

* * * * *

'Tis wonderful!
Come, go we in processio to the village:
And be it death proclaimed through our host
To boast of this or take that praise from God
Which is His only.

* * * * *

Do we all holy rites;
Let there be sung 'Non nobis' and 'Te Deum;'

Henry V.

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin Associate Editor
Mrs. R. Tate Irvine Associate Editor Secretary-Treasurer
Mrs. Rawles Morel Business Manager

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia. Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## *LETTERS*

### WHY NO PRAYERS OF THANKS?

Mr. Editor:

I am enclosing an extract from King Henry V, the declaration made after the victory at Agincourt which I think would be an appropriate item for your cover page at this time.

The air on D-Day was full of petitions to the Almighty for aid, the President leading off with what purported to be a plea to the Almighty but really directed to the American people, as evidenced by the crowd of microphones which surrounded him. Notwithstanding this evidence of faith in prayer, I have not heard a peep from the Commander-in-Chief or from any other leader which indicated a modicum of thanks.

Sincerely yours,
E. Randolph Williams.

### THE COLLECT FOR THE ELEVENTH SUNDAY AFTER TRINITY

Mr. Editor:

When the collect for the day was read last Sunday the following words had a deeper meaning for me than ever before, summing up what I have felt for years would be a cure for some of the world's ills, that is, "running the way of the Commandments": "Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy Commandments, may attain Thy gracious promises and be made partakers of Thy heavenly treasure." I do not think we can at this time place too much emphasis on the Ten Commandments, in an effort to keep them ourselves and teach them to our children in such a way that they will have them engraved on their hearts and minds. In the sixth chapter of Deuteronomy, sixth to tenth verses, Moses, speaking to the Israelites, said, in regard to the Commandments: "These words which I command thee this day shall be in thine heart; thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. Thou shalt write them upon the posts of thy house, and upon thy gates." This puts a great responsibility upon parents, a responsibility the Church will gladly share, and I for one wish we could hark back to the day when our Bishops in their parish visitations catechized the children; just to be sure we did the parish credit, our rectors would catechize us each month, all of which gave impetus to the learning of the catechism and the commandments. That being a thing of the past, can we not find a new method of impressing these important truths upon our youth? It has been said that every law written on any statute book has its roots in the Ten Commandments, hence they should be woven into the fibre of every nation. America, admittedly, the greatest nation in the world today, faces her greatest opportunity, likewise her greatest responsibility, needing men and women well grounded in the things that make for moral strength. May we not give heed to these opportunities ourselves that we may be fitted to guide those who will be the men and women of tomorrow.

SARA GAITHER LEWIS.

* * *

### "A TREMENDOUS BIBLE STORY"

Mr. Editor:

One of the most interesting and informing books I have read recently is "Tell the Folks Back Home," by Senator James M. Mead, of New York, telling of a global trip he and other United States Senators took.

I was struck by a statement he makes about the Bible, calling it "a tremendous Bible story." An American officer stationed in Canton thought it a mistake to give four truckloads of Bibles, translated into Chinese, priority ahead of gasoline and rifles. He, however, carried out orders, and rushed the Bibles into China. When he got into the interior he changed his mind. He said, "Those translations of the Bible were actually a weapon. The Bible not only teaches a man how to read, but it preaches the brotherhood and equality of all men. I'd forgotten in that sense, what dynamite for free men the Bible packed. The Bible was probably worth more to New China than the same weight of bullets."

C. A. ASHBY.
St. Augustine, Florida.

* * *

## LETTERS FROM OVERSEAS

### FROM AN AIR CORPS REST HOME

Dear "Pop":

I have just returned from a rest home for flyers. I enjoyed myself quite a bit at the rest home. It was nice there, and this rest home was really a good deal. I had a swell time for the few days I was there. The Air Corps has a very good idea in these rest homes. They have an atmosphere as close to home as can possibly be without being there. We had golfing, riding, swimming, boating, and all sorts of sports—not to mention little things like fruit juices in bed, etc. We even had a butler.

I am very glad that my letters are coming to you regularly now and that you do not have to worry about that. I have been pretty busy lately, but I still always find time to write home.

Lots of love,

* * *

### DUMBARTON OAKS

Question.

What do you need, Dumbarton Oaks,
To carry out your plan?
What do you need from common folks,
From me, an average man?

Answer.

We need that you shall learn to love
And treat as if a brother,
Italian, Frenchman, Greek and Slav,
All these and every other.

Our plans require that you shall learn
You do not have to hate.
Hatred will never serve our turn
To build a heaven-like state.

We need that you shall not despise
Nor walk about in pride.
How many plans, sincere and wise,
From hate and pride have died!

While at Dumbarton Oaks we work
And for world-welfare labor,
We beg your task you will not shirk,
But be a real good neighbor.

As we would shun another war
And on the real Peace move,
We cannot trust to Force and Law.
We ask of you, please,—love.

P. F. HALL.

* * *

Law always implies a distinction between that which is and that which ought to be. Of the believer, however, what Luther says is true: "An apple tree needs no law that it shall bear apples rather than thorns; the sun needs none that he shall shine and run his course; the water none that it shall flow, and fire none that it shall burn."

# HAVEN . . .

By J. W. KENNEDY

FAITH CHANGES our very heartbeat. Any thought on faith is eagerly welcomed today. Therefore, we think on faith.

"O Lord, increase our faith," and let not the words of our prayer become brittle chips of futility. Amen.

Jesus, stern son of fact, was never far from faith. The proof of this is written on almost every page of the Gospels and shows up in practically all of His helpings and healings. The afflicted woman who believed she could be cured by simply touching the hem of Jesus' robe is rather typical, and the words Jesus spoke on this occasion guide us in this matter of faith.

"Thy faith hath made thee whole; go in peace. . . ." (Mark 5:34).

Jesus did not demand faith so great as this woman's, indeed He said even as little faith as the size of a mustard seed is powerful enough to change one's life and move it ahead through obstacles large and small.

One of the great sections on faith in the New Testament is chapter 11 of Hebrews. Read all of it if there is time. We find here a long list of men who still believed God could provide "better things" according to His promise, even though at the time of their death they had not seen the fulfilment of that faith. It will be a valuable exercise to ponder how their days were ended.

WE ALL LIVE BY FAITH. There is no doubt about that. The question for many, then, is how do I get faith for certain areas where doubt is taking away my wits and my reason? Faith is a stronger power than reason and goes far beyond it. Reason walks only in the light. Faith is a beam in the darkness. Reason, for example, looking toward 1950 might make a guess based upon the trends indicated in 1944, and it would probably be pessimistic, but reason does not reckon with the unseen and unknown factors which will enter into the making of 1950; only faith does this. Therefore, we must live partly by sight and partly by faith.

William James, the great psychologist who wrote like a novelist, has given us a pattern example of faith, from which we can cut our own garment and fit it. In one of his books he tells the story of the mountaineer who comes to a deep crevice which cuts between him and safety. He can see the other side, but the chasm is bottomless and he might not make it. He is confronted with a choice. He decides to jump and makes it. There are five steps involved in this action which are clearly outlined and which would apply to any area where faith is needed. Assume the dilemma.

First, the yearning. "I want to be saved." Second, a sign is given. "I can see solid ground." Third, the leap of the spirit. "Can I make it?" Fourth, the venture of the man's body. "I believe I can." Fifth. Arrival. "I made it." The doubter will hasten to ask, no doubt, "Suppose he **hadn't** made it?" I just as hastily counter with, "Suppose he hadn't jumped?" The choice must always be made by the individual.

WHEN APPLIED TO the Christian life we find the five steps of the Christian way of faith. One—Christian faith is the **deepest** yearning. "Oh, if I knew where I might find Him." Two—Jesus Christ is the sign given of solid ground for finding God. Three—man's soul quivers in response to this visible hope. Four—he is offered the thrilling and dangerous adventure of living beyond safety, even as Jesus dared death to gain a possible resurrection. Five—The leap made brings a presence felt.

Doubt never built a cathedral nor wrote a Te Deum nor captured a Normandy beachhead. Doubt is easy. That is why we choose it sometimes.

But all of this so-called faith is sheer will power, which stops us as we start to leap, without Jesus in the picture. That is why so many attempts at faith fail—we do not have faith in God and entrust ourselves to Him. Only in the person of Christ is this possible.

Wholeness demands faith.

For physical, spiritual, mental cures, Jesus demanded faith. "Do you believe I can do it?" Our answer is "Yes" or "No."

O Jesus, I know that Thou art standing by my side. Take my hand and jump with me, as I leave the place of anxiety and fear where I now stand and leap toward yonder side where the ground will be strong under my feet. I can do all things when Thou art near. Increase my faith so that I may trust Thy prompting and leading toward the sign of a coming dawn.

# *This Week . . .*


**MAKING OURSELVES OVER** ..... 4
I—Guarding the Secret Place—A Series of Six Articles—By the Rev. Richard R. Beasley, Rector St. John's Church, Knoxville, Tenn.

**WHAT IS CREATION WAITING FOR?—II** ..... 5
By Frederick W. Neve

**LABOR DAY MESSAGE** ..... 7

**UNDERSTANDING THE PROPHETS—Second—Isaiah** . . ..... 6


**SEPTEMBER**

1. (Friday.)
3. Thirteenth Sunday after Trinity.
10. Fourteenth Sunday after Trinity.
17. Fifteenth Sunday after Trinity.
20, 22, 23. Ember Days.
21. S. Matthew (Thursday).
24. Sixteenth Sunday after Trinitl.
29. S. Michael and All Angels (Friday).
30. (Saturday.)

* * *

**COLLECT FOR THIRTEENTH SUNDAY AFTER TRINITY**

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

# *Making Ourselves Over*

## 1. GUARDING THE SECRET PLACE

*First of a series of six articles*

**By RICHARD R. BEASLEY**

ONE VALUE OF THE PSALMS is that they show us where we ought to be. They contain peerless principles for successful and harmonious living. Especially during these days of anxiety there is much help found in drinking at the wells of truth and inspiration in the Psalms.

The ninety-first Psalm is especially wonderful. It is deathless writing. The poet speaks of the Secret Place: "whoso dwelleth in the Secret Place of the Most High shall abide under the shadow of the Almighty." What is the Secret Place? Sometimes we think it is some special place on this earth; or we think it is far away in the heavens. But neither is true, for the Secret Place is our consciousness. That is the center of our life. That is where everything begins and ends. Make that all right and everything else is all right: that is the House of Life built, as Jesus would say, on a rock!

NHIS IS WHAT I MEAN. Suppose you came upon a person who every day lived these affirmations; first, I shall fill my mind with thoughts that heal and build; second, I will control my thinking as I control my steps; third, I shall drive out of my mind all anger, all regret, all self-pity; fourth, I shall make myself strong at the center of my life—my consciousness.

These are tremendous affirmations. Can't you see how they could turn a person's life upside down; cause a revolution; start a person in new directions! The Psalmist comments on that kind of person: "he shall not be afraid for the terror by night: nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day."

Now suppose you came upon another person. Here is some one who daily lives these negations. First, I will yield to every harmful and injurious thought. Second, I will make no effort to control what comes into my mind. Third, I will let hate rule me at any time. Fourth, I will give way to everything that keeps my life upset and unhappy and ill. Those are four terrible negations! Can't you see how they would write defeat above that person's life?

TOW CONSIDER THIS. Suppose that each of those types of people were about the same age, possessed similar advantages and were surrounded with comparable blessings—which person would you like to take with you on an ocean trip? Whom would you prefer to live with on a desert island or have as your neighbor? With whom would you prefer to spend your old age? Which person would you want to teach your child and which to nurse some loved ones i nsickness? The questions answer themselves.

This seems to be the secret. The important things in life are not the external things but the internal things. When we make that discovery we can change our lives entirely. We can determine what our life shall be.

Very practically this is what is meant. Have you ever talked like this or have you heard some one talk like this? (Notice how the emphasis is on the external things and not the internal attitudes). "If I just had a different job, how much better off I would be." "If I just had a more understanding wife, or more understanding husband, how much happier our marriage would be." "If I had just had a different childhood, how different my whole life would be." "If I just lived in a different city, how much happier I would be." "If I just had different people as friends or as business associates, how much easier things would be." Thus we do not see the most important things in life: the world around us we can make.

EVIDENTLY THIS IS THE CLUE: it's our thoughts that make us or ruin us. Sooner or later we have to learn to control our thoughts. People do not hurt us. Events do not hurt us. Circumstances do not hurt us. OUR THOUGHTS HURT US. So we have to control our thoughts. Put a guard over the Secret Place. Station a sentinel at the door of the Secret Place. Put up a sign: "Keep out—Anger; Keep Out—Resentments; Self-Pity! Worry! Fear!—Keep Out!" Thus we can control what thoughts enter our minds and what thoughts do not. That is the importance of the Secret Place!

See what hates and resentments and self-pity do to us. There are a man and woman who have been married for thirty years. For the last ten years they have lived in the same house and have never addressed a single word to each other. It began with a little irritation; then moved into a misunderstanding; and now has solidified into a living hate. There is no love in that marriage—only hell. Or one knows of three sisters who live in enmity. They hurt each other and make life miserable for each other and make no effort to heal that terrible wound. Sisters they are: of the same flesh and blood and children of the same mother and father. Yet they go on in a way that is a disgrce to their integrity and an embarrassment to their friends. Or here is a man who is capable and successful in his profession and yet in a few months has worried himself into an illness that has put him in the hospital with an alarming high blood pressure which may snap his heart any minute. He is literally killing himself with worry over things which he cannot possibly control. Our thoughts make us or ruin us!

WHAT IS THE ANSWER? If any of this is true, what can we do about it! First, no one else can do it for us. This is something we have to do ourselves. It is a matter of the mental diet we keep. We will feed our minds on thoughts that heal and build: thoughts that make for harmony, happiness, successful living. If any other kind of thoughts enter our minds we will drive them out and think about something else. We will begin each day—start tomorrow with this resolution: Not to **nourish** anger or self-pity, or criticism of others, or worry or fear. And if we get that habit of thinking, our whole life will change. A revolution will take place in our life. It will be changed at the center and we will move out into new and life-giving directions. That is the importance of the Secret Place!

(Continued on page 8)

# *What is Creation Waiting For?*

By FREDERICK W. NEVE

THOSE WHO READ my first article on this subject will remember that I quoted a remarkable text taken from St. Paul's Epistle to the Romans, chapter 8, verse 19 (Revised Version) as follows: "For the earnest expectation of the creation waiteth for the revealing of the sons of God." I interpreted this to mean that there is a close connection between the great work of redemption carried out by Christ, the Son of God, on our behalf, and creation as a whole. That is to say, I expressed my belief that this world of ours is not the only one in the universe containing beings capable of knowing God and of serving Him. St. Paul suggests—or rather, affirms—that the fulfillment of the divine purpose with regard to creation will be brought about by the sons of God, who I believe are destined to be the means by which the knowledge of Christ will be brought to those other worlds throughout the universe which are waiting for this knowledge to be brought to them, even though they may be unconscious of the means by which their earnest desire for a fuller and richer life is to be realized.

I ALSO referred to some other words of St. Paul, which indicate that the real work of the Church is to lead its members onward and upward till "we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the statue of the fullness of Christ," which would certainly seem to imply "the revealing of the sons of God."

WHAT I would gather from this is that it gives a real meaning to life, in as much as it makes clear the purpose which God had in view when He created man, and more especially when He sent His Son into the world in order to raise men to a much higher level, even to being promoted to being the sons of God, so that they might be able to take part in fulfilling the divine purpose with regard to creation.

AS it is, the general idea with regard to future life is a very confused one—in fact I should say that most people leave the matter open until they are brought face to face with it by serious illness, or by the loss of some one near and dear to them. The idea that in the life to come we shall be given the opportunity of helping to bring the purpose of God with regard to creation to other worlds which form part of this great universe, would give a new meaning to life—a meaning so wonderful and full of inspiration that it could do much to raise the whole level of the Christian life to a place in creation otherwise unknown to us. Since Christ has given to His followers eternal life, this present life would assume its proper place simply as a preparation for a far vaster one, the possibilities of which are beyond the utmost reach of our imagination.

THERE is this, however, to be noted, that if eternal life has been given to us by Christ as a present possession, then there must be the opportunity to develop this higher life to enable us to make this world a very different place from what it is. St. Paul refers to Christian life as a new creation, and those who form part of it as new creatures, which would seem to show that a Christian life, which is a divine gift, is capable of providing us with the spiritual power needed to make this world more like heaven, and by learning to use this power more effectively we cannot only help to make this world more like heaven, but also be prepared to do the same for the other world, which may be waiting for the revelation of the sons of God.

We stand within the Halls of Time.
The Gates of Gold are opening wide;
A clarion call to tasks sublime
Is echoing forth on every side.

No time like this hath ever been;
No time like this will come again.
O, know ye not what it doth mean?
Fail not the utmost heights to gain!

* * *

## MAKING OURSELVES OVER

(Continued from page 4)

AND WILL GOD HELP US? "Whoso dwelleth in the Secret Place of the Most High shall abide under the shadow of the Almighty." Actually we will have a closer relationship with God than we have ever had—because we have driven out those things that separated us from God. Then we will have done this: put at the center of our thinking the greatest possible, most creative thought, the thought that can build more than anything else. That thought is—God!

* * *

## AN APPEAL TO MANAGEMENT AND LABOR

**From the Federal Council of Churches of Christ in America**

Warning that any tendency toward a "narrow isolationism or economic imperialism" on the part of industrial leadership would constitute a "betrayal" of our fighting men and would contribute to World War number three, the Federal Council of Churches in its annual Labor Sunday Message, appealed to management and labor to cooperate wholeheartedly in a vast program for world-wide peace and prosperity.

"Our American industrial system, with its mutual dependence on capital and labor, will hold the respect of society to the degree that it can succeed in adapting its program to the demands of a world economy," declared the Message which was issued through its Department of The Church and Social Service.

Asserting that a "Christian Society is under sacred obligation so to organize itself that everyone willing and able to work may be guaranteed some meaningful occupation," the church body cited as a "major problem of social justice" facing America today, that of planning adequately for the reabsorption of millions of returning soldiers into industry at a time of "terrific adjustments incident to a return to peace time production."

"A way can be found through consultation and cooperation between management and labor to make such adjustments," declared the Message, "and at the same time maintain production at a level that will continue to guarantee full employment."

Pointing out that basic human needs in terms of food, clothing and adequate housing "have never been met even in prosperous America," the Message declared that the "economic goal of tomorrow's world will be the production of more goods at lower prices for more people," and adds:

"An economy, therefore, that is planned to serve the consumer promises the greatest security, because the differences arising between labor and management can best be solved by a reference away from either group to society at large. All unite at the point of their consumer interest."

In conclusion the Message declared that although the Church is not called upon to devise schemes of social organization or technical plans for industry, it must "manifest its deep concern for the spirit and motive of our economic life."

# *Understanding the Prophets*

## SECOND—ISAIAH

*The Promise of the Saviour-King*

By REV. WILLIAM R. MOODY

Rector of Christ Church, Baltimore, Md.

THE WORDS OF PROPHECY which we shall consider today were written by a man whose name we do not know. The words are anonymous; yet they mark the peak of Hebrew prophecy, the highest point ever reached by that remarkable line of men in their effort to understand and to mirror-forth the character and the will of the invisible God. The prophets lead to Jesus, and this Unknown Prophet of the Exile, who is the climax and the inheritor of them all, brings us up to the foot of the Saviour's cross.

The impassioned words of this Seer and poet meant the most to the Master of all the prophetic writings; and this is the prophecy which He consciously fulfilled in His life, and in His sacrifice. Not once, but many times, He quoted from it in describing His own Ministry. And He made its fifty-third chapter His own when He ascended the cross.

ON A CERTAIN SABBATH DAY, in Nazareth, when His work was at its beginning, He took the Book of this ancient writing in His hands, and read before all the people—

"The Spirit of the Lord is upon Me
"Because the Lord hath anointed Me
"To preach good-tidings unto the meek;
"He hath sent Me to bind up the broken-hearted,
"To proclaim liberty to the captives,
"And the opening of prison to them that are bound;
"To proclaim the acceptable year of the Lord!"

And when He had finished reading, He closed the Book, and said to them, "This day is this Scripture fulfilled in your ears!"

John the Baptist began his ministry and his preaching with a quotation from this prophet. Saint Paul, after he had become a Christian, found in this Book the root and ground of the Gospel, and passage after passage in his letters go back word for word to this ancient document. And the Seer of the Apocalypse, the writer of that great last book in the Bible, drew his most beautiful language, and his best-loved imagery from Second-Isaiah, especially his descriptions of the holy, heavenly city. Just as Ezekiel is the fountain and the source of Orthodox Judaism, so the Unknown Prophet gives us the matrix out of which the Christian Gospel came.

This prophecy is not the Gospel; but it is the nearest thing to it in the Old Testament. These few pages of poetry, their author unknown, might easily have been lost. But they were not lost. In the Providence of God they have come down to us, attached to the work of another man; and because they have come down to us we are able to see, more clearly than we ever would have seen without them, how the growing light of God led onward toward the perfect day.

YOU MAY ASK, "How do we know that there was an Unknown Prophet? Why suppose that another than the original Isaiah wrote these poems?" We do not have time for a full discussion of this question in the limited space which is available to us. You will just have to take it that this statement would not be made here without good, and, —we think,—sufficient evidence. I will take time, however, to put down a few of these reasons in brief. It is the almost unanimous belief of first-rank scholars today that the prophet Isaiah did not write these last chapters in his Book, for the following reasons:

(a) Differences in style. Even a person of average critical powers would have no difficulty in telling the difference between the works of John Hilton, and those of Rudyard Kipling, even if they were published together in one book.

(b) The historical references in Second-Isaiah are plainly and clearly those which would be naturally made by a man writing toward the end of the Jewish Exile. For Isaiah to have written these references,—like those to Cyrus,—would have been a stroke of foretelling the future unmatched anywhere else in the pages of the Bible! And for what purpose? It would add nothing to the strength of the Book! Indeed, it would destroy the natural historical sequence of the prophetic revelation, which was a **growth!** To put these poems about the Suffering Servant back before the Jewish Exile would put them as much out of place as the American Declaration of Independence would have been in the time of Queen Elizabeth. History, too, has its necessary framework. It is not impossible that a prophet should foresee the future; but it is very poor theology, and equally poor common sense to insist upon a miracle of that kind when it does not strengthen, but actually weakens, the pattern of steady growth of the revelation of God's Word to man, a growth which leads directly to Jesus.

(c) A study of the whole book of Isaiah, even in English, will show that it is not one, unified production, but a compilation. It frankly states, in one place, that it includes a little poem by King Hezekiah. This is what happened: a scribe, shortly after the return to Jerusalem, had a fine, new scroll of papyrus. This was expensive, and not to be wasted. For some reason these rolls were regularly thirty feet long. This scribe started to write,—or rather to copy,—the prophecies of Isaiah. When he had finished the words of the ancient prophet, he still had room. He added a few historical notes about the times in which Isaiah did his work, including the poem by King Hezekiah. When he had finished this, he **still** had room in his scroll! He looked about for something to fill out the scroll to the end, and found these wonderful Suffering Servant poems. He put them in, neglecting to give the name of the prophet. I believe that God directed this action so that these poems could be preserved, and, through an era of less inspiration and understanding, could have the protection of the famous old prophet's name! I firmly believe that when God needs a miracle, He supplies it, and here is an instance of it!

(Continued on page 8)

# *Labor Day Message, 1944*

THE war emergency has demonstrated to the world that free labor in a free land can meet the gravest of crises. Free labor has produced the weapons of war for the defense of our free economy, and maintenance of a free America. For this confirmation and testimony to the world of the capacity and advantages of our American way of life, let workers everywhere and all men give thanks to Almighty God. The basic concepts of the freedom of the individual as revealed in the Bible, and the rights of man as written in our United States' Constitution, are dogmas glorious beyond compare!

Adherence to historic Christian truth, and the preservation of our freedoms require that labor be vigilant:

FIRST, radical elements which seek to control the labor movement, to use it as an instrument to change our social order from one of free enterprise to one of regimented controls, should be discredited. A leadership loyal to our American heritage should be honored and encouraged.

SECOND, when the restraints of the war emergency are removed, we all should recognize that freedom imposes its own voluntary restraints. In a free country, men who cannot for conscience' sake, by individual conviction, join a particular union, should not be coerced to join, or penalized for not joining. If a man does not desire to join a controlling union his right and opportunity to work should be respected. Labor's merit and goals will never be attained by intimidation, monopoly, and fear, but only by reason and good will.

THIRD, Almighty God, the author of liberty, has given us the only basis of true freedom and progress in His Holy Word. "If the Son shall make you free ye shall be free indeed." The basic probelms we face: greed, hatred, bitterness, intolerance, all stem from the cancer of sin in the human heart. These terrible forces can be broken only by the power which the Almighty has promised to give to all men who will come to Him in repentance and faith in His Son, the Lord Jesus Christ. If a mighty revival, a return to the Old Book, should break out in the labor movement of America, labor could make its greatest and most lasting contribution to our free American society. The power of God as manifested in the Gospel of Grace must be given a fair chance and trial, or our post-war era will culminate, in confusion and darkness, with the loss of those very liberties for which labor has so long struggled.

## UNDERSTANDING THE PROPHETS

(Continued from page 6)

THE UNKNOWN PROPHET of the Exile left us no story of his life, nothing by which we may judge what manner of man he was, except these poems. He never mentions himself. His poetry was not personal, like that of Jeremiah—yet there is in it a deep understanding of human life, and of human destiny, which could not have come to him at second-hand. This man had lived; and he had suffered; and he had won through suffering to victory. No man could write as he did, except he had himself been through the dark valley, and out of it again through God's power into the sunshine. Here, at last, and for the first time in the history of religion, is a clear and intelligible answer to that great and terrible question, which vexed all the prophets, "If God be true and just and all powerful, then why do the righteous suffer?"

To this man, God **is** all-powerful! Nothing happens in the world except according to His will!

"I am the Lord,
"And there is none else.
"I form the light, and create evil:
"I, the Lord, do all these things!"

God does these things, yet He is righteous. And if the righteous suffer, God has a purpose in it.

The righteous suffer as the wheat suffers under the thresher's flail—that there may be bread for the eater and seed for the sower.

The righteous suffer as the ore suffers in the refiner's fire—not that the metal may be purified for the sake of its own purity, but that the world may be served by the gold.

God has a purpose beyond the rewarding of the righteous, beyond the restoring of Jerusalem—a purpose which now breaks like a new dawn over the prophet's awakening soul. This is the climax of Hebrew prophecy.

There are the great heathen nations of the earth, the sea and its countless islands, coast after coast teeming with people, bound every one of them in gross and brutish darkness—who shall bring light to them?

There are the broken and the crushed of this world—who shall lift them up? There are the sick and the suffering and the sorrowful—who shall heal them? Who shall wipe away the tears from their eyes?

Who shall stand with God for justice, in a world that knows no justice? Who shall stand with Him for righteousness, though everyone be against Him? Who? Who but Israel!

And shall Israel expect to serve God at his ease? Shall it not cost him? Does it not cost God?

Israel was called for that purpose. For that purpose Abraham came out of Ur of the Chaldees. For that purpose God brought forth Abraham's children out of Egypt. For that purpose the prophets suffered and struggled, preaching what truth they knew, in the half-light before the dawn.

What did it all mean, this history of Israel? What did God mean to do with this nation that He had built up with care and with pain during the centuries, with this people whom He had brought to birth in travail, like only to the travail of a woman bringing forth the first of her children!

Shall God bring to the gates of life, and then shut those gates,—**on His Son?** Shall He bring to birth, and then destroy? No! No! Israel **is** His son, born for a purpose! There is a future beyond this travail! A glorious future! It is coming! All the past promises it! All the past leads up to it—the dawn of God's new and better day!

IT IS A FUTURE that is greater than Jerusalem, greater than Israel. The prophets preached and suffered; God labored and struggled; not just to build a little Jewish Kingdom in the hills of Palestine: not just to set up another nation among the countless nations of the teeming earth; but that through Israel, purified and redeemed, God might make His salvation known unto the ends of the world, and His will for men to every living soul.

"Arise! Shine! For thy light is come!
"And the glory of the Lord is risen upon thee!
"For behold, darkness shall cover the earth,
"And gross darkness the people:
"But the glory of the Lord shall be seen upon thee.
"And the Gentiles shall come to thy light;
"And kings to the brightness of thy rising!"

Here, at last, we have prophecy fully awake, eyes open to God's purpose for Israel, and for mankind. Sometimes God must shock a life, not because it is wicked, but because it must be wakened. God is calling His people, whom He has awakened, to lift up their eyes, and to look upon the world,—the world hungry, needy, wounded, seeking a Saviour!

And God's awakened Servant, seeing that need, moves to meet it. "Behold, I come to do thy will, O God!"

AT FIRST THE PROPHET sees the **nation** as God's Servant. The Servant is Israel, purified and redeemed. But as the years pass, as the prophet's mind ripens and his vision deepens, he sees a greater thing! Through the power of God's Spirit within him, he sees God's Servant as **One Man,** in whom the best in Israel comes to flower, one great and towering Figure, upon whom the hope and faith of the ages converge!

"Behold my Servant, whom I uphold;
"Mine elect, in whom my soul delighteth;
"I have put my Spirit upon Him:
"He shall bring forth judgment to the Gentiles.
"A bruised reed shall He not break,
"And the smoking flax shall He not quench:
"Yet He shall bring forth judgment unto truth.
"He shall not fail nor be discouraged,
"Till He have set judgment in the earth:
"And the multitudes of the isles shall wait for His law!"

This is the King, whom God had promised, by the mouth of His holy prophets, one day to set on David's Throne. Will that King not have to suffer for His people? Yes, He will,—He must! His is the hard task of bringing, not only Israel to repentance, but the world! Our sins make God suffer, too, as well as the world. For when the world suffers, God suffers, for God loves the world. Thus there is a cross set, here, in the heart of this Book, just as there was a cross set, one day, on Calvary; and on that cross is the Saviour!

"Surely He hath borne our griefs
"And carried our sorrows:
"Yet we did esteem Him stricken,
"Smitten of God, and afflicted.

"But He was wounded for our transgressions,
"He was bruised for our iniquities:
"The chastisement of our peace was upon Him,
"And with His stripes we are healed.
"All we like sheep have gone astray;
"We have turned every one from his own way;
"And the Lord hath laid on Him
"The iniquity of us all!"

You cannot help the world unless you are willing to work for the world, to serve the world, to give yourself for your fellow men. The life that lives in selfishness dies of selfishness. Only by giving your life, pouring it out in sacrifice, can you rise to the heights with Jesus.

And out of that giving, out of that labor, out of that sacrifice comes, not pain, but joy! Strange, isn't it? Not everyone will understand, but some will understand!

We, Christians, have a duty to perform for the world,—the great pagan world about us,—in all its darkness and its sorrow. Our faith, our work, our love for them, shining forth in us, must lift the world —and out of that shall come our joy!

When you rise to take up your work today, let these words of the Unknown Prophet be singing in your heart—

"The Spirit of the Lord God is upon me
"Because the Lord hath anointed me
"To preach good-tidings to the meek;
"He hath sent me to bind up the broken-hearted,
"To proclaim liberty to the captives,
"And the opening of prison to them that are bound;
"To proclaim the acceptable year of the Lord!

"For Zion's sake I will not hold my peace,
"And for Jerusalem's sake I will not rest,
"Until the righteousness thereof go forth as brightness,
"And the salvation thereof as a lamp that burneth!
"Comfort ye, comfort ye my people, saith your God.
"Speak ye comfortably to Jerusalem, and cry unto her
"That her warfare is accomplished, her inquity is pardoned,
"And that she hath received at the Lord's hands
"Double for all her sins!"

Amen.

# A WEEKLY REVIEW OF THE NEWS

## CLEVELAND CHOSEN FOR CONFERENCE

### Date Set for Second Peace Conference By Protestant Church Leaders

New York—Protestant church leaders of the United States will hold their second "peace conference" in three years at Cleveland, Ohio, January 16-19, 1945, to appraise the results of Dumbarton and other peace parleys and determine on a course of action to achieve their goal of a just and durable peace based on spiritual principles.

The spiritual principles were adopted by the first conference held at Delaware, Ohio, March, 1942. These were supplemented by the political propositions or Six Pillars of Peace promulgated two years ago by the Commission on a Just and Durable Peace, sponsor of both conferences. The Commission was instituted three years ago by the Federal Council of Churches.

In the light of these church pronouncements the delegates to the Cleveland conference representing most leading Protestant denominations will study the developments of the past three years on the peace front. These include the pronouncements of the United Nations at Teheran, Moscow, Cairo and Dumbarton, and the Connally and Fulbright resolutions passed by the two houses of the United States Congress.

The Protestant church leaders have been concerned that the United States and other United Nations move in the direction of a world organization that will have both curative and creative responsibilities, not merely repressive. These churchmen, through the Commission, advised the government in their judgment that this is the only kind of peace the Christian forces of the nation can accept. At the same time they urged their people not to be discouraged by particular settlements but to continue to press for world organization consonant with their ideals.

The conference will study both the international situation and the basic peace strategy of the churches. It is expected the conference will adopt findings and recommendations for consideration of the churches and public leaders. The recommendations of the conference will be submitted to the governing bodies of the churches.

To facilitate the work of the conference it was announced that two study commissions would be created. One will study the current international situation; the other the basic problem of the peace strategy of the churches. They will be urged to complete their work of drafting a statement and recommendations before December 15 so that all delegates will have an opportunity to study them in advance of the convening date of the conference.

The personnel of these two commissions will be announced soon.

Between 350 and 400 delegates are expected to attend the conference and two-thirds of them will represent various communions, within and without the Federal Council of Churches which itself has a constituency of 25,000,000 Protestants. Other groups which will be represented are:

Allied Christian bodies such as the Home Missions Council, Foreign Missions Conference, International Council of Religious Education, American Committee for the World Council of Churches and the United Stewardship Council.

Christian bodies conducting educational programs for World Order such as the Church Peace Union, Y. M. C. A., Y. W. C. A., United Council of Church Women, American Friends Service Committee, American Section of the World Alliance for International Friendship Through the Churches, Laymen's Missionary Movement, Laymen's Movement for World Christianity, Inter-seminary Movement and the United Christian Youth Movement. City and State Councils of Churches, members of the Commission on a Just and Durable Peace which includes more than 100 church leaders, clergymen and laymen of various communions. The Associated Church Press will be invited to send a limited number of delegates and representatives of the press, secular and religious, will be invited to the conference.

* * *

## WALKING PREACHER OF OZARKS

### Ozark Preacher Walks 4,000 Miles a Year to Visit His People, says Coronet

"Guy Wesley Howard, the walkin' preacher of the Ozarks, is 52 but looks nearer 40, and has the pep and endurance of young men in America's armed forces. To carry on his work among the hill-folk of southern Missouri and northern Arkansas, he walks around 4,000 miles a year," according to an article in the September issue of Coronet magazine. Clad in high-topped boots, a flannel shirt and khaki breeches, he tramps from 30 to 40 miles a day and conducts an average of 250 meetings yearly among the backwoods people.

Teacher and staunch friend as well as minister of the hill people, Howard conducts church, marriage and burial services for them. His meetings are held in schoolhouses, abandoned churches, homes, brush arbors and sometimes under the blue Ozark skies. As a preacher, he speaks with conviction and fervor. He never uses notes and his delivery has all the charm and informality of an ad-lib talk.

Although Howard is the regular pastor of the Christian Church in Gainesville, Missouri, he is sponsored by no one in his work among the hill people. His mail often brings unsolicited checks, however, and the express company unloads big boxes of clothes and household necessities for needy hill-folk, says Coronet.

Spiritual uplift, in Preacher Howard's creed, goes hand in hand with physical improvement and educational advan-

tages. He doesn't limit his service to sermons from the pulpit. He supplies food and clothing from his own meager resources in addition to what he receives in contributions. And he takes over the educational needs by teaching school back in the hills where children are growing up without some of the simplest necessities of life.

A few years ago when a small town church tried to curb his work and his forceful sermons he and his wife put their two little girls in an orphanage, and, with 62 cents in their pockets walked out of town. Today, as pastor of the Gainesville Christian Church, a quaint structure built of native stone, Howard lives in a hilltop home just outside of town and is glad he turned south to the Ozarks rather than north to a lucrative city parish, says Coronet.

To his Gainesville congregation, Pastor Howard speaks flawless English and the subjects of his sermons are always thought-stimulating. But out in the country, speaking to the hill people, he slips into their own vernacular, speaks to then in a language which they understand.

During the last year, Howard has taught school for 20 backwoods students, the oldest of them 19. He furnished the schoolhouse with white muslin which the girls made into curtains, and with crayons and other equipment. Even more important he provided the children with hot lunches, prepared right in the school room, says Coronet.

Preacher Howard feels that the Ozark people are among the finest on earth. He cites their rich heritage of Anglo-Saxon blood and respects their independent aloofness. For that reason, they feel free to call on him in time of need . . . for they know that he possesses that priceless gift that even the wisest of kings desired . . . an understanding heart.

* * *

## WASHINGTON CATHEDRAL ELECTS DEAN

Washington, D. C.—At a special meeting of the Chapter of the Washington Cathedral, held on Wednesday, July 19, the Rev. John Wallace Suter, D. D., rector of the Church of the Epiphany, New York City, was elected Dean of the Cathedral, to succeed the late Dr. ZeBarney T. Phillips.

Dr. Suter has not yet announced his acceptance. It is expected that he will make his decision known in the near future.

In announcing the Chapter's action, Bishop Dun said, "I am very happy that the Chapter of the Washington Cathedral has reached a thoroughly harmonious decision regarding the man who we greatly hope will accept our invitation to become the next Dean. I have known Dr. Suter personally for many years; he would bring to the Cathedral many gifts which could be of great service in this important position.

"Especially notable are his widely recognized capacities in the field of worship. The Prayer Book and the tradition of worship connected with it are very generally viewed as the most distinctive contributions of the Episcopal Church to our common Christianity, and Dr. Suter is well known for his exceptional knowledge of the tradition as well as for his skill in adapting it to changing needs. As Secretary of the Standing Liturgical Commission of the Episcopal Church, he is in touch with those throughout the Church who are interested in the enrichment and revision of the Prayer Book.

" 'The Book of English Collects,' of which he was the editor, is a collection of prayers from the seven prayer books of the Anglican Communion."

Two thousand copies of his recent volume, "Prayers of the Spirit," have already been sold.

"Dr. Suter has had varied experience in the field of church administration; his personal character and religious reality would assuredly win the confidence and loyalty of those who would work with him in the cathedral staff. As a result of recent changes in the By-Laws of the Chapter, the Dean will be even more largely responsible for cathedral administration than in the past, and it would be a great satisfaction to have in that position a man in whom I could have such complete confidence."

Dr. Suter is 54 years old; he was born in Winchester, Mass., in 1890. His father, the Rev. John W. Suter, was a distinguished leader in the liturgical life of the Episcopal Church and the author and editor of a number of widely used books of prayers and special services. The present Dr. Suter was graduated from Harvard University in 1911. After a year's study at Union Theological Seminary in New York, he entered the Episcopal Theological School in Cambridge, Mass., where he received his degree of Bachelor of Divinity in 1914. Bishop William Lawrence ordained him to the Diaconate that year and to the Priesthood the following year. In 1920, while rector of Christ Church, Hyde Park, Boston, Dr. Suter was appointed head of the Educational Department of the Diocese of Massachusetts, and at the same time joined the staff of St. Paul's Cathedral in Boston. There he served for a number of years under Dean Rousmaniere, who was one of the most effective Cathedral Deans in the Episcopal Church. In 1925 the National Council of the Episcopal Church placed Dr. Suter in charge of its Department of Religious Education, and he served in that position for eight years.

In 1932 the Church of the Epiphany on Murray Hill, New York City, which was about to celebrate its 100th anniversary, decided to look for a new site in the upper East Side. To take the leadership in this venture, they called Dr. Suter, and, after three years during which the whole matter of the distribution of churches on Manhattan Island was carefully studied, land was bought on the corner of York Avenue and 74th Street in a section of the city where there had never been an Episcopal church. Last May the beautiful new building was completely paid for, and it will be consecrated next October.

By his quiet, intelligent ministry, Dr. Suter has built up a growing congregation and has won their loyalty to a remarkable degree. In 1932 Dr. Suter received the honorary degree of Doctor of Divinity from Hobart College. In 1942 the Presiding Bishop appointed him Custodian of the Standard Book of Common Prayer. This was the first time that the office had passed from father to son. Dr. Suter is Secretary of the Standing Liturgical Commission of the Protestant Episcopal Church. He is the author of "Creative Teaching," "Open Doors in Religious Education," and "Prayers of the Spirit;" and the compiler of the "Book of English Collects," a collection of prayers from the seven prayer books of the Anglican Communion.

In 1913 Dr. Suter married Margaret Sturgis, and there are three children—a daughter, Mrs. Armistead Rood, of Washington, D. C., and two sons in the Army, John Wallace Suter, Jr., and Richard Sturgis Suter, who is overseas.

* * *

## HOME-COMING DAY AT POHICK CHURCH

Lorton, Va.—Sunday, August 20th, will be Home-Coming Day at Pohick Church, Rev. C. E. Buxton, Rector. At the 11 o'clock morning service the Rev. J. Philip H. Mason, a son of the parish, will be the preacher and former rectors will take part.

At noon the ladies will serve a luncheon to the members, former parishioners and visitors in the parish hall with a social hour following at which Mrs. E. R. White will sing and Mr. Francis M. Wigmore will be the poet-laureate of the occasion. Chaplain Menicon will represent Ft. Belvoir.

Among the exhibits will be the Washington Bible given by Parke Custis to Pohick. Given to a northern soldier by a slave of General Lee at Arlington it was returned by him to Pohick. It originally belonged to General Washington at Mt. Vernon. Another interesting exhibit will be the cuff links of Rev. Lee Massey, who was a remarkable man, being a graduate in law, divinity and medicine. He was rector of Pohick when the present edifice was erected under the notable building committee of Colonel George Washington, Colonel George Mason, Hon. George William Fairfax, Captain Daniel McCarty, and Mr. Edward Payne.

* * *

## JUNIOR GIRLS' CHOIR

Boston, Mass.—A Junior Choir School for girls is in full swing at the Lincoln Hill Camp, Foxboro, Massachusetts, having begun on August 26 with a five days' curriculum of instruction and recreation. It is an initial venture in this field by the diocesan Department of Religious Education, with which the Episcopal City Mission has cooperated by lending its pleasant summer camp with facilities for swimming and sports. Among the instructors are the Rev. Carl J. Webb, rector of St. Philip's Church, Easthampton, Albion Metcalf, organist and choirmaster of St. Stephen's Church, Lynn, and Miss Lillian M. Boyd, of the sponsoring department whose executive secretary is the Rev. Charles F. Lancaster.

* * *

## RESOURCEFUL NAVY CHAPLAIN HAS UNUSUAL CHAPEL

Boston, Mass.—A resourceful Navy Chaplain has converted a camel barn into an attractive chapel. He reports about it to the Army and Navy Commission, saying that "Services up to this time were held in our mess hall with all the attendant racket from the galley and great open spaces that made it almost impossible not only to set up an inspiring chapel but to create a worshipful atmosphere. Apart from the barracks and mess hall was a separate building that was built for a camel barn. The iron mangers were still secured to the bulkheads, the feed bins evident under the mangers. Iron rings in the bulkheads showed where the Arabs had moored their ships of the

desert fore and aft when the 'ships' got temperamental and tried to set up a squall.

"Permission was granted us (my Roman Catholic colleague and I) to try to turn this stinking, dirty barn into a place of worship. A work crew cleaned the place thoroughly, then some volunteers painted it, light grey from the deck, seven feet up, and the overhead and rest of the bulkheads flat white. A simple but impressive altar with canopy was moved in and set up at one end. One of our artists painted us an altar piece on the heavy Navy canvass that is used for sailors' hammocks. For paint he used ordinary household paint. The painting is seven feet high and 42 inches across, and depicts our Lord with hand upraised in blessing emerging out of storm clouds. In the foreground we see a patrol craft battling heavy seas with a ship of the line in the background. It is a masterpiece and symbolically portrays the blessing of God upon all who go down to the sea in ships. A Prayer Desk, Communion rail that will receive ten men, a lectern, portable organ and benches complete our furnishings. An altar cross and candlesticks and brass shell casings for vases complete our altr appointments. With the use of colors, linens and my silver Communion set we believe we have created one of the most beautiful places of worship in all North Africa, barring none. This is reflected in the steadily increasing attendance at both Protestant and Roman services."

* * *

### CHURCH DIVINITY SCHOOL OF PACIFIC NOTES

Berkeley, Cal.—A summer session of ten weeks showed an enrollment of 16 students, with Dean Shires, Professors Miller and Parker in residence. The fall term will open on September 20. Dr. Pierson Parker will be in residence at Virginia and General Seminaries during the fall quarter.

The Post-War Rehabilitation Program, sponsored jointly by the Pacific School of Religion and the Church Divinity School of the Pacific, will continue in 1944-5, with Dr. Frank C. Foster as Dean. During the past year, Dr. Arthur Swift of Union Seminary has been the Dean. The Pacific School of Religion has announced the appointment of Dr. Hugh Vernon White, noted author, teacher, and secretary of the Board of Foreign Missions of the Congregational Church, as Professor of Christian Theology and World Christianity.

The Rev. Stephen C. Clark of Pasadena was in residence during the second summer term, gathering material for a history of the Diocese of Los Angeles.

Dr. Miller's The Challenge of the Church, a church school course for high school students, will be published as part of the Cloister series during the fall.

* * *

### ANNUAL CONFERENCE TO BE HELD AT ST. MARK'S SCHOOL

Boston, Mass.—The annual conference sponsored by the diocesan Department on Youth, will draw 175 young people to St. Mark's School, Southborough, September 1-4 for a series of courses on the general theme of "Christian Brotherhood." The Rev. Robert Hatch, chairman of the Department and rector of St. John's Church, Arlington, will lead the sessions on "Brotherhood of the Church." The Rev. David Hunter of the Church of the Holy Spirit, Mattapan, and the Rev. Charles F. Hall, Grace Church, Medford, will lead courses on "Brotherhood of Races" and "God and the Nations." The recreation leader is the Rev. Daniel Boone, of the Memorial Church of the Ascension, Ipswich; conference organist is Miss Marjorie Fay Johnson, organist of the Church of the Epiphany, Dorchester. Miss Marjorie G. Mitchell, secretary to Archdeacon Arthur O. Phinney, executive secretary of the Department on Youth, is registrar and will address one of the evening sessions.

* * *

### HIGH SCHOOL GIRLS CANNING VEGETABLES

Boston, Mass.—Farmerettes, a group of high school girls, are spending the last two weeks of August gathering and canning the vegetables grown by forty farm boys this summer at the Cathedral Farm, in Hubbardston, Mass., operated by the Cathedral Church of St. Paul of Boston. The Farm, under the care of an expert farmer, is annually given over to the young farmers in training and the Cathedral choir boys, under direction of the Rev. Richard S. Knight, of the Cathedral staff; the products of their labors, vegetables, apples, chickens and eggs, are sold weekly at a Boston booth in addition to the standing order from one of the more exclusive metropolitan hotels. The promotion of health, without and within, of the young people is one of the most valuable products of all.

* * *

### DEDICATE ALTAR TO WORLD PEACE

Rockland, Me.—An outdoor altar dedicated to world peace, has been built against the wall of St. Peter's Episcopal Church, Rockland. The Rev. Ernest O. Kenyon, rector, tells that the altar was made possible by the interest of a number of men outside his parish. A quarry man at Clark's Island, not an Episcopalian, gave a fine granite stone for the top of the altar. A truckman, also of another communion, donated his services in hauling all the stone. A Baptist draftsman of the community drew the plans. A crucifix and the word "Pax" set into the wall above the altar, were carved by inmates of the State penitentiary.

* * *

### BRITISH BISHOPS CUT INCOMES

London, England—Bishops of the Church of England are voluntarily reducing their incomes. The Bishop of London announced that he is following the example of the Archbishop of York and giving up half his present income, and his responsibility for Fulham Palace. If the plan as submitted to His Majesty in Council is approved, the Bishop will receive travelling expenses up to 700 pounds; and out of the 5,000 pounds to which his income is reduced,


**Does Your Will**

**—meet today's conditions? Births, deaths, the changes time brings, may make changes in your will necessary.**

**Review your will frequently; see that it clearly expresses your present wishes,—and see that it names as your executor, the**

**Virginia Trust Company**

**THE SAFE EXECUTOR**

**Member Federal Deposit Insurance Corporation**

**Richmond, Virginia**



**WILL OUR CHILDREN'S CHILDREN OWE TO US THE DEBT**

**WE OWE TO OUR FOREFATHERS?**

The greater part of the cost of educating our ministry is being met by the gifts of those who have gone before.

Unless Church people in our own day make their gifts and leave their legacies to our theological schools we shall not pass on our inheritance in Christ.

**This advertisement is provided in the interest of all our Church Seminaries by the following institutions:**

**BERKELEY DIVINITY SCHOOL, New Haven**

**EPISCOPAL THEOLOGICAL SEMINARY, Cambridge**

**THE GENERAL THEOLOGICAL SEMINARY, New York**

**PHILADELPHIA DIVINITY SCHOOL**

**VIRGINIA THEOLOGICAL SEMINARY, Alexandria**

he will pay rent for a portion of Fulham Palace which he will use as a private house. The remainder will be converted into a diocesan retreat house.

* * *

### RED CROSS BOXES FURNISH CHAPEL FOR WAR PRISONERS

Washington, D. C. — With wood from boxes in which American Red Cross supplies were sent to Stalag Luft III B, a prisoner of war camp in Germany, captured American Airmen have transformed one of their huts into an interdenominational chapel, according to information received by the Prisoners of War Bulletin, published by American Red Cross National Headquarters. The place of worship holds 350 men and is used by Protestant and Catholic prisoners for their weekly devotions.

Great ingenuity and skill went into the various fittings and decorations of the little church. Whittling and carving the pieces of wood from the Red Cross crates served the double purpose of keeping many of the men occupied and making the chapel interior more than just a drab hut. Some of the prisoners carved and built the altar. One man with exquisite artistry sculptured a crucifix. Other prisoners, more or less experienced as carpenters, built the pulpit and arranged the trellis-worked altar-rail.

Each man brought as a tribute his special skill. The untalented helped mix the cement and chip the pieces of stone and glass which an artist fashioned into a beautiful mosaic. This 500-pound work of art portraying Christ walking on the waters is now one of the show pieces of the camp. It is placed over the chapel entrance.

Within the chapel itself are other religious pictorial representations. Flanking the crucifix, for instance, are two oil paintings; one of Christ in Gethsemane, the other of the Virgin Mary. Hanging on other walls are two paintings also done by prisoners in their free time. These show Christ and the Fishermen and Christ healing the sick.

To the delegate of the International YMCA, instrumental in providing oil colors, paintbrushes, and tools for the interned men, Sergeant Robert Berger, who is one of the two Protestant lay preachers in the camp, fervently said:

"The building of this church is the work of those of us who wanted to thank God for delivering us. . . . I cannot give you the names of all those who helped in the construction, but everybody in camp is grateful to them for having made our church *our* House of GOD.

* * *

### JAPANESE HYMNAL BATTLE SOUVENIR

Boston, Mass.—"An interesting souvenir which is in my possession is a Japanese Hymnal, picked up by a soldier on the battlefield," wrote Chaplain Francis W. Read to the Episcopal Church's Army and Navy Commission. "The preface and text of the hymns are printed in Japanese, and the tune names and first lines are also printed in English. As it contains many of our hymns, also the Creed, Kyrie, etc., I think it may be the Hymnal of the Nippon Sei Ko Kwai (Branch of the Anglican Communion in Japan). There are notes in Marshallese written on some of the pages, indicating that it had been used by some of the natives."


*Entirely New* *Ready in September*

# OXFORD PRAYER BOOKS & HYMNALS

**THS BOOK OF COMMON PRAYER**
**WITH THE NEW LECTIONARY**
and
**THE REVISED HYMNAL**
**WITH MELODIES**

Authorized by the General Convention of 1940. All styles are printed with the melody of each hymn. **The Revised Hymnal** contains 600 hymns of which 201 are new.
**combined in One Volume**
**All are limp, round corners, and red under gold edges, unless otherwise specified.**

**32 MO EDITION.**
**Size 5 5/8x3 5/8x15/16 inches**

| Nos. | | Prices |
|---|---|---|
| 03513 | Moroccoette, gold cross | $ 4.50 |
| 03530 | French Morocco, IHS gold monogram | 5.50 |
| 03531 | French Morocco, gold cross | 5.50 |
| 03527 | As No. 03531, in RED | 5.50 |
| | **EXTRATHIN PAPER EDITION, 5/8 of an inch thick** | |
| 03530x | French Morocco, IHS gold monogram | 7.00 |
| 03531x | French Morocco, gold cross | 7.00 |
| 03533x | Morocco, hand grained, gold edges, gold cross, gold roll | 8.00 |
| 03534x | As No. 03533x, in BLUE | 8.00 |
| 03536x | As No. 03533x, in MAROON | 8.00 |
| 03537x | As No. 03533x, in RED | 8.00 |
| 03539x | French Morocco, fine grain, leather lined, plain sides | 8.50 |
| 03543x | Morocco, hand grained, gold edges, leather lined, gold cross, gold roll | 10.00 |
| 03545x | As No. 03543x, in BLUE | 10.00 |
| 03545x | As No. 03543x in BROWN | 10.00 |
| 03546x | As No. 03543x, in MAROON | 10.00 |
| 03547x | As No. 03543x, in RED | 10.00 |
| 03542x | Morocco, levant grain, leather lined, gold cross, gold fillet | 10.00 |
| 03540x | Pin Sealskin, gold edges, leather lined, gold fillet, plain sides | 12.00 |
| 03553x | Morocco, levant grain, silk lined, to match, gold edges, gold cross, gold | 15.00 |
| 03554x | As No. 03553x, in BLUE | 15.00 |
| 03555x | As No. 03553x, in BROWN | 15.00 |
| 03556x | As No. 03553x, in MAROON | 15.00 |
| 03557x | As No. 03553x, in RED | 15.00 |

**12 MO EDITION, Size 7 ½x5x1 ¼ inches**

| Nos. | | Prices |
|---|---|---|
| 03930 | French Morocco, IHS gold monogram | $ 7.50 |
| 03931 | French Morocco, gold cross | 7.50 |
| 03939 | French Morocco, fine grain, leather lined, plain sides | 9.00 |
| | **EXTRATHIN PAPER EDITION, 5/8 of an inch thick** | |
| 03930x | French Morocco, IHS gold monogram | 9.50 |
| 03931x | French Morocco, gold cross | 9.50 |
| 03939x | French Morocco, fine grain, leather lined, plain sides | 11.00 |
| 03938x | As No. 03939x, in RED | 11.00 |
| 03942x | Morocco, gold edges, leather lined, gold cross, gold fillet | 14.00 |
| 03940x | Pin Sealskin, gold edges, gold fillet, leather lined, plain sides | 15.00 |

**THE REVISED HYMNAL**
**12 MO EDITION**
**7 ½x5x5/8 inches**
**(Corresponding numbers of Prayer Books in parentheses)**

| | | | |
|---|---|---|---|
| 0600 | (07600) | Cloth, square corners, red edges, gold cross | $ 3.00 |
| 0616 | (07616) | French Morocco, gold cross | 6.00 |
| 0621 | (07621) | Red French Morocco, boards, square corners, gold edges, gold roll | 7.50 |
| 0651 | (07651) | Red Turkey Morocco, bevelled boards, square corners, gold edges, gold roll | 10.00 |

NOTE: No separately bound Hymnals in the 32mo edition.

**At all Booksellers** **Send for Descriptive literature**
219 219

## Oxford University Press

**114 Fifth Avenue, New York 11, N. Y.**

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

### POSITION WANTED

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

**POSITION WANTED**

WANTED, BY REFINED LADY POSITION as companion-housekeeper. Best of references, experienced. S. B., care Southern Churchman.

MIDDLE AGED WOMAN DESIRES POSITION in able Christian home assistant housekeeper, nurse companion. Salary reasonable. References exchanged. Halifax, Va., R. 1, Box 210.

WOMAN EXPERIENCED IN INSTITUTIONAL work wishes position. Address X Y Z, care of The Southern Churchman Publishing Company, Richmond, Virginia.

LADY WITH THE BEST OF REFERences wishes to care for children during afternoon or evening hours. Phone 4-2148, Richmond, Va.

### HELP WANTED

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

A COLLEGE PREPARATORY SCHOOL for girls is seeking a trained and experienced librarian. Address The Rector, Chatham Hall, Chatham, Virginia.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

REFINED YOUNG SETTLED WOMAN, to nurse girl unable to walk. Mrs. D. M. Chester, 53 College Avenue, Annapolis, Md.

WANTED: TWO HOUSEMOTHERS AND two teachers. Address Head Master, Blue Ridge School, Bris, Virginia.

WANTED, NURSE-COMPANION, IN family of two. Address: Monroe Terrace, Apt. 8-D, Richmond, Va.

WANTED: REFINED CULTURED LADY for companion-housekeeper for elderly person, semi-invalid. Permanent home for right party. Write for particulars to Mrs. William R. Aylett, Monticello Hotel, Room 322, Charlottesville, Virginia.

## DEATHS

### DEATH TAKES MRS. JOHNSON

**Widow of Rev. J. W. Cantey Johnson, Formerly of Gastonia, Dies at Franklin**

MRS. J. W. CANTEY JOHNSON, 67, former Gastonian, co-owner and editor of The Franklin Press at Franklin, died at her home there Sunday afternoon following an illness of several months.

Mrs. Johnson was the widow of Rev. J. W. C. Johnson, Episcopal clergyman who was for many years rector of St. Mark's Episcopal Church here, and who died some years ago.

Born in Rock Hill, S. C., Mrs. Johnson was the daughter of Mrs. William Blackburn Wilson, now of Washington, D. C., who survives, and the late Mr. Wilson.

She was married to Mr. Johnson, June 3, 1897. She was a graduate of Converse College, and served as president of the alumni association for a term. While living here Mrs. Johnson was secretary of the American Red Cross chapter, and in Franklin she served in that capacity until her death. She was prominent in the work of St. Agnes Episcopal Church at Franklin. She was a member of the board of trustees of St. Mary's College.

The funeral will be held Wednesday at 5 o'clock in St. Agnes Episcopal Church at Franklin, by the rector, Rev. Rufus A. Morgan. Interment will be made at Rock Hill, S. C.

Mrs. Johnson made her home in Asheville for a year before moving to Franklin in 1931. She had been editor of The Press for four years.

Besides her mother, Mrs. Johnson is survived by six sons, John A. of Atlanta, Lt. B. W., U. S. Army, serving overseas, W. Cantey, of Madison, Francis B., of Fort Worth, Tex., Cpl. William S., and Lieut. (jg) Richard R. Johnson, both of Franklin; six grandchildren; four brothers, W. B. Wilson of Rock Hill, William M. Wilson, of Washington, D. C., and Dr. Oscar B. Wilson of Spartanburg, and York L. Wilson of Washington, D. C.; and five sisters, Mrs. C. J. Walker of Rock Hill, Mrs. Lynton Estes of Gastonia, Miss Lulie M. Wilson and Miss Fannie B. Wilson, both of Washington, D. C., and Mrs. Paul Sanders of Ritter.

### UNITED CHURCH CANVASS ORGANIZED IN DETROIT

Detroit, Mich.—Churches of all faiths in Detroit are planning to join in the fall in a three-weeks' united campaign to present the claims of the Church to the whole population of the city. The United Church Canvass was started in Detroit last year and met with considerable success. This year the effort will be on a larger scale, and will be under the direction of Mr. John R. Watkins, a member of Christ Episcopal Church, Grosse Pointe Farms, and active also in St. Philip's and St. Stephen's parish, Detroit. He is a member of several important committees of the diocese of Michigan, and is chairman of the newly formed diocesan War Emergency Committee.


Buy Your War Bonds and Stamps

**The May Company**

119 E. Broad Street

Richmond, Va.

Specializing in Personal Service

SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

**Virginia Dairy**

"The Home of Better Milk"

**ATLAS BAKING CO., Inc.**

**Richmond, Va.**

### WALLACE MEMORIAL WINDOW DEDICATED

Richmond, Va.—A service of dedication for the memorial window to Lieutenant David A. Wallace was held July 30 at All Saints Episcopal Church at 11 o'clock. Lieutenant Wallace, of the Army Air Force Communications, was killed in action March 10, 1943. The war memorial was given by members of his family. The central figure in the window is St. Andrew, who was chosen because of his zeal, which David

* * *

As our bodies live in commerce with the light and air, in the environment of house and food and daily exercise of the limbs and senses, under the economy of material nature, so our spirits live by the breath of prayer, by faith and love towards God, by reference and filial submission, by communion with things unseen and eternal.—G. G. Findley.

* * *

Phillips Brooks was eminently correct when he said of Christ: "His power is greater than all the armies that ever marched, all the navies that were ever built, all the parliaments that ever sat, and all the kings that ever reigned."

# Personal Notes Of Interest

New York, N. Y.—**The Rev. W. Robert Webb** has been appointed rector of Holy Trinity Parish, Juneau, Alaska, the National Council's Overseas Department announces. He will succeed the Rev. Charles E. Rice, who retires next November. Mr. Webb expects to sail for the field in October.

Mr. Webb is a native of Nashville, Tenn., 24 years old, with degrees from Vanderbilt University and the Virginia Seminary. He did graduate work in the Vanderbilt School of Religion in the early part of this year. He has been assistant at Christ Church, Nashville, and before ordination was lay reader in charge of missions in Virginia.

**The Rev. Newton Liu** escaped safely from the recent capture of Changsha and is in the southern part of the province of Hunan, according to word sent from China by Bishop A. A. Gilman in mid-July. Mr. Liu will be remembered as the priest in charge of Trinity Church, Changsha, who has remained in that much bombed and fought-for city, where his school and residence have been destroyed and his church badly damaged while he has continued holding services, teaching, helping refugees, visiting other isolated clergy within reach, and presenting candidates for confirmation whenever a bishop could get through to him. He has been on the mission staff since 1925.

New York, N. Y.—**The Rev. Reginald Mallett**, rector of Grace and St. Peter's, Baltimore, has accepted his election to


## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA SHAMPOO and other items. Write for particulars.
SAMPLES FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

**C. S. LAUGERBAUM & CO.**
**FLOOR CLEANING**
**104½ West Grace Street**
**Dial 3-5765**
**Richmond, Va.**

**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**

**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

TELEPHONE 3-0404

*Good Printing*

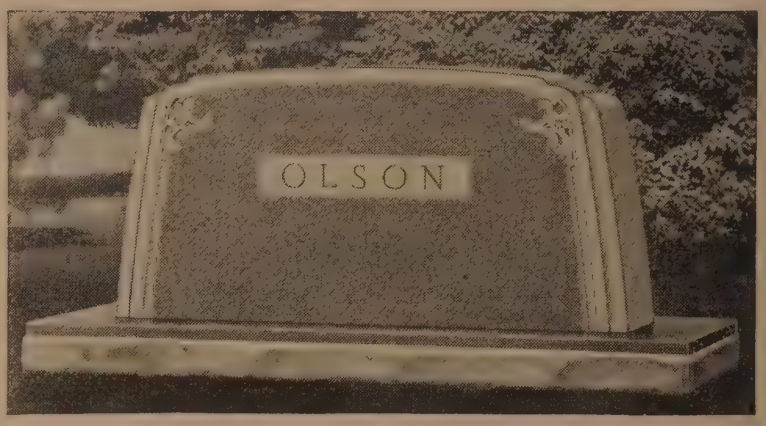
AT A COST THAT WILL PLEASE

**THE LITTLE PRINT SHOP**

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister




## Precious Stones

A tribute in Winnsboro Blue Granite marks the height of memorial perfection for its durability and its beauty cannot be excelled.

The beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the scintillating beauty and color of these jewels become visible.

**Trade Names of Precious Stones Cut From the Same Kind of Mineralogical Crystals As Are Found in Winnsboro Blue Granite**

| | | | |
|---|---|---|---|
| Alaska Diamond | Adventurine | Bohemian Ruby | Indian Agate |
| Alpine Diamond | Azure Quartz | Ceylen Opal | Jasper |
| Amazon Diamond | Baffa Diamond | Eldoratolte | Moonstone |
| Amethyst | Basanite | Emerald | Rainbow Quartz |
| Amphibole | Beryl | Emeraldine | Rose Quartz |
| Ancona Ruby | Bishop's Stone | Feldspar Sunstone | Sapphire Quartz |
| Aquamarine | Bloodstone | Gold Quartz | Topaz |
| Aquamarine Topaz | Blue Moonstone | Heliotrope | Yogo Sapphire |

*Ask your monument dealer for genuine*

## WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

Like other high quality materials, there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

**Write for FREE illustrated booklet**
**"FACTS for the Memorial Buyer"**

**Winnsboro Granite Corporation, Rion, S. C.**

be bishop of Northern Indiana, the Standing Committee of the diocese of Northern Indiana has informed the Presiding Bishop. It is expected that his consecration will be in the early fall.

### FROM THE ARMY AND NAVY COMMISSION

The following is a list of appointments and promotions in the United tates Army:

**Appointments**

John Cameron Grainger, P. O. 935, Goldsboro, N. C.

**Promotions**

First Lieutenant to Captain:

Maxwell S. Whittington, Stanley Wilson, Johnstone Beech, Morris F. Arnold, Thomas Mathers, George Reuben Metcalf, Isaac Inslar McDonald, Charles W. Hughes, Edward Roff Merrill, Thomas Stewart Matthews, John Browne Love, Charles Edwin Kennedy.

Captain to Major:

William James Chase.

The following is a list of Chaplains in the United States Naval Reserve who were appointed during the month of July:

Theodore Patton, Curtis W. V. Junker, Charles Robinson Allen, Robert Lloyd Hackwell.

Chaplain William W. Lumpkin, U. S. N. R., has been awarded the Legion of Merit medal. The decoration was presented on July 15th at the United States Naval Reserve Midshipmen's School, Chicago, Illinois.

* * *

### DEATHS

**Mrs. Helen Newpher McCracken,** of Philadelphia, Pa., wife of Dr. Josiah C. McCracken, founder and former director of the Pennsylvania Medical School of St. John's University, Shanghai, died in Philadelphia Sunday, August 20.

Mrs. McCracken, a native of Ohio, lived in Shanghai with her husband for thirty-seven years. The couple then returned to the United States two years ago on the exchange liner Gripsholm. Surviving, in addition to her husband, are eight children and nine grandchildren.

Dr. McCracken has retired following his long period of service as a medical missionary of the Episcopal Church. Dr. and Mrs. McCracken, prior to their repatriation, had been engaged in extensive relief work among the sick, wounded, and destitute in Shanghai.


**BRUGLER HOUSE**

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

R. P. KENT, Secy.
281 Fourth Ave., New York, N. Y.

**Six Stencils FREE**

We sincerely believe our "MONARCH" stencils and duplicating supplies to be the finest on the American maret.

Here's our offer—"MONARCH" Laboratory tested stencils sell for $3.15 per quire, less 20% to schools and churches—net $2.52. We ship you one quire (24 stencils) and bill you (for 18 only) $1.89. Use 6 of them—if you are convinced of their **superior quality,** send us $1.89. If not, return the remaining 18 for full credit. "MONARCH" Ink on this special offer $1.20 lb.

NATIONAL SCHOOL SUPPLY CO., INC.
Raleigh, N. C. Richmond, Va.

**AN INSULATED HOUSE IS A HEALTHIER HOME!**

Take the swelter out of summer and the shiver out of winter! Install Reynolds Cotton Insulation in your attic. Pays for itself—saves up to 30% wintertime fuel. Visit us today.

**REYNOLDS**
**PROCESS**
**COTTON INSULATION**
Distributed by
GENERAL ELECTRIC SUPPLY COMPANY

**MAKE YOUR OWN LAW**

Your will is your own law. With few restrictions it supersedes the state law of descent and distribution. If you do not make your will, you can have nothing to say as to how your property will be distributed after you are gone. Let us help you plan your will. Have your lawyer draw it.

**FIRST AND MERCHANTS**
**National Bank of Richmond**

John M. Miller, Jr., Chairman of the Board
H. Hiter Harris, President

Capital and Surplus, $6,000,000
Member Federal Deposit Insurance Corporation

**ADVENTURE SCHOOL**
SUMMERVILLE, SOUTH CAROLINA

Co-educational. Grades 3-12. Small classes. Wholesome Christian influences. Occupying plant of former Pine Forest Inn. 42-acre campus. Horseback riding. Gymnasium. Indoor swimming pool. Reasonable rates. Booklet on request.
HAROLD M. PATRICK, Director.

ASK FOR

**CLIMAX BEVERAGES**

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

WHEN DEATH OCCURS
Telephone
Est. 1850
• EXPERIENCE
• REFINEMENT
• DIGNITY
3-6711

CHAS. T. BILLUPS & SONS • MORTON G. • STUART L.
**BILLUPS**
*Funeral Home*

ALWAYS OPEN

• RICHMOND'S FINEST
• AIR CONDITIONED THRU-OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST
25th & MARSHALL STS

AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146 Plainfield, N. J.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R.), Headmistress.**


## THOUGHTS FOR THE THOUGHTFUL

The men and women who do the most for religion are not its advocates, but its witnesses. Religion is best expressed in lives.—Dr. William Lyon Phelps.

Let no ill deceive you,
Christ is Lord and Master,
His right hand is building
Triumph from disaster.

Prayer imposed is empty and profitless; prayer inspired is sweet incense to God, and luxury to man.

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity."

The experience of all great saints is that the Christian life is not a battle, but a war. They may lose the battle, but not the final victory.—William H. Nelson.

I looked for God. He was not there.
Begging for light, I cried in prayer,
Then, turning back with many a tear
I felt my shoulder touched: "Behold, I'm here!"
I looked for thee; "I am with thee."
And the great God went home with me.
—From the Persian.

I read the Acts and learned that the Apostles served God with gladness and singleness of heart. I looked back to John's Gospel to find the cause. It was that they had a Christ still alive, who was in them as the power of endless life. I had thought of union with Christ as sympathy and moral likeness; now I saw that it was a union of life—in which the Spirit of Christ interpenetrates and energizes our spirits.—Dr A. H. Strong.


## Lynchburg College

**Lynchburg, Virginia**

A liberal arts college of Christian culture and life for men and women.

A setting of natural beauty in the foothills of the Blue Ridge Mountains.

A program of guidance for students on educational, personal and vocational problems.

A stimulating fellowship of Christian youth.

Scholarships available for honor students. Opportunities for ministerial students.

For information write
**R. B. MONTGOMERY, Ph. D., President**

## Virginia Commercial College

**LYNCHBURG, VIRGINIA**
**1909 1944**

Offers Courses in:
Gregg Shorthand, Accountancy, Filing Typewriting, Bookkeeping, Banking, Edifphone, Calculating Machines.
Reasonable Tuition. Free Employment Department.
Member National Association of Accredited Commercial Colleges.

## BE A Nurse

**MAKE $25-$35 A WEEK**

You can learn practical nursing at home in spare time. Course endorsed by physicians. Thousands of graduates. 45th yr. One graduate has charge of 10-bed hospital. Another saved $400 while learning. Equipment included. Men, women 18 to 60. High School not required. Easy tuition payments. Write today.

**CHICAGO SCHOOL OF NURSING**
Dept. 509, 100 East Ohio Street, Chicago 11, Ill.
Please send free booklet and 16 sample lesson pages.
Name .....
City..... State..... Age....

**PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SUPPLIES**

**"Owing to war conditions we solicit your early orders. Information and price lists upon request."**

**Christian Nurture Series**
**Christian Living Series**
**Pastoral (Chalmers) Series**
**Cloister Press Series**
**Christian Education Units**
**Episcopal Church Series (Jacobs)**
**New Sunday School Lessons**
**Church School Text Books**
**Moorehouse-Gorham and Cloister Press Workbooks, Guides and their other publications.**
**Cross and Crown System of Attendance Pins, etc.**
**Bibles, Testaments**
**Prayer Books and Hymnals**

**Episcopal Church Book Store**
**LYCETT, INC., Church Section**
**317 N. Charles Street, Baltimore 1, Md.**

**HONOR ROLLS**
**Episcopal and U. S. Flags. Altar Furnishings in Wood. Send for circular.**

## EWART'S Cafeteria

**112-118 North Fifth St. RICHMOND, VA.**

**EXCELLENT FOOD**
**Reasonable Prices.**

**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

**R. GEISSLER, INC.,**
71-79 W. 45th St., New York 19, N. Y.
**Church Furnishings**
IN CARVED WOOD AND MARBLE·BRASS·SILVER FABRICS + WINDOWS

## St. Christopher's

**COUNTRY SCHOOL FOR BOYS**

Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

## Christchurch

VIRGINIA SCHOOL for BOYS

**CHRIST CHURCH**
**Virginia**

**School for Boys**

**Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sailing and other Salt-water Sports on the Rappahannock River.**

**Apply to The Rev. S. Janney Hutton, Headmaster Christchurch School, Christchurch, Va.**

VEL

# The Southern Churchman

Vol. 110—No. 35 9 SEPTEMBER, 1944

## A VACATIONIST'S PRAYER

Lord, give me grace when I go from the mountains,
Away from the things that bring peace to the soul—
Hemlocks and spruces, fresh sweet-smelling balsams,
All green things of the earth which in beauty unroll.
Peaks in the sunrise, and peaks in the sunset—
Stars of pure gold in the clear, silent nights—
Mists full of stillness, bright clouds of soft whiteness—
Mystical glowing of far Northern Lights.
Help me I pray, when these joys are behind me,
When down to the flat-lying city I go,
Take me in spirit back, back to the mountains,
To rest in Thy presence, and be still and know.

—Lucy A. K. Adee,
*In "The Episcopal Church in Wyoming."*

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin Associate Editor
Mrs. R. Tate Irvine Associate Editor Secretary-Treasurer
Mrs. Rawles Morel Business Manager



ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams



Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## *LETTERS*

Dixon, Wyoming,
August 24, 1944.

The Southern Churchman,
Richmond, Va.,
Sirs:

Yours of August 19th before me.

I would not be honest if I did not say I am gratified to see the copy of my letter to you regarding "Letter to Gardiner Day from A. L. Taliaferro.

Since writing you, I have contacted my bishop, and as expressed in my letter, he was too busy to give any time to the literary controversy.

May I say thank you for the reproduction of this outburst of mine—the name Callahan will perhaps assist you in your query of "why all the loyalty." I happen to love him, that's all. He's my Bishop, and one of God's own. A guy doesn't average day in and day out anywhere from 200 to 500 miles, with perhaps three to five services a week, as Bishop, without a lot of love of God's people. According to all the rules surrounding the office of a bishop, he should be at his Episcopal P. C. (Post of Command), but his greatest joy is the driving of as many miles as he can in a day, and uplifting the most souls of men, including his clergy, of which I am one. And a visitation from Bishop Ziegler is to a rural rector what a drink is to a thirsty soldier on outpost duty—and I have been both—and how!

On September 1st I will remit $2 for a continuance of the "great little paper."

REV. C. L. CALLAHAN.

* * *

### UNITARIAN SEEPAGE

Dear Mr. Editor:

Several months ago I chanced to pass the door of a Unitarian Church in this city where a new minister was being installed, a cultivated man from down Boston way. Among the speakers on the occasion was an eloquent Baltimore rabbi who started out by saying, "You know we Jews are the original Unitarians." The faces of some of the lay trustees were a study.

I recently read Sholem Asch's **Apostle**, in which nothing is made of St. Paul's conversion or of his intense yearning to have his fellow Jews see the light that had dawned upon him. Instead, Christianity is presented as a messianic cult within Judaism, and both St. Peter and St. Paul go to their deaths in the city of Rome with the great Jewish formula upon their lips: "Hear, O Israel, the Lord thy God is one God." The fiction of this best seller is brilliant in its way and quite appealing in a sensate age, but as a historical novel it is basically false throughout and one of the subtlest contributions portraying the reduced Christ that has appeared in recent years. In the author's autobiography which came out in the **Atlantic Monthly**, Sholem Asch tells the story of how as a boy he was mistreated by young Polish Christian bigots in his Warsaw home. This may account for the intense passion with which he has written, first, **The Nazarene**, in which Judas Iscariot is represented as the strong man of the original Twelve, although Jesus said of him, "Have I not chosen you twelve, and one of you is a devil?" and Mary Magdalene, the classic redeemed penitent of Christianity who fell at Jesus' feet on Resurrection morning, crying, "My Lord and my God"—this woman is portrayed as the perfumed, alluring courtesan, matching in Hebrew annals Cleopatra of Egypt.

I often wonder why we find indiscriminate and encomiastic references to such books as these even in the religious press. Never was the full Nicene faith in our Lord's deity more important than it is for the world today, and yet never have there been subtler attacks upon our Lord's divine authority. The tragedy is that the Jews whose prophets foretold the Messiah, the Jews "of whom Christ was born according to the flesh," and who also gave us St. John and St. Paul, His greatest contemporary interpreters, should now be producing men bent on discrediting the original and authentic history.

ARTHUR B. KINSOLVING.
Baltimore, Maryland.

* * *

### APPEAL FOR ENROLLMENT OF CHAPLAINS

New York, N. Y.—An appeal to clergymen to enroll in the Navy for service as chaplains on warships and transports now building has been issued by Capt. Maurice M. Witherspoon, U. S. N., District Chaplain of the Third Naval District, with headquarters in New York City.

The appeal states that 750 clergymen are needed to fill these billets, many of which will take chaplains to fighting fronts all over the world.

Telephone inquiry from the National Council to Chaplain Witherspoon reveals that, although the Episcopal quota is overfilled, more Episcopal Chaplains will be accepted at this time, regardless of quota.

Clergy who are interested and who live in the Third Naval District, comprising New York, Connecticut, and the northern part of New Jersey, are asked to address District Chaplain, Room 1314, Federal Office Building, 90 Church Street, New York 7, N. Y. Telephone calls are welcomed the statement says—Rector 2-9100.

It is suggested that clergy who write or call on the District Chaplain should get in touch also with our own Army and Navy Commission, 1 Joy Street, Boston 8, Mass.

* * *

### DIOCESE OF WESTERN NORTH CAROLINA CONVOCATION OF ASHEVILLE

Asheville, N. C.—Four papers on topics regarding which many people are thinking, were the chief feature of the fall meeting of the Convocation of Asheville, which met at Calvary Church, Fletcher, on August 29 and 30. They were: The Church and the Returning Service Man, the Rt. Rev. Robert E. Tribbin; The Church and the United Nations, the Rev. Walter S. Cain; Can Christians Prevent a Third World War, and If So, What Can They Do? the Rev. Frank A. Saylor; Must There Be a Second Period Like the Twenties? the Rev. James P. Burke.


TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 *Church Vestment Makers Over One Hundred Years* 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

# HAVEN . . .

By J. W. KENNEDY

COURTESY IS ONE of life's greatest blessings and one of Christianity's finest virtues. Common courtesy, then, will be our theme this week.

St. Peter knew about courtesy and admonished the disciples in this manner:

"Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." (I Peter 3:8-9).

THE MARKS OF COURTESY are many but they all tend to reveal an attitude, a manner, or an act which promotes agreeable or pleasant intercourse with others. Courtesy is that which marks the Christian gentleman and is far more than the outward manifestation of social training or even exquisite breeding. It is also more than rising when a lady enters the room and other gallantries of attention. It is far more than mere politeness and social grace, although the truly courteous one will possess all these niceties as well. Courtesy is that sweetness of disposition which flows easily as consideration and thoughtfulness, and is indicated "in a thousand little ceremonies flowing out of the most ordinary relations and observances of life." It is the right touch that gives richness and beauty, dignity and joy, graciousness and charm to a life which without it would be dull and boorish and unhappy.

It is one of the cheapest of possessions and can be the shiny presence of every home and gathering whether rich or poor, large or small.

It is the instinct for the right word and the right deed. It is a sensitiveness to the need of the moment. It is an alertness to the opportunities of human relationship. It is a kind of humility that pours out compassion and sympathy. Peter expressed it well when he said "For this is your vocation, to bless. . . ." by the looks you look, the words you speak, the very attitude of your listening, the very tone of your voice. Common courtesy is devoid of offensiveness and all in all gives wide latitude for the churlishness of another to spend itself before becoming the occasion for courtesy's end.

St. Frances of Assisi is one of our best examples of Christian courtesy. His kindness and thoughtfulness, even to the birds and beasts, are legendary. He was humble. His very presence gave a blessing. His love for others was prodigious because so was his love for God. "Be found of me, O Lord," he prayed, "so that in all things I may do Thy holy will." He gave himself as fully to a leper as to a prince, to a bird or a rabbit as to the Pope, Vincent III, himself. He was all attention in the presence of another upon that other and was never rude. Even his countenance radiated his interest. He said, "It becometh not a servant of God before his brother or any other to show sadness, and a troubled countenance. It belongs to the devil to be sad." Many stories of his courtesy are to be found in **The Little Flowers.**

# *This Week . . .*


**MAKING OURSELVES OVER** ..... 4
Studies In Applied Religion (Second in a Series of Articles) by Richard R. Beasley, Rector, St. John's Church, Knoxville, Tenn.

**THE PLACE OF RELIGION IN THE POST-WAR PRESS** . . . ..... 5
An Address by Mr. Henry Martin, F. S. A., Editor-in-Chief, Press Association, delivered to a Meeting of Provincial Newspaper Editors

**THE CHURCH'S COMMUNICANT LOSS BY REMOVALS** . . . ..... 8
By Richard A. Park, Editor of the Texas Churchman.

Haven ..... 3
J. W. Kennedy.
Editorials ..... 7
News ..... 10


**SEPTEMBER**

1. (Friday.)
3. Thirteenth Sunday after Trinity.
10. Fourteenth Sunday after Trinity.
17. Fifteenth Sunday after Trinity.
20, 22, 23. Ember Days.
21. S. Matthew (Thursday).
24. Sixteenth Sunday after Trinitl.
29. S. Michael and All Angels (Friday).
30. (Saturday.)

* * *

**COLLECT FOR THE FOURTEENTH SUNDAY AFTER TRINITY**

Almighty and Everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

COMMON COURTESY wins friends and opens doors, and is a good sign that we have learned how to hold our tongues and direct our speech, how to forget self and ignore slights, how to carry into life Peter's injunction to "be courteous," by which he meant to make your every action and attitude a blessing for all the hours between the dawns.

* * *

**EDITORIALS**

(Brought forward from page 7)

Church school teachers and their pupils, as they begin the new fall session. Nothing is of more importance in a diocese or parish than a well developed program of religious education. The appalling lack of knowledge of things religious, to which most service chaplains can amply testify, should make all of us think more earnestly and labor more diligently, to effectively train the children and young people committed to our charge. Nurture in things Christian is necessary for "a just and durable peace."

# *Making Ourselves Over*

*Studies In Applied Religion*

## 2. THE SELF YOU HAVE TO LIVE WITH

By RICHARD R. BEASLEY

EUCLID, THE GREEK MATHEMATICIAN, gave to the world centuries ago, certain axioms—little fundamental rules of mathematics—and every school boy sooner or later has to become acquainted with them. Well, similarly, there are certain axioms of life.

Here are two of them. First, our mind grows by what it feeds on. Second, our thinking makes us what we are. Now there is nothing recent or modern about this idea. Tucked away in the center of the Old Testament one finds the echo of it. One of the verses in the book of Proverbs is on the same track: "Keep thy heart with all diligence for out of it are the issues of life." That is distilled wisdom.

In fact when one sits down and reads the book of Psalms or Proverbs, it is like sitting by an old man and hearing him talk. He has reached a ripe old age; he has lived widely and deeply, and is talking out of his experience. "This is what I have learned," he says. "Life has taught me this. I have seen this with my own eyes. I pass this on to you for what it is worth: Keep thy heart with all diligence for out of it are the issues of life." So speaks deep wisdom.

SO IT WOULD SEEM that we can go a long way toward making ourselves. As a matter of fact we have three selves. One self is what we show the world. Another self is what God wants us to be. But the other self (to use a fertile idea of Winfred Rhoades is the self we have to live with. That self we can make. Thus we are self-creators and we are making that self by what we daily and hourly think and do, like an artist working on a statue. Thus we can determine our destiny. Thus we can make the kind of life we want.

But right away one hears a contrary opinion. Have you ever said this or heard some one say it: "I was born this way and I can't change"—(though there are millions of people who have actually changed from the way they were born); or, "It's a terrible situation and nothing can alter it"—(except the person himself). Or, "All my life I have been the victim of circumstances"—(history is full of people who have triumphed over circumstances). All this is unconscious fatalism and there is no greater error in life than this. The one thing we can change is the self we have to live with. When one sees a person with eyes with living hate in them—well, what terrifying thoughts must be the daily companion of that person! When one sees a person who goes through life with the demeanor of a porcupine, little needles of poison hurting people—what terrifying thoughts must be the daily companion of that person. When one sees a person whose face has written all over it dejection, melancholy, defeat—what thoughts that person must live with! Or, there is the person who resents correction or suggestions and goes on his selfish way regardless of other people—what thoughts that person must think! Or, there is the person who goes down life's way always whining and complaining and discontented—what thoughts, terrifying thoughts, must be that one's daily companion.

SUPPOSE WE SET OUT to make over ourselves. Others have done this. But before we can expect external conditions to change we have to change the self we have to live with. We will start work on a new mental diet. There will be harmful thoughts but we will not dwell on them. We will not focus on them; nor live with them; nor attend to them; nor nourish them. When they come—these enemies of our peace—we will drive them out, as we would any enemy. We will have resentments but we will not dwell on them; nor dwell on animosities; we will have excuses for fault-findings but we will not dwell on them. We will not dwell on dislikes or thwartings or disappointments or miseries. Every one has these thoughts; but the big, free souls do not dwell on them, because that is when they leave their poison in the mind and injure the self we have to live with.

To be sure, we cannot always control things that happen in life but we can control our reaction to them. We all have losses or frustrations or injuries or bad fortune. No one is ever immune from these things. But we can determine how they will leave us—miserable or embittered or beaten!

The self we have to live with is the self that determines what we will be—victor or victim? sick or well? confident or fearful? poised or chaotic? an asset to our friends and family or a liability? And it all depends on what thoughts we allow to enter and remain in residence in our minds.

THUS WE CAN GO TO WORK on the self we have to live with. "Keep thy heart with diligence for out of it are the issues of life." We can change our mental habits. We can keep the weeds out of our garden. A little girl was playing with a cat and the cat scratched her face. She told her mother afterwards: "The kitty scratched my face but it didn't get me." That's the self we have to live with: It didn't get me. And it requires constant hard work. It is easier to complain than be satisfied. It is easier to criticise than to look for the good. It is easier to resign and give in than to hold up your head bravely. It is easier to tear down than to build up. It takes constant mental effort. But how worthwhile it is. When we have changed our whole mental outlook and started re-making the self we have to live with there is such joy in the final product that we will hardly recognize ourselves. Said Shelley:

> Man who would be,
> Must rule the empire of himself; in it
> Must be supreme, establishing his throne,
> Of unvanquished will, quelling the anarchy
> Of hopes and fears, being himself alone.

We can make a picture of the kind of person we want to be. Every day will see how close we are coming to that ideal. With this picture we want to be we can measure it by life's greatest ideal. That is why Christianity is so redemptive. Before us always, it puts the peerless life: see how you can make your life with His help. You want the purity of Christ. You

(Continued on page 9)

# The Place of Religion in the Post-War World

*An address by Mr. Henry Martin, F. S. A., Editor-in-Chief, Press Association, delivered to a meeting of Provincial Newspaper Editors*

IN talking to you today on "The Place of Religion in the Post-War Press" it is not my intention that my address shall be based upon religious grounds. What I am about to say is intended to be purely objective.

My chief point is that after the war, but preferably now, the Press, as a key industry, has got to determine its attitude to religion, whether it is to be cooperative, just benevolent, indecisive, aloof or even hostile. Up to now it has, in the main, shirked a realistic approach. It is only within the last year or two that we have seen a tangible stirring of the journalistic conscience, reflecting, if in reduced measure, a freer discussion of religious matters among all sections of the community. The question is whether in this respect as in others the Press will fulfil its function of mirroring the trend of thought of the people.

### Spirit of Inquiry

It is significant that while a bare tenth of the population are churchgoers, a spirit of inquiry is manifesting itself in all ages and classes, a genuine desire to know what Christianity has to say to the world's problems and whether it can supply the answer. A few newspapers have faced up to the issue and started pioneer work. Generally speaking, religion has always been regarded, especially in London, as the leper at the rich newspaper table, where politics, industry, economics, finance, crime, sensation, and sport have been honored and pampered guests and a few odd crumbs have been thrown grudgingly to Lazarus, after art, the drama, music, archaeology and science have managed to secure a meagre ration.

Today the spiritual element, or the Christian ethic, is challenging you for the position as chief guest, as the physician called in as a last resort to cure the world's ills.

Whatever its shortcomings, the British Press sets an example to the world. Its quality of stewardship is now going to be tested. It faces the challenge whether it is prepared from a sense of conviction that it is in the public interest to approach from a spiritual or religious angle the post-war problems that will press for solution.

### A Spiritual Revival is Most Likely

Here is the picture as I see it. A spiritual revival is most likely. People today are now more interested in God as distinct from goodness than they have ever been. A moral religion alone is being found insufficient. We have seen in the Axis countries how low-level idealism has degenerated into idolism. Tens of thousands of men and women returning from the Forces will look for a living faith, an all-satisfying philosophy. They will ask for an answer to the question whether the practice of Christian principles can avert a recurrence of the horrors of modern warfare. Is the Press going to be reliable guide? Is it going to pull its weight in stemming the tide of materialism?

Journalistic ideals, nobly maintained during the war, will be stimulated by peace. Newspaper managements will be looking for fresh fields to exploit. Editorial exterprise will enter upon a period of renaissance. You may have noted how the expression of the demand which religion makes upon the individual conscience has seeped very markedly this past year into newspaper columns. I predict that it will flow much more vigorously and insistently into them.

### How Will the Press Respond?

How will the Press respond to this opportunity? I cannot be indifferent: it will not be allowed to. We are, first and foremost, newspapermen. Remaking the world is not something that you and I can or will ever say is not our business. The germs of a new world repose in the minds and consciences of each one of us. The foundation of the new order we wish to see rests upon the Christian home—I am quoting Her Majesty the Queen. Evolution or revolution is no more or less than the external patterning of the working of individual souls, and the Press is one of the most potent factors in determining how those souls shall think and act.

Since, therefore, the spiritual permeates every thought, every action, every decision, it follows that religion is news, news of the highest order, inescapable news, news of a kind that has never been adequately and clearly perceived in our profession.

### The Christian Background

But the pendulum has swung back. Leaders of the Forces have testified to the help the Almighty has given them as a result of their daily request for guidance. The right of the Churches to express an opinion upon social politics and the attitude of the Christian towards citizenship have been actively canvassed. Statesmen are not hesitating to emphasize Christian principles. Leaders of industry are openly admitting the spiritual value of honest dealing. Trade Union leaders are urging an infusion of the Christian spirit into the solution of labor troubles, and one ex-T.U.C. president has appealed for the Christian code in the workshop and in giving the public a square deal.

This is news, religious news; and as testimony of this kind multiplies I cannot see how the Press can logically stop short at dispassionate reporting, which in the case of some newspapers, chiefly the nationals, is, in my judgment, still inadequate. Leading articles in which even a tiny thread of religion is interwoven are of extreme rarity in the daily newspapers; but I am convinced that the Press will find itself of necessity coming to accept religion as a background for relating, analyzing and interpreting the philosophies, problems and issues of the age just as certainly as at present it utilizes moral standards and conventions and political creeds for testing new proposals put forward in the public interest. Is it, I ask, prepared to Christianize public opinion?

I have no doubt that in common with other industries the newspaper organizations are setting up technical committees to scan the post-war horizon. I wonder what you will say to my suggestion of another. I mean a religious research committee, the aim of which should be to enfranchise religion, to give it a Magna Charta and embody that charter in the Press constitution.

Here, tentatively, are the terms of reference:

(1) To ascertain frankly why religion has been looked at askance in the Press, whether because it has been the reflection of public pressure or indifference to an apparently moribund topic or because of faulty ideas and an immature realization of its true value on the part of those concerned in newspaper direction.

(2) To consider what kind of ideologies and men and women are likely to prevail after the war as a result of the victory of the United Nations, and what factors in the present call for special study in order to secure a reliable answer.

(3) To consider, in the light of the present trend, the approximate extent to which the spiritual may be expected to replace the material outlook and permeate the life of the nation.

(4) To advise, if such permeation be deemed likely, upon the extent and method of response the Press should make to meet the need, and to estimate the effect on circulations.

(5) To take into account the reaction upon the thinking of the non-religious population to the repeated suggestion in newspapers of Christian principles as something differing from and transcending the mere moral argument in dealing with civic, national and international questions.

(6) To weigh the internal implications in newspaper offices of the adoption of a policy based upon religious standards.

All this is, I know, a big order, with a good deal of the intangible in it. Yet the general idea is well worth serious discussion. I do recommend district meetings of managers and editors, and meetings of editors and staffs, to take these rough terms of reference as a basis of discussion in order to see whether in individual offices or small groups of offices readjustments of policy are possible. If nothing else happens, such talks will, I feel, clear the air.

How does the Press react to religion? Generally speaking, with a certain wariness and frequently with contempt. There is an attitude of constraint, of suspicion that an attempt is being made to "sell" something for ulterior motives, to gatecrash the columns. Then there is the not unreasonable fear of partisanship, of being drawn into the cockpit of denominational discords, of venturing where even angels might fear to tread. Yet another reason may be the unnatural deportment of some of the clergy. The ordinary journalist has no difficulty in weighing up what is so frequently in his experience the hollowness of a clergyman and his failure, perhaps inability, to put into practice when dealing with the Press the principles of brotherhood which he outwardly professes. In brief, the whole terrain is unfamiliar and sown with hidden mines, and the journalist prefers safety first.

But it goes deeper than that. One sensed before the war that religion was regarded by those of the younger generation whose progress had been of the mushroom variety, as something almost indecent. To be associated with it was like appearing in the street with a friend who had taken off his clothes. And today either the verdict is "Poor chap, what a pity," or you encounter the scoffs of the "Blimps" or the virulent criticism of those who, onion-like, have lost their souls in layers of materialist accretions.

If a newspaper has political convictions, is there any reason why it should not have religious? Why be ashamed to have them? Advocates of materialism have no such qualms. Christian homes, team work, and mutual trust in industry and a united nation are, after all, what Britain is striving for. It was the Queen who said in her broadcast that women must be concerned with religion, as it is in Christian homes that real spiritual recovery and rebuilding of national life should start. And I am still waiting for an influential newspaper to urge the Cabinet to mobilize the spiritual strength of the nation and to advocate the Christian touch in the solution of the recurrent industrial and labor problems. Perilous stuff, perhaps, but opening up unexplored territory.

---

If a new spirit is to infuse the Press the first move must obviously come from proprietors or those responsible for newspaper management. Direction allied to goodwill from the very top is the only true orientation, for it will sweep away fear or reluctance on the part of a staff. It will enable an editor to receive representatives of organized religion and associated movements and talk frankly and freely with them without mental reservations. I am not suggesting that religion should be given a disparity of presentation. It must be a natural inclusion, an integration, an emanation rather than an excrescence. The commercial aspect, too, must be borne in mind. There is the necessity to remember the delicately balanced economic structure and to test the stress and strain to which such a policy may be calculated to subject a particular type of publication, serious-minded or popular. Circulation, it is true, may be lost. The test of a proprietor's faith would be his readiness to drop circulation, which, I cannot help thinking, would be only temporary.

---

**Better Educated Journalists**

It seems to me that a higher standard of education will have to be demanded from recruits to journalism and a watch kept on their intellectual growth as they ascend the ladder. In too many cases a promising young man has got a swollen head through facile success, and it is pathetic how these individuals, writing every day to instruct and influence, can come to look with contempt upon those whose minds and souls are on a far higher plane. The post-war journalist must be humble, and dig down deeply to appreciate what people are expecting of his profession.

The Press cannot, of course, present a new front to the public without putting its own house in order. I am reminded of the man whom a parson was trying to convert.

"Christianity has been here for nearly two thousand years," said the man, "and look at the state the world is in."

"Yes," retorted the parson, "water has been in the world for billions of years, and look at the state of your neck."

**Needed Press Reforms**

Freedom must remain freedom, not stray into license. Then one of the implications concerns closer relations between employers and employed, and office conditions. The code of professional conduct must be kept

(Continued on page 9)

# EDITORIALS

*No Desire for Controversy*

Just prior to leaving for vacation we published a letter from Mr. A. L. Taliaferro of Rock Springs, Wyoming. In the August 26th issue, we published a reply to this letter and our editorial in the same issue (July 29th) from the Bishop of Wyoming. The Editor had not seen the Bishop of Wyoming's reply until after its publication. I trust he believes in our fairness in promptly publishing his reply. We also are printing in this issue a letter in defense of the Bishop by one of his own Diocesan clergy.

There are certain implications in the Bishop's letter to which we must reply. We believe in the fairness of the Bishop.

To keep the record straight, may we give the background of the publication of Mr. Taliaferro's letter? In the latter part of June or early July, we published the Statement of Purpose issued by the Episcopal Evangelical Fellowship after its meeting of May last. Shortly thereafter the Editor received a letter from Mr. Taliaferro saying he had been much interested by the statement and would like to get in touch with such an organization. The writer, referred Mr. Taliaferro to the Rev. Gardiner M. Day, President of the Fellowship. Out of courtesy and entirely unsolicited Mr. Taliaferro sent this writer a copy of his letter to Mr. Day. It is this letter that we published, **after** we had wired Mr. Taliaferro for permission, which permission we received by return wire. We do not know Mr. Taliaferro. We did accept his statements as those of a responsible layman. We do believe it to be a disturbing letter to a great many people in the Church.

We deny that we have been unfair to the whole missionary cause of the church. Perhaps the Bishop and the writer are using Evangelical in a different sense. We refer him to our editorial of the 29th of July, in the second paragraph of which we wrote: "It has always seemed to us that the genius of the Anglican Communion has been its ability to hold within one fold widely divergent groups. This means that within his canonical rights the Bishop of the Missionary District may, if it seems wise in his judgment, emphasize a particular aspect of the approach to Catholic truth. With that we have no quarrel.' That is still our approach.

But we wonder, if the Bishop does not give permission to his clergy to make such unwarranted statements as quoted from Mr. Taliaferro's letter, why this layman had to write outside the missionary district for support of his position. What is there to fear in Protestant solidarity? True, we could not wish to attempt to achieve Protestant solidarity by raising the ugly head of intolerance. But we are keenly interested in Protestant solidarity and will continue to support all clergy and laity who are honestly working for it.

We are still more amused than alarmed.

*Two Must Books.*

In these stirring days, when the good news is running at full tide, for a seemingly early victory on the Western front, most of us are heart-searchingly anxious over the things that may happen in the post war world. Surely as Christians we are deeply concerned over the type of Peace Plans that will be effected when the armistice comes. As intelligent Churchmen we should read the best books that can be placed in our hands to form sensible opinions. Two books have just come off the press that should be read by every Churchman. They are "Time for Decision," by Sumner Welles, and "The Church and the War," by Karl Barth, with an introduction by Samuel McCrae Cavert of The Federal Council of Churches.

The first of these, "Time for Decision," is written by a man, who by training and experience is one of the best qualified men in this country to write on the International situation. We recommend particularly his chapters on the "German Menace Can Be Ended." and "World Organization." The former is a good antidote for the fanatical hate plans for Germany that are being suggested and will be suggested as the end draws near. The latter is a judicial and well reasoned plan for world cooperation. This is a "time for decision," and Christians should help make that decision, not in ephemeral idealistic patterns but in the pattern of realism backed by Christian principles.

The second book, "The Church and the War," is Karl Barth's answer to the question, "What have the Protestant churches of Europe learned and suffered and achieved in the world crises? What may be expected for them—and from them in the days to come?" If one wishes a clear, concise, and accurate answer to such questions we recommend this little book. Surely we feel our spiritual kinship with our Protestant brethren of Europe. Christianity is international. We reach hands across the sea to our Christian brethren in this war torn world. Christians have always learned through suffering. Karl Barth tells us that there are some things that our Christian brethren in war torn Europe have learned that may prove of real value to us in the days to come.

Read these two books and learn how to make your Christian voice in the shaping of public opinion more effective.

*Church School Days Are Here*

The Southern Churchman extends good wishes to all Church School Superintendents, Directors of Religious Education (both diocesan and parochial), to all

(Continued on page 3)

# *Church's Communicant Loss by Removals High*

By RICHARD A. PARK

THE LOSS OF COMMUNICANTS by removal from one community to another is a perennial problem of the Church, which has been aggravated by the war with the accelerated migrations of people to defense industries and in relation to the armed forces. When the war is over the condition will continue to be serious, as people resume a more normal existence, returning to former homes or seeking new localities offering employment for new skills and interests.

This loss at times is alarmingly high. At all times it indicates a potential decrease in the effectual ministration of the Church to its members. Many communicants moving into new localities will naturally seek out the nearest parish and become active in it, but many others will immediately be lost to both the old parish and the new.

The Church has failed to "follow up" these losses by removal and make them gains instead. This failure is experienced by any clergyman who takes charge of a new field of work. In almost all cases, unless his predecessor is the exception, he will find on the communicant list a number of members no longer resident and concerning whom no information is available as to their present whereabouts. Eventually the names are removed from the parish list as "lapsed" or "moved," sometimes with serious implications as to the health of the parish and the diocese as indicated in the statistical reports.

Particular instances of this loss were illustrated recently in the Diocese of Texas. They are cited not as glaring examples of failure on the part of the clergy to keep track of their members, but as illustrations of what is happening in many parts of the Church.

The first instance concerned the interest of Bishop Quin in the problem. Like many bishops, he was puzzled by the fact that the diocese had not grown as rapidly as the number of confirmations would seem to indicate. Three representative parishes were asked to report to him the present activity and location of all of the members of recent confirmation classes. The reports showed that within the space of three years a large proportion of the confirmands had already been lost as to their present place of residence. Relatively few of those who had moved from the parishes had been transferred to other parishes.

THE SECOND INSTANCE occurred in connection with the revision of the diocesan mailing list for **The Texas Churchman.** Newly revised lists of members and addresses were obtained from all of the churches in the diocese, and on the basis of these lists a complete revision of the magazine's mailing list was made. The first mailing of the magazine which used the new list resulted in many corrections being returned to the editor by the Post Office Department. In the case of one large parish, the addresses of more than five per cent of the membership were either unknown or incorrect. In the case of smaller parishes and missions, such addresses in most instances had been culled prior to sending the original list.

The practice and canons of the Church place the responsibility for maintaining contact with the Church upon the individual members. It is upon their requests that letters of transfer are sought from one parish to another. The members are often ignorant of this responsibility. Too often they regard such letters as comparable to "joining the church" of our Protestant brethren, and take the attitude, "Once an Episcopalian, always an Episcopalian, no matter where I go." This is a commendable attitude, but it does not state the full responsibility of the member regarding canonical membership. The clergy, too, are often guilty of failing to abide by the canons. Letters of transfer are disregarded by them. In one parish of fair size to my knowledge only two transfers were recorded in eighteen years! How the three rectors who preceded me there were able to arrive at their annual reports is still a mystery to me.

Episcopalians do lose contact with the Church. The greatest loss occurs when they move into a new community as strangers. The presence of an Episcopal church in the community may be unknown to them. Lukewarm before to the Church, they make no effort to seek out the church, waiting for the clergy to seek them out instead. The more energetic but provincial newcomers do find the church in their new community but never identify themselves. The new church is "too small," "too large," "too high," or "too low" in comparison to their former parishes.

The clergy do lose contact with their members. A family moves from the community and the rector does nothing about notifying the clergy in the community to which the family has moved. Possibly he takes the attitude that the family will soon identify themselves to the rector of their new parish, and he will eventually receive a request for a letter of transfer. Sometimes members move without the rector knowing of it or of the new address. One day he makes a parish call to learn why the family is not attending church and discovers that they no longer live there. Drop them from the roll.

THE DIOCESE OF TEXAS is seeking to utilize another agency in maintaining contact with communicants who move. **The Texas Churchman,** the diocesan bulletin, is notified each month of all corrections in its mailing list. Experience shows that approximately one per cent of the communicants change their addresses each month. Most of these move their residence within the parish, but a considerable number move from one community to another and represent potential losses to the Church.

To alleviate this condition, notices are sent to the clergy nearest the member's new home, asking that the member be called upon and interested in his new parish. The information is not limited to moves within the diocese. Notices have been sent to many parts of the United States since the system was inaugurated two months ago. Several hundred communicants have thus been kept in contact with the Church, and replies have been received in several instances, indicating that the notice was the first information received as to the presence of the new member in the parish.

The department of promotion is in charge of this undertaking, with the hearty approval of the Bishop and the clergy of the diocese. The system is commended to other dioceses which have diocesan bulletins with second class mailing permits. Corrections of the mailing lists of such bulletins provide the necessary information. The expense is negligible, while the result is often continued activity and interest on the part

of many members who otherwise might be lost to the Church.

IT DOES NOT ELIMINATE the responsibility of the member to seek out his new church home, nor of the clergy to inform their colleagues of new members in their parishes. It does provide an efficient and supplementary source of information as to such members as newcomers in need of pastoral care.

It does not take the place of letters of transfer. The canonical use of these must depend upon the education of both clergy and people. It is an attempt at offsetting the loss of communicants represented on canonical communicant lists by such notes as "Moved," "Address unknown," and similar entries.

* * *

## THE PLACE OF RELIGION IN THE POST-WAR PRESS

(Continued from page 6)

taut. Intrusion into privacy must remain under control. One of the worst features of journalism before the war was the periodic witch-hunt. Akin to this is the baiting of the man who may have said something indiscreet. He is pilloried, and every time he pops up afresh out come all the old reference cuttings. One public man confessed to me that the Press had driven him to the brink of suicide.

Next, biased and distorted reporting should be judged as infringing the canons of honesty.

Something which it is worth while considering is the unpredictable way in which what is written influences public opinion. Experience has created a definite impression on my mind that readers follow what newspapers say about men and movements on which hasty, ill-considered and often prejudiced judgment is passed and the gallery played up to. It is curious that matters of goodness should be met in some sections of the Press with derision and depreciation and that not a fraction of the time and trouble is levied upon appraising them justly that is spent in verifying the facts of a story with but a passing interest.

Two things I know are coming. One is a Press campaign conducted on an extensive scale by organized religion. In this the Churches must show that they have something to publicize, and journalists that they are capable of recognizing and evaluating it impartially and correctly.

### Science and Religion

Secondly, science will be seeking the cooperation of the Press in making the public science-conscious. Editors will need a ripe knowledge and wisdom to hold the balances evenly between the claims of science and religion, each of which is, like journalism, seeking after truth. The Archbishop of Canterbury, at the end of last year, expertly dissected their respective positions, showing that science, though master of its own sphere, has limitations against the wider horizon of things outside its realm.

Then I think it would be wise if the Archbishops could arrange guidance conferences and ask the Bishops to exchange views on matters of moment with journalists in the provinces. Contact between editors and the local clergy and ministers might also be made more effective, more sincere and mutually profitable. An exchange of viewpoints, a healthy, even vigorous, argument would enable each to see in a clearer light the problems and opinions of the other, and perhaps produce a novel suggestion or two. Local crusades to bring religion to the masses could be enormously encouraged by the allocation of space, particularly in the weeklies.

### Positive Health

The Press cannot live on its traditions any more than the nation can. Newspapers as a part of public service can lead the quest for the highest truth and subtly redirect the thinking of millions into fresh and fruitful channels. They can show that while the soul of a nation, as of the individual, is full of unrest there can be no positive health. And positive health is something which we are going to hear a good deal about, not only from the Minister of Reconstruction, but also from the modern school of psychologists and doctors who are recognizing that a people must have religion. It may not be palatable or easy, may demand stern self-discipline, but is just as necessary as national service in wartime for national preservation.

### Journalism Can Stimulate Christianity

Newspapers can continue their function as a corrective force. They can analyze and expose the blatant evils of the age—not leave it entirely to Bishops—and the more plausible but false philosophies which in one form or another will always crop up. When we note how the German youth have been poisoned by Nazi doctrines, we can see how essential it is to prevent our boys and girls being infected. The answer is to give them the right spiritual equipment. Journalism can discuss the religious aspect of public affairs and the public aspect of religious affairs both at home and abroad. The major task to which Christians have to address themselves is to bring its domestic and foreign policy into accord with the standards of our Christian tradition. So says Dr. J. H. Oldham.

Journalism can show that religion is not a bolt-hole or side-show, but that Christianity is a fighting faith from which this nation has derived its most precious elements, and that it can once again be woven not only into the fabric of personal living, but into a whole philosophy of progress whereby the future can be ensured as well as the present saved. There is courageous work and plenty of fighting with the pen for an enlightened Press.

My conviction is that progress primarily rests with the Press, which, with its customary sanity and vision, can fashion fresh traditions of stewardship. Our country is still nominally a Christian nation. Its Press can, if it will, line up with others to help to make it actually so. It can let its light so shine as to remove the reproach that it makes little or no use of its potential for good, and it can convey to a war-weary world the message of hope that is so desperately needed.

* * *

## MAKING OURSELVES OVER

(Continued from page 4)

want the imperial confidence of Christ. You want the bigness of soul of Christ; and His faith in Himself; and His love of people; and His daily taking God at His word.

Thus the self you have to live with will be a new creation. You will have changed yourself and everything in your world will change as a result. Freedom will be unloosed. Fears will slink away. Inner tortures will cease. Power will be unchained. You will be victor over life. And the self you have to live with will be a great friend—a friend in Christ!

# A WEEKLY REVIEW OF THE NEWS

## *Hiking Padre Of Marines*

**Marine Chaplain Compared to Circuit Riders of Olden Times**

Boston, Mass.—In a mimeographed bulletin which he calls "Chopchat," Marine Chaplain Maurice W. Venno, formerly rector of St. John's, Kingston, N. Y., refers to himself as "The Hiking Padre." Explaining the title, "Chopchat" says: "Recalling the Methodist circuit riders of old, a Marine Chaplain in a combat area becomes a hiking padre. For his congregation may be scattered for miles along a wide and rugged front. His circuit, however, leads not over country roads and bypaths, but through dense jungles and over wave-swept beaches.

"Religious services are held whenever and wherever possible, usually in smaller units, since they are so spread out. In intense fighting action his time is occupied giving aid and spiritual comfort to the wounded, and in identifying and burying the dead. There is little time or place for a formal service except in the field hospital wards, and individual confessions and Communions.

"When the lines become stabilized, then the itinerant padre goes the rounds on week days, and of course, more especially on Sundays. If a jeep is available, when there is enough gas to permit, he tries to go as far as possible by this means. The traveling is far rougher than John Wesley ever experienced on horseback. Proceeding over beaches, through streams and mud which threaten to stick even the remarkable jeep—and often does—he visits such units as can be reached.

"More often, he straps the essentials in a field pack on his back; wine and wafers, the minimum in altar cloths, a small cross and Communion vessels, a few small service books, a few Testaments or magazines or whatever is available. In addition to this he takes his poncho for one never knows what moment he may be caught in a terrific downpour. And finally he takes his inseparable mess gear. Like the traditional country minister he is always prepared to indulge in the gastronomical delights of beans, corned willie, and the dehydrated specialties . Before long he knows where they make the best apple turnovers, cakes and other pastries (when supplies permit).

"Thus he sets out on a typical Sunday, having had one service in his own headquarters just after breakfast. With pack and stick he looks like Moses—or Rip Van Winkle, as some of the men remark. He is not too lonely on his long hike for his way passes near the jungle hammocks and shelters of Marines all along the trails, where he stops and has a cheery word with the men, passing out the latest scuttlebutt, and receiving in return, the stories of incidents and exciting experiences on the front lines.

"Following a stream's steep banks he finds a suitable crossing place on the stones in the river's bed, then up the bank and through the jungle to a Battalion at rest in a large kunai patch. Here the men have put up a tent fly for a chapel, complete with wooden cross, altar and log seats.

After that service, the Chaplain hurries on, traversing a trail through the kunai grass towering far above his head, arriving at the Command Post of another Battalion where another fly has been set up, and another service is held.

"Comes the long hike back," the statement concludes, and the padre takes off in a new direction for services at other scattered points, having a baptism at one of them, eating supper at another, securing the password and trudging back to headquarters as dusk sets in.

"Without lights the padre climbs in under his mosquito net, carrying out the Marine variation, 'Sighted Sack—Sank in Same,' dog-tired but exhilarated with a sense of carrying on an important function for the man in the field."

Chaplain Robert C. Clingman, whose father is the Bishop of Kentucky, in a recent report to the Army and Navy Commission said:

"I'm with the men constantly, share the same danger and lack of comfort, so I suppose the main thing is just to let them see the Cross and know I'm right there. Gradually I'm getting to know these boys as well as I did the old units, but it takes time. In the month activities include:

"Four preaching services; three Celebrations of the Holy Communion; two Holy Communion services visited; five services with other chaplains; visited one Mass and one Jewish service; nine hospital visits; five welfare cases; twenty-five pastoral contacts; three community sings; one Chaplains' meeting. In the services listed 800 men attended, and in the personal ministry contact was made with 250 men.

"Did I tell you about the native scouts who speak no English but can sing 'Onward Christian Soldiers,' repeat the Lord's Prayer and Nicene Creed with ease in impeccable English? Some turned up at one of my jungle services and impressed the soldiers no end. They had the Book of Common Prayer, one copy at least, pretty well battered, but recognizable in their Polynesian tongue."

* * *

### CHURCH IN CHINA MAKES CONTRIBUTION

New York, N. Y.—With all the hardships of Christian life in China, the Church there continues to think, not merely of itself, but of its missionary obligation and privilege.

Evidence of this attitude emerges in some financial statements received by the National Council from Arthur Allen. He states that St. Luke's, Kutsing, the Union School Chapel, Tsingchen, and Trinity Church, Changsha, contribute $1,160, Chinese National Currency, equivalent to $29.23, in United States money, to the Good Friday Offering. Thus these Christians of the East aid the Christian work in the Near East, centering in Jerusalem.

## *Church of the Air*

**Distinguished Churchmen from Many Parts of World Have Spoken on Episcopal Periods**

New York, N. Y.—The Church of the Air, sponsored by the Columbia Broadcasting System, will enter its 14th year of continuous broadcasting Sunday, September 3. The Episcopal Church of the Air has been a feature of that program almost from the first. The Rev. Dr. G. Warfield Hobbs has personally conducted the Episcopal broadcasts for thirteen years, and up to his retirement this summer.

In the 14 years of Columbia's Church of the Air, the Episcopal Church has had 104 broadcasts, the 100th having been from Washington, D. C., by the Archbishop of York, the 104th from New York by the Rev. John D. Bodger, of New Guinea.

Distinguished Churchmen from many parts of the world have spoken on the Episcopal periods. Among them were the Archbishop of York, the present Archbishop of Canterbury when he was Archbishop of York, the Bishop of London, the Primate of Canada, the Bishop of Antigua, the Bishop of British Honduras, and a long list of distinguished Bishops of the Church in the United States, as well as other Church leaders, clerical and lay.

The National Council's Division in charge of radio has never failed to have early each November, a "Presiding Bishop's Day," which is now a recognized annual feature of the Columbia program. Presiding Bishop John Gardner Murray was the first Presiding Bishop to use this period, and he was followed successively by Presiding Bishops Charles Palmerston Anderson, James DeWolf Perry, and Henry St. George Tucker.

Columbia officials frequently express surprise at the amount of "fan mail" which follows these Episcopal Church broadcasts. The record was Presiding Bishop Tucker's first broadcast, which brought 17,627 letters and cards. The average is something over 700 letters and cards.

In preparing its programs under supervision of Elinor Inman, Broadcast Director of Religious Programs, the "Church of the Air" is advised by a Board of Consultants composed of prominent clergymen of 12 denominations. All faiths, whether represented on the Board or not, share "Church of the Air" periods in proportion to the numerical strength of each group in the country.

Programs for the remainder of the anniversary month follow:

September 10—10 A. M., Dr. Oscar A. Benson, President, Illinois Conference of Evangelical Lutheran Augustana Synod, residing at Chicago, Ill. From Chicago. 1 P. M., the Rev. John Birch, Executive Secretary, Catholic Youth Organization, Archdiocese of Los Angeles. From Los Angeles.

September 17, 10 A. M., Bishop Henry Wise Hobson, D. D., Episcopal Diocese of Southern Ohio. From Cin-

cinnati. 1 P. M., Dr. Jonah B. Wise, Rabbi, Central Synagogue, N. Y.

September 24—10 A. M., the Rev. John O. Gross, D. D., head of National Methodist Commission on Church-Related Colleges, Nashville, Tenn. (Origination to be announced). 1 P. M., the Rev. Louis J. Gallagher, S. J., Director, Jesuit Seminary Guild, New England Province. From Boston.

* * *

### NATIVES WANT BIBLES

**Somewhere in the Marshall Islands (Delayed)**—Sergeant William C. Harris, of Savannah, Ga., a Marine Corps Combat Correspondent, tells in a special dispatch that the natives of his particular section of the Marshalls now have new Bibles in their own language, thanks to Marines and Navy men who learned of their desire to obtain them.

"When we landed here," Sergeant Harris said, "we were surprised to see in many huts Bibles translated into Marshallese, also song books in the island tongue. The gracious natives gladly gave them to those who expressed a wish for them. Later it was learned that it is the custom to give almost anything a friend expresses a desire for.

"Lieutenant George P. LaBarre, Navy Chaplain assigned to this Marine outfit, and formerly at Bruton Parish, Williamsburg, Virginia, as a member of the Episcopal clergy staff there, announced that he would attempt to secure new Bibles in Marshallese for the natives and would accept contributions in any amount for that purpose.

"One Marine Corporal donated $105. A total of more than $250 was contributed, and Chaplain LaBarre ordered the Bibles from the American Bible Society in Boston. They have just arrived and are being distributed to the natives by the Chaplain."

* * *

### WAR BRINGING GREATER RELIGIOUS TOLERANCE

"War is bringing greater religious tolerance between men of different faiths," Lieut. Robert A. Matzke, (ChC) USNR, of Porterville, Calif., said in San Diego today after returning to the United States from 20 months duty as the chaplain of a Navy seaplane tender in the Pacific.

"At sea Protestant and Catholic Bluejackets constantly swapped watches so that each might be able to attend the worship service of his respective faith," the Navy Chaplain added.

"Exchanges also were made with Jewish men to permit them to attend Passover services. This courtesy was reciprocated in full by the Hebrew sailors."

Pastor of a floating parish, the Navy chaplain conducted his services each week on the hangar deck of his tender. His congregation sat on mess benches and piled one bench on top of another to furnish the base for an altar. Men sometimes sat on crated airplane motors on one side of the hangar.

'Whenever we were in port, we who were Protestant called on a ship or island with a Catholic chaplain and arranged for him to come aboard to conduct services for men of that faith," Lieutenant Matzke said. "The Catholic chaplains did the same."

Lieutenant Matzke found that the men on his ship liked to sing a variety of old-time choruses prior to the sermon.

"The men usually would request the songs they had sung in their home churches," he said.

He arranged for the first trees to be brought aboard his ship when his tender anchored near a palm-covered island Palm Sunday. Small trees and large palm leaves on each side of the ltar provided a home-church atmosphere to the crowded hangar-church.

Chaplain Matzke served at the U. S. Naval Air Station and the Naval Repair Base, San Diego, before going to sea aboard the tender.

During his tour of duty aboard ship he preached to Army and Marine groups as well as to Navy personnel while visiting islands in the South and Central Pacific. He now is awaiting new orders.

The Navy chaplain is an alumnus of the University of Southern California and Yale Divinity School. He was ordained in the Disciples of Christ Church and commissioned in the service in May, 1942. His parents are Mr. and Mrs. Herman Matzke, of Porterville, Calif.

* * *

### CHURCHES SERVE MUNICIPAL HOSPITAL

At the invitation of Mr. J. W. Trevillian, Rehabilitation and Recreational Officer, of the Richmond Municipal Hospital, the Interdenominational Religious Work Foundation has undertaken to sponsor and direct the religious services for the patients being treated for venereal disease in that public health project. Two devotional services are held each Sunday by volunteer ministers. The Foundation arranges for the speakers, supplies a portable organ, hymnals, Bibles and devotional materials. The Rev. Henry Lee Robison, Jr., Director of Religious Work in State Institutions, and Dr. Millard C. Hanson, Richmond Director of Public Health, released these interesting facts concerning the first ten months of operation of the Municipal Hospital: more than half of the 786 persons treated entered the hospital voluntarily, the racial ratio is three white to four colored, the sexual ratio is one male to three females, and the disease ratio is four cases of gonorrhea to three cases of syphilis.

The modern treatment and new drugs have reduced the residence period to two weeks or less; thus the group reached by these religious services is constantly changing. Some patients are present at two services and some at only one but who can tell how important and far-reaching that contact may be? The churches of Virginia may well be proud of their organization and of its effort to bring the Gospel to all inmates and patients of our state institutions.

* * *

### DEAN BODGER ON SPEAKING TOUR

New York, N. Y.—The Rev. John D. Bodger of Dogura, New Guinea, has returned to the United States from England, en route back to New Guinea. Before he sails from the West Coast, Dean Bodger is carrying out a five-weeks' speaking tour, including Wilkes-Barre, Pittsburgh, Indianapolis, St. Louis, Denver and Pueblo, Col., Salt Lake, and brief itineraries in the dioceses of California and Los Angeles.

During his three months in England, Dean Bodger, with what he describes as "American speed," preached twenty-eight times and gave seventy addresses or lectures. He was able to speak in support of some of the English missionary societies which have aided his field, such as the SPG, SPC K and Bible Society, to address a combined meeting of all the Church of England's major mission societies, and to speak at a special meeting of the International Missionary Council, at which the Archbishop of York presided. He spoke also to schools at Canterbury, Eton and Rugby, broadcast for the BBC, and addressed the Royal Institute of International Affairs. The British Ministry of Information used him in an intensive tour of airfields, camps, hospitals, RAF sta-


*Entirely New* *Ready in September*

**OXFORD**
**PRAYER BOOKS & HYMNALS**

**THE BOOK OF COMMON PRAYER**
**WITH THE NEW LECTIONARY**
conforming to the Standard Prayer Book of Protestant Episcopal Church with the New Lectionary adopted by the General Convention of 1943

and

**THE REVISED HYMNAL**
**WITH MELODIES**

Authorized by the General Convention of 1940. All styles are printed with the melody of each hymn. **The Revised Hymnal** contains 600 hymns of which 201 are new.

**Combined in One Volume**

Many attractively bound styles from $4.50 upward

**At all Booksellers** **Send for Literature**

**Oxford University Press**
**114 Fifth Avenue, New York 11, N. Y.**

tions, rotary clubs, and factory lunch-hour meetings; to all of whom he pressed home the story that Christian missions plus good government were responsible for the loyalty of the Papuans.

He spoke to many groups of American soldiers, who, he reports, "appreciate England but are the most homesick nation on earth." He was asked a number of times to talk on the United States, about which he probably knows more than many Americans as his previous American tour, with a total of more than 200 addresses, conferences, etc., took him into many states. Traveling constantly by car in England, he gave lifts to many American men, had them for tea, and cheered them with first-hand news from home.

Looking forward to his return to New Guinea, he emphasizes the fact that in addition to obviously necessary reconstruction, which has already begun, work must be extended into areas not yet entered by the Church. The Bishop of New Guinea, Walter Baddeley, whom Dean Bodger saw in London, is asking him to make plans for this on his arrival. The lives of many thousands of native people who are not yet Christian have been radically altered by the war. The military invasion among them, Dean Bodger says, must be succeeded by a Christian invasion.

* * *

### B. B. COMER LILE ACCEPTS CALL TO CHRIST CHURCH, ALEXANDRIA

The Rt. Rev. Beverley D. Tucker, Bishop of Ohio, announces with great regret the resignation of the Ven. B. B. Comer Lile as Archdeacon of the Diocese, effective October 15, 1944. Archdeacon Lile has accepted a call to become Rector of historic Christ Church, Alexandria, Virginia. He came to Ohio at Bishop Tucker's request on January 1, 1939, and during a period of nearly six years has performed valuable service in assisting the Bishop in the administration of the missions and aided parishes. He has also been Executive Secretary of the Field Department, Examining Chaplain, and, for part of the time, Secretary of the Diocese. Archdeacon Lile has played an important part in the Cleveland Church Federation, serving as Chairman of the Commission on Social Action. He has won a warm place in the affection and admiration of the clergy and laity alike and his going will be a great loss to the Diocese. He came to Ohio from the Church of the Ascension, Richmond, after graduating from the University of Virginia and the Virginia Theological Seminary. He returns to the Diocese of Virginia as Rector of Christ Church Alexandria, a parish which not only has a distinguished past but a bright opportunity in the present and the future under the ministry of Archdeacon Lile.

* * *

### INTERESTING SIDELIGHTS FROM ARMY CHAPLAIN

Boston, Mass.—Chaplain at a great military training center, the Rev. Raymond E. Brook, formerly of St. Stephen's Church, Tottenville, Staten Island, tells the Army and Navy Commission of some of his self-appointed duties which are in addition to the usual duties of a Chaplain.

"Before the Red Cross was fully organized to handle the hand crafts to occupy the time of long-term patients in the hospital, I used my Discretionary Fund (supplied by the Army and Navy Commission) for small things to make by hand, such as airplanes, tanks, guns and the like. I got cards and games to give the men to play at their beds and showed them how to play solitaire, etc. I gave out reading matter by the hundreds, and I wrote letters for the illiterate, the injured, and the sick, and those who did not know how to write official letters in cases where official mail was necessary. I secured assignments and re-assignments, pay, parsonal belongings, etc., for the men.

"Our first chapel was an empty ward and as we were told it was only temporary I did very little to fix it up. We did have an altar made from an old packing case on a platform, and painted. The carpenter made me some candle sticks of wood which lasted until we got our regular equipmnt and a wooden cross. Then we moved into the Red Cross building, and I had an office.

"Recently I met a man who could not make out an allotment to his wife because she was only a common law wife and his home State did not recognize the common law relationship. The couple had been living faithfully together for about six years as man and wife, but they had never been formally married. However, as their home State does not recognize common-law marriages, it was necessary for the couple to get legally married according to the law of that State, so the wife could get the benefit of the allotment for herself and her five-year-old child. The Red Cross and I worked out the problem. They furnished the money for the wife to come on and found her a place to stay while she was near camp. An officer, an Episcopalian, when he heard about it because he was doing some work for the Red Cross, offered to buy a wedding ring. He also got some flowers and gave them to the groom to give the bride as though he had thought of it himself. I took them to the marriage license bureau and also helped select the ring and arranged to have the flowers given to the groom in such a way that he would not know where they came from either. The same officer acted in place of the girl's father and gave the bride away. The witnesses were members of the Red Cross staff and a few of the groom's friends, none of whom knew about the ring, the child, or any of the other details. It was just as though this were the real thing from the beginning. I have never taken part in anything more touching. Both man and wife were exceedingly happy over the whole affair, as well they might be. It was good for all of us."


Buy Your War Bonds and Stamps

**The May Company**

119 E. Broad Street

Richmond, Va.

Specializing in Personal Service



**Six Stencils FREE**

We sincerely believe our **"MONARCH"** stencils and duplicating supplies to be the finest on the American maret.

Here's our offer—**"MONARCH"** Laboratory tested stencils sell for $3.15 per quire, less 20% to schools and churches—net $2.52. We ship you one quire (24 stencils) and bill you (for 18 only) $1.89. Use 6 of them—if you are convinced of their **superior quality**, send us $1.89. If not, return the remaining 18 for full credit. **"MONARCH"** Ink on this special offer $1.20 lb.

**NATIONAL SCHOOL SUPPLY CO., INC.**
**Raleigh, N. C. Richmond, Va.**

**EXCELLENT FOOD**
**Reasonable Prices.**

**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**



**TYPICAL "TREASURER'S REPORT"**

$75. raised for our TREASURY in 2 short days

**THE TREASURER'S REPORT**

is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; one she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99c; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. our profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

**Your Treasury Profit is GUARANTEED**
**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** **80**
**104 Crestmont St., Reading, Pa.**

Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back collect, under your special "PAY-THE-PROFIT" GUARANTEE which means you'll forward us a check for $2.40—our profit on 12 dusters.

Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . State. . . . . .

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

### POSITION WANTED

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

### POSITION WANTED

WANTED, BY REFINED LADY POSITION as companion-housekeeper. Best of references, experienced. S. B., care Southern Churchman.

MIDDLE AGED WOMAN DESIRES POsition in able Christian home assistant housekeeper, nurse companion. Salary reasonable. References exchanged. Halifax, Va., R. 1, Box 210.

WOMAN EXPERIENCED IN INSTITUtional work wishes position. Address X Y Z, care of The Southern Churchman Publishing Company, Richmond, Virginia.

LADY WITH THE BEST OF REFERences wishes to care for children during afternoon or evening hours. Phone 4-2148, Richmond, Va.

REFINED CHURCHWOMAN, FOND OF old people, wishes position as companion. Reffefrfences exchanged. Address Box 357, Southern Churchman.

### HELP WANTED

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

A COLLEGE PREPARATORY SCHOOL for girls is seeking a trained and experienced librarian. Address The Rector, Chatham Hall, Chatham, Virginia.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

REFINED YOUNG SETTLED WOMAN, to nurse girl unable to walk. Mrs. D. M. Chester, 53 College Avenue, Annapolis, Md.

WANTED: TWO HOUSEMOTHERS AND two teachers. Address Head Master, Blue Ridge School, Bris, Virginia.

WANTED, NURSE - COMPANION, IN family of two. Address: Monroe Terrace, Apt. 8-D, Richmond, Va.

WANTED: REFINED CULTURED LADY for companion-housekeeper for elderly person, semi-invalid. Permanent home for right party. Write for particulars to Mrs. William R. Aylett, Monticello Hotel, Room 322, Charlottesville, Virginia.

## RED CROSS BOXES FURNISH CHAPEL FOR WAR PRISONERS

Washington, D. C.—With wood from boxes in which American Red Cross supplies were sent to Stalag Luft III B, a prisoner of war camp in Germany, captured American airmen have transformed one of their huts into an interdenominational chapel, according to information received by the Prisoners of War Bulletin, published by American Red Cross National Headquarters. The place of worship holds 350 men and is used by Protestant and Catholic prisoners for their weekly devotions.

Great ingenuity and skill went into the various fittings and decorations of the little church. Whittling and carving the pieces of wood from the Red Cross crates served the double purpose of keeping many of the men occupied and making the chapel interior more than just a drab hut. Some of the prisoners carved and built the altar. One man with exquisite artistry sculptured a crucifix. Other prisoners, more or less experienced as carpenters, built the pulpit and arranged the trellis-worked altar-rail.

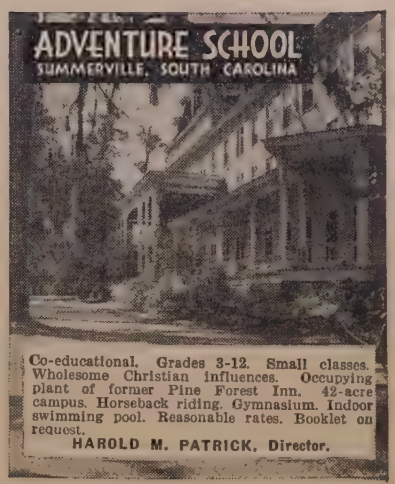
Each man brought as a tribute his special skill. The untalented helped mix the cement and chip the pieces of stone and glass which an artist fashioned into a beautiful mosaic. This 500-pound work of art portraying Christ walking on the waters is now one of the show pieces of the camp. It is placed over the chapel entrance.

Within the chapel itself are other religious pictorial representations. Flanking the crucifix, for instance, are two oil paintings; one of Christ in Gethsemane, the other of the Virgin Mary. Hanging on other walls are two paintings also done by prisoners in their free time. These show Christ and the Fishermen and Christ healing the sick.

To the delegate of the International Y. M. C. A., instrumental in providing oil colors, paintbrushes, and tools for the interned men, Sergeant Robert Berger, who is one of the two Protestant lay preachers in the camp, fervently said:


**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES, CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**





Co-educational. Grades 3-12. Small classes. Wholesome Christian influences. Occupying plant of former Pine Forest Inn. 42-acre campus. Horseback riding. Gymnasium. Indoor swimming pool. Reasonable rates. Booklet on request.
HAROLD M. PATRICK, Director.



**AN INSULATED HOUSE IS A HEALTHIER HOME!**

Take the swelter out of summer and the shiver out of winter! Install Reynolds Cotton Insulation in your attic. Pays for itself —saves up to 30% wintertime fuel. Visit us today.

**REYNOLDS**
**PROCESS**
**COTTON INSULATION**
Distributed by
**GENERAL ELECTRIC SUPPLY COMPANY**

**ATLAS BAKING CO. ,Inc.**
**Richmond, Va.**

### LETTERS TO ARMY AND NAVY CHAPLAINS

Boston, Mass.—Do service men and their families appreciate the work of chaplains? The files of the Army and Navy Commission contain hundreds of letters indicating the esteem in which the chaplains are held. From the many these few examples, names, of course, wtihheld:

"Visited my son, S. D. R., Jr., in the camp hospital yesterday and he told me how kind you have been and showed me the literature (Jewish) you had left him. I appreciate very much the interest you have taken in my son and want to assure you that the non-sectarian activities in camps when conducted in the manner you performed your services should be of lasting benefit for a period extending long after this war is concluded."

"Chaplain, I want to try to express myself on this point. I'm a Catholic, of course, and I shall never forget how swell you were to me. During those first few months as an Army Chaplain, I was in a fog. You taught me the answers and they were all right! My sincere gratitude for all your kindness and help. I'll be forever grateful to you and will always remember you as one true and loyal friend."

"Having been a patient in the hospital for a number of months, there hasn't been anything I have enjoyed as much as the sermons and services you have brought us. They have been, shall I say, a great deal more than inspiration to me as well as to the rest of us; they have been a source of courage, faith, and strength that have enabled me to come through thus far successfully."

* * *

### FROM AN AIR CORPS REST HOME

Dear "Pop":

I have just returned from a rest home for flyers. I enjoyed myself quite a bit at the rest home. It was nice there, and this rest home was really a good deal. I had a swell time for the few days I was there. The Air Corps has a very good idea in these rest homes. They have an atmosphere as close to home as can possibly be without being there. We had golfing, riding, swimming, boating, and all sorts of sports—not to mention little things like fruit juices in bed, etc. We even had a butler.

I am very glad that my letters are coming to you regularly now, and that you do not have to worry about that. I have been pretty busy lately, but I still always find time to write home.

Lots of love, ——.

* * *

### OUR CHAPLAINS NEED HELP

**Do You Want This Work to Stop?**

Honolulu.—The Chaplain is working for you. He is doing your job for your boys who have gone from your Church and your home to serve on every front—and every sea—in every sky. He needs your help NOW!

The need each day is for $1,000.00 to provide for our Chaplains and the essential work of the Army and Navy Commission. To meet this need the Commission made its appeal for $400,000.00 to cover its budget for 1944 and for the first three months of 1945.

The response up to May 24th was only $190,000.00, leaving a balance of $250,000.00 to reach our goal. There is grave danger that our program will have to be curtailed unless every Church, whether or not an offering has already been taken, will face the urgency of the present situation and make every possible effor to get a worthy contribution from every member.

We must not let our Chaplains down. They have been doing grand work—many of them with heroic sacrifice—in mud, torrid heat, bitter cold, jungle, desert, storm-pitched ship, landing barge, speeding plane, dreary camp, shell hole, and slit trench. They merit our continued full support, but cannot receive it unless the Church supports the Commission's program.

Your contributions provide: Chaplains with portable altars, essential equipment and discretionary funds; already half a million Prayer Books for Soldiers and Sailors; hundreds of thousands of War Crosses; thousands of dollars worth of literture each month; pension premiums for Chaplains; and grants to Parishes in seventy Dioceses needing assistance in programs for men and women in the armed forces.

A comparison shows that our budget is reasonable: WORLD WAR I—for two years $800,000.00. WORLD WAR II—three and one-half years, more than twice as many Chaplains—still under $800,000.00.

August 6th was the Sunday that was designated in this District as Army and Navy Commission Sunday, but in some parishes and missions it may be necessary to take another Sunday.

The Bishop's Office, Queen Emma Square, Honolulu 43, will be glad to receive any contributions that for any reason cannot be given through the parishes or missions.

**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**
**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

# TEN-HOUR RECAPPING SERVICE

**BY APPOINTMENT**
**FEATURING**
## "THE FAMOUS HAWKINSON METHOD"
**WITH THE**
## KRAFT SYSTEM OF FACTORY CONTROL

By appointment we can recap your tires in one day while you wait or you can ship your tires to us and we will return them to the transportation company within 12 hours after we receive them, renewed by the method that applies no heat to your sidewalls.

**No Certificate Required for Passenger or Truck Tires**
**Write or Phone Us for Appointment**

## MARLOWE TIRE CO., INC.

**Formerly Rutenberg Tire Co., Inc.**
**2701 West Broad Street**
**"Serving Virginia Since 1914"**

**TELEPHONE 5-9171** **RICHMOND, VA.**

# Personal Notes Of Interest

**Mr. K. Jefferies Adorkor, Jr.,** traveling auditor for the Liberian Government and one of the Liberian delegation to the recent Bretton Woods, N. H., monetary conference, is a lay reader at Trinity Church, Monrovia. In New York on his way back from the conference he stopped at National Council headquarters with news of the Liberia mission staff. He meets most of them in the course of his official travels sees the missions in operation, and does considerable volunteer work for them. Trinity Church, Monrovia, with some 800 members, is now self-supporting. The Rev. W. Davies-Jones is rector.

Mr. Adorkor reports that new developments in travel are having a marked effect in opening up the country. Air travel is bringing many new contacts, and increased shipping will follow. Work has already begun on improving the harbor at Monrovia.

---

**Jennings Wise Hobson, Jr.,** a Senior at Virginia Theological Seminary has been appointed for missionary service in Alaska. He expects to be ready to go to his field in the summer of 1945, at which time he will have been ordained deacon.

Mr. Hobson is president of the Missionary Society at the Seminary this year. He is a son of the Rev. Jennings W. Hobson of Bluefield, W. Va., who is a cousin of Bishop Hobson of Southern Ohio.

---

**Logan Roots, M. D.,** who has been serving as doctor at Central China College, left China with his family to return to the United States, arriving in India June 6. Word came early in August that they were delayed indefinitely in Bombay—probably due to difficulty in getting passage.

**Mrs. John Coe** writes that friendly contacts with various United States army units or individuals have done much to lighten the extreme isolation of Central China College, at Hsichow, near the Burma border. She and her husband are now almost the only foreigners on the college staff. Mrs. Coe writes that on a recent Sunday two American army men, a private and a major, had come to call, went to church, and stayed to lunch. The private, a coal miner in normal life, said he had not sat down at a family table in the past two years. The major was an ex-missionary and "very much in his elements."


THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE NEW YORK 5

STAR CLEANING CO., Inc.

QUALITY CLEANING AND DYEING

Draperies—Curtains—Slip Covers

Expert Tailoring. Alterations

Prompt Delivery Service

Plant—524 South Harrison Street, Richmond, Va.

Dial 5-1785

Virginia Dairy

"The Home of Better Milk"

ASK FOR

CLIMAX BEVERAGES

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

WHEN DEATH OCCURS

Telephone

Est. 1850

• EXPERIENCE
• REFINEMENT
• DIGNITY

3-6711

CHAS. J. BILLUPS & SONS • MORTON G. • STUART L.

BILLUPS

Funeral Home

ALWAYS OPEN

• RICHMOND'S FINEST
• AIR CONDITIONED THRU-OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST

25th & MARSHALL STS.

AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

Elizabeth S. Cochran, Charlottesville, Va.

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens. Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY a complete instruction; 128 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel. Wisconsin 2752.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.

Box 146 Plainfield, N. J.

## PATTERSON SCHOOL

LEGERWOOD, N. C.

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.
Write GEORGE F. WIESE, Supt.

## St. Catherine's School

Richmond, Virginia

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

LOUISA deB BACOT BRACKETT, A. B.
(Mrs. Jeffrey R.), Headmistress.


## THOUGHTS FOR THE THOUGHTFUL

Dr. Paley, noted scholar, said: "There is a principle which bars all information, is proof against all argument and cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to examination."

Phillips Brooks was eminently correct when he said of Christ: "His power is greater than all the armies that ever marched, all the navies that were ever built, all the parliaments that ever sat, and all the kings that ever reigned."

'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven;
And how they might have borne more welcome news.
—Young.

Law always implies a distinction between that which is and that which ought to be. Of the believer, however, what Luther says is true: "An apple tree needs no law that it shall bear apples rather than thorns; the sun needs none that he shall shine and run his course; the water none that it shall flow, and fire none that it shall burn."

Never worry about dying. Go on living and let the end come when God decrees it. Fill life full of joy, purpose, good works and usefulness and let the end come when it may.
—Baptist Standard.

Knowledge and timber shouldn't be much used till they are seasoned.
—O. W. Holmes.

Cleanse the Temple from prudent care
That doubts the God who answers prayer;
Tear from thy heart the secret sin,
So shalt thou pray, "Thy reign begin!"
—Zion's Herald.

Dr. Albert Schweitzer, missionary in Africa, in one of his books tells of an old man who used to come to his father's church. He was deaf as a post, and yet he came to church every Sunday. Someone asked him one day why he came to the services if he could not hear a word. His reply was, "The communion of the saints."


## Sarah Lee Kitchen

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

BE A Nurse

MAKE $25-$35 A WEEK

You can learn practical nursing at home in spare time. Course endorsed by physicians. Thousands of graduates. 45th yr. One graduate has charge of 10-bed hospital. Another saved $400 while learning. Equipment included. Men, women 18 to 60. High School not required. Easy tuition payments. Write today.

CHICAGO SCHOOL OF NURSING
Dept. 509, 100 East Ohio Street, Chicago 11, Ill.
Please send free booklet and 15 sample lesson pages.
Name .....
City ..... State ..... Age....

## PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SUPPLIES

"Owing to war conditions we solicit your early orders. Information and price lists upon request."

Christian Nurture Series
Christian Living Series
Pastoral (Chalmers) Series
Cloister Press Series
Christian Education Units
Episcopal Church Series (Jacobs)
New Sunday School Lessons
Church School Text Books
Moorehouse-Gorham and Cloister Press Workbooks, Guides and their other publications.
Cross and Crown System of Attendance Pins, etc.
Bibles, Testaments
Prayer Books and Hymnals

Episcopal Church Book Store

LYCETT, INC., Church Section
317 N. Charles Street,
Baltimore 1, Md.

HONOR ROLLS

Episcopal and U. S. Flags. Altar Furnishings in Wood. Send for circular.

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE·BRASS·SILVER FABRICS + WINDOWS

## St. Christopher's

COUNTRY SCHOOL FOR BOYS

Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

## Christchurch
VIRGINIA
SCHOOL for BOYS

CHRIST CHURCH
Virginia

School for Boys

Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sailing and other Salt-water Sports on the Rappahannock River.

Apply to The Rev. S. Janney Hutton, Headmaster Christchurch School, Christchurch, Va.

# The Southern Churchman

Vol. 110—No. 36 16 SEPTEMBER, 1944

## A Generation Asks Forgiveness

I beg forgiveness, son of mine,
That you should find a world like this,
As one of those who lived for self,
Who sought for pleasure and for pelf,
Who confidently talked for right
While secretly admiring might,
Who smugly bragged of rugged days
Yet turned to drifting, easy ways.
If this mad world will let you live,
Oh, please forgive, my boy, forgive.

—Will H. Houghton

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer
Mrs. M. Rawles Morel, Business Manager

CONTRIBUTING EDITORS

Rt. Rev. Karl M. Block, D. D.
Rt. Rev. Walter H. Gray, D .D.
Rt. Rev. Beverley D. Tucker, D. D.
Rev. Vincent C. Franks, D. D.
Lt. Comr. C. Leslie Glenn, Chl. U .S. N. R.
Dr. Revel L. Howe, D. D.
Rev. William H. Marmion
Rev. R. Cary Montague, D. D.
Rev. William R. Moody, D. D.
Rev. Charles F. Penniman, D. D.

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

## *LETTERS*

July 18, 1944.

The following two letters have just been received from the Rev. Robert E. Wood. The one dated April 10 was probably from Suez and the one dated St. Marks Day, April 25, from Aden. I received a message from Mr. Wood through the wife of an Army flier in India more than two months ago saying that he had arrived safely and that he had written me from Suez and Aden. In this message he mentioned that he had had one active submarine attack and plane attack en route. The second letter has been slightly mutilated, but there is a notice with the letter that the United States censors are not responsible for the mutilation.

J. Earl Fowler.

April 18, 1944.

Mr. Earl Fowler
Church Missions House
281 Fourth Avenue
New York, N. Y.

My dear Earl:

How can I ever thank you and Dr. Addison and all the staff at "281" for the way you arranged all my affairs and all the details of this wonderful journey for me! And here I am thus far! And everyone who has been praying for a safe journey for me has abundant reason now for thanking the good Lord for the wonderful way in which that prayer has been answered. How I wish I could go into detail, but that part will have to wait until later. I am not traveling on a passenger liner. In fact my Presbyterian missionary cabin-mate and I are the only "passengers". But such wonderful kindness and consideration, as we have received from the captain and all on board it would be hard to beat. The captain is much concerned for our welfare and after any eventuality comes around to inquire how we are getting on. For example, one day at 1:15 a. m. he came to say he had a "jovial crew" and with characteristic British hospitality hot tea was served. I often found it difficult during my 19 months in the U. S .A. to realize that there was a war on, but I am never allowed to forget it these days. And it is doing me a world of good to be associated with these splendid brave men who are constantly exposed to danger but never show signs of fear.

On that same early morning I found the offices of Lauds and Prime in that precious Office Book which Father Eckman, S. S. J. E., gave me as a parting gift, most expressive of my thankfulness to God, and still more appropriate, was the subject for that day in my book of meditation. "Jesus drew Himself near and went with them".

I was unable to celebrate the Holy Eucharist on Palm Sunday (except the Ante-Communion) as the sea was so rough. I was afraid to risk upsetting the chalice. On another Sunday I had the great joy of giving his first communion to a fine young man who had been confirmed in England just before starting, but had had no opportunity for communion. I am so thankful to have the beautiful memorial chalice and paten belonging to Bishop Y. Y. Tsu.

Everybody is most encouraging and cheerful. Our mealtimes are quite delightful. Our principal recreation is watching a most bewitching cat and dog at play. Several of us, including our captain himself, crowded into the chief steward's cabin to watch them, and such antics you never saw in your whole life!

Please send this on to my friends with the request that they keep on the good work of praying for a safe passage for the rest of the way, and please don't forget to add plenty of thanksgiving to God for His Goodness.

And once more with a thousand thanks to you and all my friends.

Faithfully yours,
(Signed) Robert E. Wood.

St. Mark's Day, April 25, 1944

I hope my letter No. 1 (censored) is well on its way by this time. I also hope that the "eventualities" referred to may now be mentioned a little more in detail, seeing that they are long since passed. But in case the censor should think otherwise, and delete any part of this letter I am sure he would not (censored). Besides these two kinds, there was the constant possibility of fresh attacks, so that for many nights we slept fully dressed, sometimes with life belts on, and one night the captain thought the safest place for his two passengers was in camp chairs in the wheel house. I had Bishop Y. Y. Tsu's precious chalice and paten and a few other things packed up, hoping I could rescue them, in case we had to take to the lifeboats. I must confess that while I was in the U. S. A. I often found it difficult to realize what actual warfare is like (although I had had some experience of it at Wuchang, China!) but to see men (in another ship) meet a most terrible death when a torpedo from a submarine struck their ship and blew it up is something I shall never forget. Furthermore it was a narrow escape for us. And on another occasion, during an aircraft attack, when bombs were falling all about it, and our own gunners were busy meeting the attack, we realized what a wonderful deliverance was ours. That is why, in my last letter I asked all the good friends who had been praying for a safe journey for me, to add many thanksgivings to the good Lord.

I mentioned before what splendid officers and crew there are on this British ship. It is such a joy and privilege to me to conduct Church of England services and to pray for "our most gracious Sovereign Lord King George". On one Sunday morning two fine young communicants, who had been on night duty and had had only two hours of well-earned rest, yet got up and came to make their communions. Just as I was about to begin that service a warning was given "aircraft attack imminent", but my kind, thoughtful English friends did not tell me, and I went on, in blissful ignorance with nothing to disturb the blessedness of our Lord's visit to us. The only thing I noticed was that my friends had placed my lifebelt along side of me. (I must confess it would have been a bit awkward to put on over vestments!) But as a matter of fact the "aircraft attack" did not materialize on that occasion! So you can imagine what thanksgivings went up after Communion on that Sunday morning! Please keep on praying and thanking God.

Yours incerely,
(signed) Robert E. Wood.

* * *

**Of Interest to Hebrew Scholars**

Mr. Editor:

This is an invitation to any of the clergy who are interested in doing some reading of the Old Testament in Hebrew, to join a group of us who are reading parts of the Old Testament simultaneously, and reporting on our progress to one another by mail. The group is composed of The Rev. M. B. Williams, Ph. D., Trinity Church, Marshall, Mo.; The Rev. Donald B. Robinson, Holy Trinity Church, Lincoln, Nebraska; The Rev. Ira Charles Swanman, Calvary Church, Glenn Springs, S. C.; and the writer of this letter.

If any are interested in joining this reading circle by mail, please write me.

(Rev.) William Paul Barnds.
St. Matthew's Church,
Lincoln, Nebraska.

# HAVEN . . .

By J. W. KENNEDY

ALL THE LEAVES on the trees are green. This is because each wriggling one is tipped by a sunbeam. No matter how deep it is within the densest part the sun filters through and touches it with light. The smallest, lowliest leaf is fed, is given light so long as it catches the wind and keeps turning toward the sun, exposing itself to all the sun it can get. How perfectly God has made the trees. Not a single leaf is neglected. Each one has a chance for life, no matter whether it is on the topmost twig literally bathed in sunshine or on the lowestmost limb twirling in the cool shadowy parts where its portion of light must be struggled for and must literally fight its way through. But there is always sufficient seepage to bring the ingredients of greenness to the remotest spot on every tree.

Thinking along in this manner should remind us of many similarities between man and leaves, both made by the same God, both living together side by side. Man has often pondered the loveliness of trees and other parts of God's creation and marvelled over their ways. Even novelists have used trees to symbolize their message. **A Tree Grows in Brooklyn** is a fine example of the life of a tree, which never stops reaching out to absorb the light and uses it to grow with in spite of climate, soil or lack of breathing space.

THE BIBLICAL WRITERS knew of this wonder, the tree, and its leaves spinning in the light and said, "his leaf shall not wither," "her leaf shall be green." Of course, there are other factors in the life of the tree we must not forget, for without the roots doing a good supply job from their busy centers underground, the sun would beat upon dead leaves and lifeless limbs. Look up the words "tree" and "trees" in your concordance and note the many references to them scattered literally from Genesis to Revelation. We can easily tell the condition of a tree in its season by the greenness of its leaves and the abundance of its fruit whether that fruit be beauty or shade, nuts or sweet heaviness of peach or pear.

Analogies between the tree and me begin to pop up all over the place and come to make my day's beginning more full of faith and hope. If God so clothes the trees with beauty and abundance, and keeps them in the light of His presence, so will God not neglect me nor withhold from me the rays of light that reach into my innermost darkness and need. But, like the leaf, I must do my share of twisting and turning to get all the light that comes my way and use it to make greenness in my soul. The chemical process that turns sunlight into chlorophyl is not understood by the tree but it continues to work. The transmutation of glimpses of God in Christ and fleeting perceptions of His presence into an abiding strength and power of spirit is not understood by man, but continues to happen.

Prayer is that turning toward the light for us and the trees. When the leaf begins to fade and wither, it has ceased to do its God-given job of reaching for God's light and life. And so man.

# *This Week . . .*


WHAT ARE WE WAITING FOR? . . . . . 4
By Rev. Gardiner M. Day, Rector of Christ Church, Cambridge, Mass., and President of The Episcopal Evangelical Fellowship

MAKING OURSELVES OVER . . . . . 8
(Studies in Applied Religion—No. 3)
Conquering That Feeling of Inferiority, by Rev. Richard R. Beasley, Rector of St. John's Church, Knoxville, Tenn.

FEATURES

Haven . . . . . 3
J. W. Kennedy.
Editorials . . . . . 7
Children's Page . . . . . 9
Mrs. Conrad H. Goodwin
News . . . . . 10


SEPTEMBER

1. (Friday.)
3. Thirteenth Sunday after Trinity.
10. Fourteenth Sunday after Trinity.
17. Fifteenth Sunday after Trinity.
20, 22, 23. Ember Days.
21. S. Matthew (Thursday).
24. Sixteenth Sunday after Trinitl.
29. S. Michael and All Angels (Friday).
30. (Saturday.)

* * *

**COLLECT FOR FIFTEENTH SUNDAY AFTER TRINITY**

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

## BOOK NOTES

**By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.**

THE DOCTRINE OF THE TRINITY. By Leonard Hodgson. Scribners. $2.50.

What is probably the most difficult topic in Christian theology is dealt with in this book in terms of reason, modern concepts, and reliance on the Scriptures. It is a clear and persuasive presentation of the orthodox view, enhanced by two modern insights: the appeal to experience as a basis for belief (as that experience is mediated through the Bible and Church history) and the idea of organic unity. Understanding the Trinity has been made difficult by an insistance upon mathematical three-in-oneness, whereas Canon Hodgson insists on an internally constitutive unity. He rejects the idea that the Son is subordinate to the Father, he admits that here is an ultimate mystery but that it is not irrational, and he insists on the full personaliy ("he-ness") of the Holy Spirit. The argument is fully documented, the Latin quotations are translated in footnotes, and there are eight appendices of additional information. If more theology were written in this brilliant and informative fashion, more preachers would be able to relate theology to life, as Professor Hodgson does in the seventh lecture.

R. C. M.

# *What Are We Fighting For?*

By GARDINER M. DAY

WE CANNOT ENJOY the privilege of being here today in this beautiful and sacred place without being keenly aware that we are only able to hold this service in peace and safety by virtue of the fact that thousands of our fellow countrymen are giving their lives in battle to preserve democracy against the forces of tyranny in many parts of the world. Newspaper correspondents and chaplains frequently assert, nevertheless, that the majority of men in our armed forces do not know what they are fighting for. Many of them believe that it is a world mess created by power politics. Their interest is chiefly to get through with it as soon as possible and return home. In my own experience in Cambridge I have found wives of both officers and enlisted men holding similar views. One wife said to me that she didn't see why her husband should be fighting in a war in which he has no interest.

While it is fortunate that there are many men and many wives who are cognizant of the significance of the present war, nevertheless, because of the prevalence and the lack of understanding of what we are fighting for, I believe that the most helpful thing that I can do today is to attempt to give an interpretation of the significance of the war and the goals for which, I believe, we are fighting.

## THE SIGNIFICANCE OF THE WAR

This war differs from all former great wars in that it is not simply a struggle for power between several nations within the framework of an ordered society in which we believe. For example, the Civil War was fought over the question of the preservation of the Union and the freedom of the slaves. Had the South won the war Negro slavery would not have been abolished, but the general economic and social framework of society would not have been drastically changed. World War I was a struggle for power between Germany and the countries with which she was allied and Great Britain and her allies. Had Germany won, Great Britain and her allies would have undoubtedly suffered great material losses through the treaty of peace, but the economic and social order under the Kaiser who had been the symbol of power, would not have differed markedly from that which followed the victory of the Allies. The present war represents, however, a struggle between nations representing two totally and diametrically opposed philosophies of life. If the Axis powers win this war (fortunately they won't) it would mean a severe defeat for the most cherished ideals of modern civilization—our democratic ideals and our Christian ideals. To find a comparable crisis one has to turn back the pages of history to the eighth century when the Mohammedan Moors, invading Spain from North Africa, strove to bring all of Europe under the Mohammedan yoke. If Charles Martel had failed of victory in the battle of Tours, A. D. 732, and the Mohammedanism host had won, it would have changed the entire character of European civilization. Instead of Christianity, Mohammedanism would have dominated the life of Europe.

The War today is a struggle between dictatorship and democracy. I believe that everyone knows what those two words stand for even though our own definitions might differ considerably. Dictatorship means government by "That Man" or "That Gang" who by ruthless violence are able to gain control of their fellow men and compel them to do their bidding. Democracy means that form of human cooperation by which people by their own rules restrain and expend themselves for the common good.

It is no accident that Hitler has tried consistently to crush the Church. He knows that the soil in which democracy thrives is religion. He knows that democracy—and our country is perhaps the best example of it—has been nurtured and inspired by Protestant Christianity. He knows that if he can wipe out the Church and religion he will knock the foundation out from under the essential pillars of democracy.

## THE PILLARS OF DEMOCRACY

The pillars of democracy rest on four Christian convictions.

### I
### Man is a Child of God

This pillar of democracy finds its classic expression in the Declaration of Independence in which our forefathers declared: "That all men are created equal and that they are endowed by their Creator with certain inalienable rights." They asserted that man was related to God, for he was created by God. Therefore, because of his relation to God he possesses intrinsic worth. He is, to use the Christian term, a child of God. And because he is a child of God, he possesses certain inalienable rights. Therefore, if belief in God is destroyed of what value is man? If he is no longer related to God and does not possess a spirit akin to the Divine, but is simply human flesh, he is only of value in reference to the society or the state in which he lives. If the state or Hitler needs him for cannon fodder or other purposes, then he has value; but if the state does not want him, he is of no value and his life may be snuffed out as the Nazis have snuffed out the lives of thousands upon thousands of Jews and others whom they did not want to exist. When belief in God is destroyed, the first pillar of democracy is knocked down; namely, that man is a child of God.

Furthermore, if belief in God disappears someone, be he called Caesar or Hitler, will arise and make himself God. He will say: "If there be no God then I will be God. I will make other men to do my bidding. I will determine whether they live or die." When belief in God disappears the incarnation of selfishness and power becomes God and man is no longer a child of God endowed by his Creator with inalienable rights but simply a pawn in the hands of a human dictator.

### II
### Eternal Truth

The second pillar of democracy is the Christians' conviction that there is eternal truth. A Christian believes that no matter how many lies a Goebbels or a Hitler may invent and no matter how often they are repeated they cannot make propaganda equal truth. The Christian believes that there is a truth that is the same yesterday, today, and forever. He believes that

one of the most precious possessions that man has been given by God is the freedom to discover truth. He further has the unshakable conviction that ultimately truth will triumph. He knows that even though the dictator tries with almost superhuman determination to suppress truth, the day will evitably dawn when the suppressor of truth will be overthrown. Then the falsity of propaganda will be revealed immediately and truth will reign supreme. In a word, the Christian knows that it matters not how hard man tries to suppress truth; ultimately truth will triumph.

## III

### Human Brotherhood

The third pillar of democracy is the belief in the possibility of human brotherhood being established by the Grace of God throughout the world. We believe that a society based on righteousness and justice rather than violence and selfishness is possible. There have always been those who declare that this Christian conviction is simply a sentimental ideal. They assert that men differ far too much in race, nationality, and character ever to be formed into one human brotherhood. In recent years, however, modern science has brought to us knowledge which saves us from believing in the existence of a pure race or in the existence of special characteristics common to any large group of human beings which make them permanently superior to their fellow human beings.

Some years before the present war had made blood banks so common an American Roman Catholic patient of German extraction was brought into a Methodist Episcopal hospital in a western city desperately ill. A blood transfusion was needed. Among the relatives of the patient none was found with blood of the necessary type. A young American doctor in the hospital of Rumanian Jewish extraction said that he would be glad to give his blood if it could be used. His blood proved to be the type needed and consequently the life of a Roman Catholic patient in a Protestant hospital was preserved by the transfusion of the blood of a Rumanian Jew. Thus science is mighty chastening with its truth and instead of revealing any blood superiority, it puts the seal forever on the Biblical affirmation that "God has made of one blood all nations of men for to dwell upon the face of the whole earth." Even at this moment blood donations are being given all over the world to the fighting men of many nations. The life of an American soldier may be saved by Chinese blood, while the life of a Chinese soldier may be saved by American blood. This only makes us realize that, despite the worst things that can be said against the Japanese or the Germans, all races and nationalities are far closer to us in this similarity and natural kinship than they are separated by differences of any kind whatsoever.

Therefore, if man's faith in the possibility of the creation of a human brotherhood here on earth is destroyed, democracy has not a chance for survival. This faith is the foundation on which the third pillar of democracy rests.

## IV

### Man's Individual Responsibility

The fourth pillar of democracy is the Christian's belief in individual responsibility before God. If our relation to the Creator endows us with certain inalienable rights it inevitably requires the assumption of responsibility. Jesus declared: "For unto whomsoever much is given, from him shall be much required." (St. Luke 12:48). The success of a dictatorship depends on the ability of one man, but the success of democracy depends on the cooperation of every man for the common welfare.

### THE GOLDEN RULE

It is easy to talk about the meaning of a Christian's responsibility for cooperation in general terms without coming to grips with any specific problem. For example, we frequently hear people say that cooperation simply means living up to the Golden Rule as if that were the first simple step in the A B C's of the Christian life. On the contrary, it is much closer to the final step in the achievement of Christian character. To live up to the Golden Rule is so difficult that none of us do it. We can only approximate its achievement as a result of a life time of trying to conquer our own selfishness. To do unto others as you would that they should do unto you means acquiring the ability to put yourself in the other person's shoes and then to act toward him as you believe you would want him to act toward you if the relationship were reversed.

### Specific Application

Therefore, let us see what the application of the Golden Rule would mean in a couple of specific areas. For instance, if you live in a lovely home and another person lives in the slums, you must try to understand how you would feel if you lived in the slums and he lived in your home. In this case you would not want him to come and live in the slums for that would not improve your situation at all; but you would want him to do everything in his power to help create the kind of society which would prevent you or anyone else having to live in the slums.

Or again, if you are thinking in terms of race, you much strive to imagine how you would feel if you were a Negro and because you were born black were relegated to the gallery of a theater or the back of the bus and were not allowed to eat in the best restaurants or to sleep in the best hotels. If you were a Negro you would not want the white man to come and sit with you in the back of the bus; but you would want him to do everything in his power to repeal the laws and overcome the prejudices that uphold this discrimination and thus enable you and all other Negroes to enjoy the same inalienable rights in bus or theater, restaurant or hotel that are enjoyed by those who, through no fault of their own, have been born white.

I mention this last instance because I believe that the most serious and important problem in the field of human relations today is that of race relations. We who are Christians have a special responsibility to practice our Christian principles in our relation to men of other races. Most of us who are white have little appreciation of the acute agony of spirit that the Negro suffers because of discrimination and in particular since the beginning of the war.

The other day I was talking to an intelligent Negro friend of mine whose son is in the army stationed in the South. On asking how his son was getting along he replied: "So far as his work in the Army is concerned he is doing well, but the way he is treated makes him extremely unhappy." Then the father continued: "Only the other day I wrote him a letter and said, "Son, I am writing you now not as a father but as a veteran of the last war. Be careful; don't talk too much; don't say what you really think; and don't write me everything that you think, for if your letters are censored they might be misunderstood or cause trouble for you."

I believe that the advice that my friend was giving his son was good advice for the boy in this particular

situation. But when you analyze it what was the advice? It was simply to be completely self-contained. To boil with indignation, and yet not cry out in protest; to be insulted, and yet not retaliate. One does not need a course in psychology in order to realize that if a man has to repress his feelings continually in this way there will almost certainly come a time when his feelings can no longer be repressed but will boil over and the lid will be blown off. How long can a man boil within himself without an explosion? How long can a race continue to boil without an explosion?

In a recent **New Yorker** a story was told of a Negro soldier who was told at a certain restaurant that he could go to the back door and eat in the kitchen. While he was eating in the kitchen he looked out into the main dining room and saw German prisoners being fed there. Many times Negro soldiers who are willing to give their lives for our democracy are not given the privileges that we give even to our enemies simply because the latter were born white.

### A SURGICAL OPERATION NEEDED

I have stressed race relations not only because of its seriousness in the life of our democracy but because there is not one of us who does not have an opportunity almost every day to show by attitude, word, or action that we believe we are children of God and brothers in Christ, deserving of equal rights and privileges irrespective of the color of our skin or the shape of our nose. As Christians we cannot and must not tolerate racial discrimination. I know that it is extremely difficult to overcome the prejudice that leads to discrimination. Prejudice is one of the most insidious poisons in the life of man and racial prejudice is the most virulent of all. To eradicate it from ourselves frequently takes a spiritual surgical operation. Yet as Christians we have the privilege of leading in rooting out racial prejudice and bearing witness to the fact that we believe that all men are brothers in Christ and members one of another.

### FROM OVERSEAS

I sincerely hope that many of the men returning from overseas who have fought side by side with men of other races will have redoubled determination to aid in this battle for justice and democracy.

An encouraging sample of this spirit of some of the men in our armed forces is evident in the following excerpt from a letter received by Bishop Hobson from an overseas soldier. "I am not ready or willing to die—or proud to die. if need be—so that we white men can hold the world in the palm of our hands and milk it at will for another age. My friends who have died here and those other places did not die for that, I am sure. Those men have gone—and I will have gone, if the cards go that way—so that Johnny and Bill, Jr., and Alice and Dot, and all those fine, beautiful, not yet children, can grow up in a world where they won't feel guilty every time they drive to town and pass through a slum—so they won't have to slow up their Packard to keep from running over urchins playing in stinking streets—so that all of us can feel in our inner hearts that the world is fairing up."

### IN CONCLUSION

Let me summarize briefly the four pillars. First, as Christians we believe that man is the child of God while Nazism considers him simply a tool of the state. Secondly, we believe in the existence of eternal truth, in our freedom to discover it, and in its ultimate triumph while Nazism teaches that truth is simply man made propaganda. Thirdly, we believe in the possibilities of brotherhood here on earth while Nazism teaches that Germans belong to a superior or master race. Finally, we believe in the responsibility of each individual before God while Nazism teaches that the dictator alone has the responsibility to decide what a man can do with his own life. Democracy depends on these principles. Not all the soldiers in our army are Christians, but I believe that whether they are cognizant of it or not they are part of a war that is being fought to **keep open the possibility of a civilization governed by these principles**. If Nazism should win, religion and the church would be driven underground. We may win the war and yet not build a more democratic or more Christian society, but at least the opportunity of building a society based on Christian principles will remain a real one.

In the Epistle to the Hebrews the author in speaking to Moses says (and I quote the Moffatt translation), "Like one who saw the King Invisible he never flinched." At the close of this conference in which we have been trying to come close to the King Invisible (I know from the testimony that I heard some of you give last night that you have come close to the King Invisible), we are deeply conscious both of those who have given their lives in the past and of our fellow countrymen who are today giving their last measure of devotion in the defense of democracy.

A commander of one of our submarines lay wounded on the deck of his ship which was being strafed by the enemy. He gave the command: "Take her down." Thus forgetting himself he ordered his own death in order to save his crew and his ship. Surely it could be said of him: "Like one who saw the King Invisible, he never flinched." In the South Pacific some of our troops had to evacuate an island. "A suicide squad" was left to protect the beach while the main body of troops was being evacuated. When a chaplain in a small boat pushing off shore realized what was happening, he said to his companions, "You don't need me; there will be plenty of other chaplains where you are going, but these men holding the beach have no one. am going to stay with them." And forgetting himself he jumped out of the boat and joined the men of the suic'de squad. "Like one who saw the King Invisible he never flinched."

Thus even in the thick darkness of the world's agony and man's savage cruelty to man, the light of the heroism in man's nature continues to shine and remind us that man is not simply a beast, but a child of God—that he can act like one who saw the King Insibible and never flinched.

My prayer is that you may go forth from this conference knowing what you are fighting to preserve, keenly aware of its significance for the future of the world, and that it may be said of each of you: "Like one who saw the King Invisible, he never flinched."

* * *

### EDITORIALS

(Continued from page 7)

inspired and directed the first Nation-wide Campaign. It is out of this Campaign that our present National Council came. Surely through its work we have seen develop a growing consciousness of the corporateness of our Church.

We salute a great spirit. We can but rejoice that God has opened to him the gates of larger life, wherein he may win with God's servants "everywhere the eternal victory, through Jesus Christ our Lord."

# EDITORIALS

*In Grateful Appreciation*

We trust that some of our readers,—at least a few—take a glance at the masthead. Beginning with this issue we art privileged to publish on our masthead the names of a group of associate editors. Most of these men have for a long time been frequent and infrequent contributors to our columns. We welcome them as co-laborers in the interesting and exciting field of religious journalism. We are certain that our readers share with us grateful appreciation for their services.

For over a century now the Southern Churchman has attempted to make some small contribution to the religious life of these United States. This publication has seen wars come and go. It has had its own wars. In these stirring days, when the hearts of all men are being literally, not figuratively tried, the Southern Churchman opens its columns to this group of distinguished associate editors. In the immediate years that lie ahead we believe that we have a service to render, and with this group of helpful leaders, we may make that service both effective and helpful.

*Laymen's Importance*

One of the glories of the Anglican Communion, and of the Protestant Episcopal Church, is its recognition of the place of laymen in the Church's work. Very often this has only been on paper. In fact two often has this been the case. The Vestry, the Diocesan Council, General Convention, have by canonical enactment recognized the place of the layman. This has been all to the good.

But in practice this beautiful and encouraging fact has been anything but a fact in practical experience. Other denominations have gone far ahead of us in the working position of laymen. Lay activity has not been an outstanding characteristic of the Protestant Episcopal Church. We have unconsciously in many cases, and consciously in many other cases, curbed the activity of our laymen. Oh, yes, we have depended upon Vesture and Trustees for the very proper functioning of our Churches upon a sound financial basis. But as for the much more important work of presenting to men the challenging opportunities offered by the Christian way of life, we have been not only dull but stupid.

We feel that this situation is now in the process of being corrected. The step forward was taken last fall by the National Council, when it appointed the Rev. Wilburn C. Campbell, as Secretary for laymen's work. Mr. Campbell working with Mr. Harvey Firestone, Jr., as Chairman of the Presiding Bishop's Committee for Laymen's Work, is doing an excellent job.

It became the privilege of this editor to sit in on a Conference held under the leadership of Mr. Campbell, for the Third Province. This was an inspiring experience. Key laymen from all the thirteen dioceses of the Province were present. Their interest and enthusiasm was manifest. We commend the work of Mr. Campbell and the laymen, from all over the Church, who are working with him.

We are certain in our own mind that out of these provincial conferences will come many helpful suggestions, that will strengthen the laymen's work in the Church. Nothing is of greater importance now.

With thousands of service men returning to the normal ways of civilian life, what could be more inspiring to them, than to find an aroused activity on the part of the laymen of the Church? Again we say the importance of laymen's activity in the Church cannot be over-emphasized.

God speed to you, Bill Campbell and the key laymen, who are co-operating with you in this important project.

*Robert Williams Patton, D. D.*

We reach a point in life, where we dislike the breaking of ties that bind us to a happy childhood of the past. One of the first clergymen that this writer remembers in vivid memory, was a parson by the name of Bob Patton. The writer was a child in the Sunday school of Christ Church, Roanoke. The young minister, almost just out of Seminary, made a great appeal to the young people of the struggling little church to which he had just been called. This childish memory continues to be a treasure in this writer's mind.

Years later when we had entered seminary, we were thrilled when we learned that Bob Patton was to be a speaker on our mission program. Years had not done much damage physically to our beloved parson; certainly they had done no damage to a radiant spirit. Instead they had added growth in vision and in courage to the stature of a man who was a true soldier of the Cross.

We are saddened by the passing of the Reverend Robert William Patton. We are gladdened when in a true Christian sense, we envision the words, "Well done, thou good and faithful servant," being said to this doughty Soldier of the Cross.

Bob Patton needs no one to catalogue his deeds. They are written in the lives of those with whom he came in touch. The Negro in the South owes much to this revered clergyman. He understood them. He worked for them under the aegis of Christ. Many social workers today could learn much from Bob Patton, the founder and guiding genius of the American Church Institute for Negroes. If the work of the Episcopal Church with the Negro has any merit, it is due to the influence and the directing counsel of Bob Patton.

There is another debt this Church of ours owes to Bob Patton. He is one of the original group that

(Continued on page 6)

# *Making Ourselves Over*

*Studies in Applied Religion*

## CONQUERING THAT FEELING OF INFERIORITY

By RICHARD R. BEASLEY

A SENSE OF INFERIORITY is one of the most prevalent conditions in life. There are few people wo do not suffer from it now in their lives; and there are few people who if they do not have it now, once had it in their childhood or youth. Surely it causes as much personal misery and distress as any other one thing, and so often we bear it alone—because we cannot bring ourselves to tell any one else about it.

And it is so discernible. It is behind the fear of adults to stand up in public and make a speech. It is behind so much chronic drunkenness: under the influence of drink the timid person forgets his timidity and his sense of inadequacy. It is behind the unsociableness of certain people who dare not expose themselves to a group of strangers. It makes us hold tight to our little ruts, where things are secure and familiar and not launch out into new adventures. So when we are talking about a sense of inferiority, we are talking about something that is common to the vast majority of human beings—whatever may be their age or background or education or wealth or experience.

But when we bring it out into the open and look at it, the natural question arises: What are its roots? How did it start? Where did it commence? As we study it in ourselves or if we know the background intimately of others, the answers are not hard to find. So often it began in childhood. It began, first, in too much protection of the child. The child grew up shielded; he was not allowed to do the hard things and make his own way and prepare himself for what was to come. How we parents err in this! The result is that when the young person has to leave home and make his way in unfamiliar settings and among difficult surroundings and with strange and non-magnanimous people that young person is naturally unprepared. A gnawing sense of inferiority begins.

ANOTHER CAUSE may be something else that can be traced to those early years. It is a deep cut embarrassment or hurt. The wound was made and through the years instead of healing we allowed it to keep open as we let our worst imagination play around it. So now it plagues us even though many years have passed and the event may have long since been forgotten. So many adult personal miseries do go back to some unfortunate event in youth or childhood.

Where else does this inferiority come from? Fundamentally it is an inner insecurity. We are not sure of ourselves. We never have built up our self-confidence. We have made the habit of self-minimizing. We have thought in these terms so long that now we accept it as a fact. Too, we consider our personal security to rest on some position we have held, or some possession we have enjoyed to which our life has grown accustomed. We believe our whole life resides in holding tight to those little securities and anything that threatens them we fight with the fangs of a wild animal. And yet the deep, satisfied, growing personalities are constantly enlarging their securities!

Of course all this goes back to a habit of mind. It is destructive, negative thinking. We will never conquer our sense of inferiority unless we get our thinking going in new and emancipating directions. We can think ourselves inferior and inadequiate long enough and there comes a time when nothing under heaven can make us think differently. Let a person keep that mental companionship, day after day, and the sense of inferiority grows deeper and deeper in his life.

It is easy, too, to see what form this inferiority takes—how it expresses itself. It always makes us do one of three things, at least. The person who habitually tells himself that he is inferior, for example is sure to bluster. To cover it up he talks loudly, or he is boastful or he lauds it over others. Yet underneath all that apparent confidence there is nothing but an inflated balloon. But no effort is being made to conquer that inner insecurity.

There is another form it takes, too. The person who habitually tells himself that he is inferior cringes. Believing himself beaten at the start, he retreats all through life. He has a false and pitiable meekness. He is too afraid to raise his voice or assert himself or demand his rightful place. That is tragic, too. Life does that to many people. They become the door-mat for a callous world. They retreat within themselves and accept their hard fate like a beaten animal. But they, too, are doing nothing to correct a situation which is unfair and intolerable.

BUT THE THIRD FORM of the sense of inferiority is the most prevalent. It is the person who fights. Having been injured he injures others. Knowing himself inferior he criticizes in others what he lacks himself. That person does not want some one else happy because he is not; nor successful because he is not. In the intimate life of any parish church that kind of person is easily recognized. He (or she) is the troublemaker or the perpetual malcontent. He has a chip on his shoulder; he is oversensitive and easily offended. He attacks every effort any one else makes and often ridicules it. So often behind this difficult spirit is a personal failure which they will not allow themselves to recognize; and instead of going to work humbly to correct it they take the easier way of making life uncomfortable for others.

Thus we are focussing our attention on something fundamental to us all. It exists in major or minor degree in every one. Is there a way to cure it? Is there a technique of treatment? These suggestions are offered.

FIRST, resolve here and now to get the habit of courage. That comes by doing the hard thing. One is reminded of Emerson's comment: "It was high counsel that Jones heard given to a young person: 'Always do what you are afraid to do.'" We may have to begin modestly; but every day do something that demands courage. Thus when we conquer here we will be so reinforced inferiorly that we can conquer the next time. We gained our sense of inferiority by indulging the temptation to do the easy things and so lost our morale and our confidence in that indul-

gence. We will recover it by doing, step by step, the hard things—that from which we shrink from doing. "Trials, temptations, disappointments," said James Buckham, "all these are helps instead of hindrances, if one uses them rightly. They not only test the fibre of character, but strengthen it. Every conquered temptation represents a new fund of moral energy. Every trial endured and weathered in the right spirit makes a soul nobler and stronger than it was before." So we gain the habit of courage by doing what is hard and demanding.

SECOND, remember that there are countless others who have the same sense of inferiority you have. It is so universal that Alfred Adler, the famous Viennese psychiatrist, has given it a scientific name, known by every one, "inferiority complex." (He will probably go down in history as the author of that expression). You have much company—and usually among those you least expect.

THIRD, realize that you have something very distinctive yourself, however limited you may think yourself to be. Every single human being is separate and distinct, endowed in special ways. A certain banker once failed as an insurance agent. That was not his gift. But he had another—now he is a successful man of finance. Phillips Brooks, America's foremost preacher, taught school for a year but he failed miserably. That was not his right place. He became though a great and world famous preacher instead. We must build where we are strong. We have a faculty, gift, endowment which is ours peculiarly and in that province we can be secure and make a very real contribution. And Mrs. Browning's insight is worth remembering:

"Let us be content to work
To do the things we can, and not presume
To fret because it's little."

FOURTH, re-build yourself in your thinking. This will mean hard discipline, many failures and new starts, arduous work, but nothing will bring greater rewards. Keep the door closed on discouragements and failures and frustrations. Let the past be forgotten, and think rather of the new person you are capable of becoming. You have infinitely more capacity than you have allowed yourself to think you have. If you think this way as a habit, every hour and every day, what will happen inside you will surprise and delight and emancipate you!

FIFTH, let God help you. Stop and say a little prayer every time you face something difficult. Moses, you recall, had an inferiority complex and he shrank from the responsibility God placed on him to be the leader of the Israelites in the exodus out of Egypt. But God promised to help him, to tell him what to do, to guide him in the right way. Because Moses took God at His word and relied on Him all the way, we see what happened! God will always give us courage and strength to be our best. The boundless energy of His spirit can flow in and through us—to re-empower our weakness and re-enforce our high resolves.

So there is an answer to this crippling sense of inferiority. It can be changed into new-found strength if we reach deep down within ourselves and release us from ways of thinking that have kept us tied and imprisoned, and if we face each trial and test with the companionship of God to go along with us.

"No, when the fight begins within himself,
A man's worth something. God stoops o'er his head."

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

### NANCY SUE'S KITTEN

Nancy Sue was very, very tired. She had been traveling with Mother on the train since six o'clock in the morning, and it was now three o'clock in the afternoon. Mother said they would not get to Uncle Jack's station until six o'clock at night. Three more hours! thought Nancy Sue. How could she stand it?

It had been such fun at first to see the telegraph poles fly by, and to go by the houses and see the children playing in the yards. But she had been watching all day, and she was so tired of the flying telegraph poles and little white cottages in the middle of green fields. She gave an impatient sigh and flung herself against the back of the seat.

Mother put down the book she was reading and smiled. "It has been a long day," she said, "but we shall be there very soon. Now, let's play a game. Let us watch out of the window for all the animals we can see, and keep count of them. Then when we get to Uncle Jack's station we shall see how many we have found."

Nancy Sue thought that would be fun. Soon the train went by a field where a red cow was eating grass and Nancy Sue saw her first. Then Mother saw a cow and a calf before Nancy Sue did.

All at once the train began to go through a large city, where there seemed to be nothing but houses and people, and people and big buildings.

All at once Nancy Sue gave a little squeal. "Oh, I almost didn't see it," she said, "because I didn't think about animals in the city. I forgot about cats. There was the dearest little white kitten sitting on the doorstep of a house. Oh, Mother, I wish I had a little white kitten like that!"

Nancy Sue was so busy thinking about the little white kitten that Mother saw a mother pig and a whole lot of little ones, eating apples under an apple tree, and two cows and three dogs. Then she saw Nancy Sue wasn't thinking about the game any more, so she went back to her book.

Nancy Sue thought and thought about the little white kitten. She played it belonged to her, and in her mind she imagined all kinds of things they did together. She forgot all about how long the journey was, and was surprised when Mother said that the next station was where they were to get off.

And what do you suppose? Uncle Jack met them at the station, and drove them out to the farm, and there on the doorstep, sitting waiting for her, was a tiny white kitten, just exactly like the one Nancy Sue had been wishing for.—E. M. Bush, in S. S. Times.

# A WEEKLY REVIEW OF THE NEWS

## *Commission on Peace Strategy*

**Dr. Walter Marshall Horton to Head Study of Peace Strategy of the Churches**

New York, Sept. 7—A commission of 25 prominent churchmen, headed by Dr. Walter Marshall Horton, professor of theology, Oberlin College, has been created to study the basic problem of the peace strategy of the churches and report its findings to the "peace conference" of Protestant church leaders at Cleveland, Jan. 16-19.

Announcement of the personnel of "The Commission on the Peace Strategy of the Churches" and the subject of its study was made today by the Federal Council of Churches' Commission on a Just and Durable Peace, under whose auspices between 350 and 400 protestant church leaders will attend the Cleveland conference.

The study commission, one of two to be named to prepare findings and recommendations in advance to facilitate the work of the Cleveland conference, will consider an eight point agenda and complete its work by Dec. 15. The eight points are.

1. An effort to define the aspects of the Christian faith relative to the problems of peace.

2. A discussion of the continued witness of the Christian Church concerning world order regardless of day-by-day developments of secular governments.

3. Considerations involved in support or non-support of intermediate procedures which fall short of the long range ends to which the churches generally are committed.

4. The place of the churches in influencing public opinion and the methods that appropriately may be used by the churches in this respect.

5. An examination of the obstacles in the way of the achievement of a just and durable peace in terms of the attitudes of Christians, taking into account as far as possible psychological factors, with suggestions for meeting the situation.

6. The psychological and cultural factors as they are related to our Christian faith which are involved in the reconstituting of Europe (Germany) and the Far East (Japan) after the war.

7. How concretely can the World Mission of the Church be made a contributing factor in the achievement of world order?

8. Steps that might be taken to strengthen the purpose of Christians to insure postwar collaboration on the part of the United States.

Another study commission is being formed to appraise the international situation and such developments as the Dumbarton Oaks, Teheran, Moscow, Cairo and other conferences in the light of the churchmen's approach to a peace based on spiritual principles. These are embodied in the Guiding Principles approved by the first church peace conference held three years ago at Delaware, O., and the Six Pillars of Peace promulgated by the Commission on a Just and Durable Peace.

Dr. Horton, the chairman of the study commission, is an ordained Baptist minister who has devoted his career to teaching and writing. He spent three years as an instructor at Union Theological Seminary, New York, before joining the faculty of the Oberlin Graduate School of Theology in 1925. He has been Fairchild professor of theology since 1926. He is the author of many books on religion, including "Can Christianity Save Civilization?" He was born at Somerville, Mass., and was awarded degrees by Harvard, Columbia and Union Theological Seminary.

Other members of the Peace Strategy Commission are:

Prof. Elmer J. Arndt, Professor Philosophy of Religion, Eden Theological Seminary, Webster Groves, Mo.

Dr. Conrad Bergendoff, President Augustana College and Theological Seminary, Rock Island, Ill.

Dr. Rufus D. Bowman, President Bethany Biblical Seminary, Oak Park, Chicago, Ill.

Mrs. H. R. Chamberlin, member World's Committee of Y. W. C. A., Toledo, O.

Bishop Ralph S. Cushman, Methodist, St. Paul, Minn.

Bishop Arthur R. Clippinger, United Brethren in Christ, Dayton, O.

Dr. Charles W. Gilkey, Dean of the Divinity School, University of Chicago, Ill.

Dr. L. W. Goebel, President of the Evangelical and Reformed Church, Chicago, Ill.

Dr. Georgia Harkness, Professor of Applied Theology, Garrett Biblical Institute, Evanston, Ill.

Dr. Harold J. Heininger, President Evangelical Theological Seminary, Naperville, Ill.

Rev. William H. Hudnut, Jr., pastor First Presbyterian Church, Springfield, Ill.

Dr. Paul Hutchinson, managing editor The Christian Century, Chicago, Ill.

Rev. J. H. Jackson, pastor Olivet Baptist Church, Chicago, Ill.

Dr. Wilber G. Katz, Dean of Law School, University of Chicago, Chicago, Ill.

Dr. William B. Mather, chairman Northern Baptist Christian Council on Social Progress, DePauw University, Greencastle, Ind.

Dr. Charles Clayton Morrison, editor The Christian Century, Chicago, Ill.

Professor Richard Oudersluys—lecturer in New Testament Greek and Exegesis, Western Theological Seminary, Holland, Mich.

Dr. Albert W. Palmer, president Chicago Theological Seminary, Chicago, Ill.

Dr. Harris F. Rall, professor of Systematic Theology, Garrett Biblical Institute, Chicago, Ill.

Dr. W. W. Sweet, professor of Church History, University of Chicago, Chicago, Ill.

Dr. Ernest Trice Thompson, professor of Church History, Union Theological Seminary, Richmond, Va.

(Continued on page 15)

## *Postwar Ministry Set Up*

**Presiding Bishop Appoints Committee According to Action Taken by National Council**

New York, N. J.—In accordance with action taken by the National Council at its April meeting, the Presiding Bishop has appointed a Committee on the Postwar Ministry. Bishop Tucker is chairman, the other members being: Bishop Henry W. Hobson, as a representative of the Army and Navy Commission. the Very Rev. Hughell Fosbroke, representing the Joint Commission on Theological Education; Lt. Comdr. C. Leslie Glenn, representing the Church Society for College Work; Mr. Donald Wright, alternate for the Church Society; the Rev. Raymond Cunningham, of the Society for the Increase of the Ministry; the Very Rev. Alden D. Kelley, formerly executive of the National Council's Division of College Work, and the Rev. Dr. Almon R. Pepper, executive of the National Council's Division of Christian Social Relations.

The Committee has been set up to keep in touch with service men who are thinking of going into the Christian ministry, and to place before suitable service men the claims of the ministry as a vocation. Contacts are made with Chaplains in the armed services, and already some of the Chaplains have responded with names of men whom they regard as good future material. The committee corresponds regularly with such men, and sends them literature to aid their consideration of the ministry as their post-war vocation.

The General Theological Seminary has set aside a room, so that a service man who is considering the ministry may stay overnight, see a seminary in action, and get acquainted with seminary ways. Other of the theological seminaries are planning a similar arrangement.

Presiding Bishop Tucker explains the purposes of the new committee as follows:

"It is obvious that at the present time a large proportion of the young men who are qualified to render useful service in the ministry of the Church are in the armed forces of our country. If the Church is to serve the spiritual needs of our people after the war it is of extreme importance that the Church's need for clergy in the post-war period should be adequately presented to those men in the armed forces who are qualified for such leadership.

"The Committee on Post-war Ministry has been organized for this purpose. I shall greatly appreciate any cooperation in their effort to influence the proper kind of men now serving in the armed services to give consideration to the Church's need for clergy and in the opportunity for service which the ministry will present. During the post-war period I sincerely believe the possibility of the Church's meeting the spiritual

needs of society will depend very largely upon its ability to secure from among those men who are so splendidly serving our country in war, a reasonable number of candidates for the ministry."

* * *

### CLERGYMEN APPLY FOR COMMISSIONS AS ARMY CHAPLAINS

Baltimore, Aug. 1944—A total of 212 clergymen from Maryland, Pennsylvania and Virginia have applied for commissions as Army chaplains in the period from July, 1943, until August of this year, Major General Philip Hayes, Commanding General, announced today.

Colonel Ralph C. Deibert, Third Service Command Chaplain, said that an urgent need for Army chaplains of all faiths still exists. He stated that there are 76 chaplains on duty at present at installations within the Command. Of these, 52 are Protestants, 20 Roman Catholics and 4 Jewish. Taking the month of June as an average, the Colonel said that 1,458 services were conducted with an attendance of 82,870, within the tri-state area.

Colonel Deibert explained that applications for commissions are sent by him to the Chief of Chaplains, War Department, Washington. Upon the latter's recommendation, the clergymen are sent to the Chaplain's School at Harvard University for a five week course, after which they are ordered to posts anywhere in the United States, or overseas.

A chaplain must be physically qualified and under 50 years of age to receive an overseas assignment. The Colonel pointed out that one Protestant and one Catholic chaplain are assigned to every Air Corps Combat Unit and to every numbered General Hospital overseas.

Colonel Deibert, who has been in the Army for 25 years, was an instructor for two years at the Chaplain's School at Fort Benjamin Harrison, Indiana, and at Harvard University, before taking over his present post in February of this year. In those two years he trained nearly 6,500 chaplains.

* * *

### WOLCOTT MEMORIAL CHAPEL DEDICATED

Brookline, Mass.—The Wolcott Memorial Chapel, dedicated in St. Paul's Church, Brookline, by the Rev. Frederic C. Lawrence, rector, on September 10, is the gift of Mrs. Henry Wolcott for the praise and worship of God in memory of her husband and members of his family, including Henry and Elizabeth Wolcott who came to America from England in 1630. A detail of special interest is the hatchment bearing the Wolcott coat of arms which hangs on the south wall and symbolizes the bond between this chapel and the parish church of Lydiard St. Lawrence in Somersetshire, England, where the sixteenth century baptismal records of the family are still preserved. Hatchments are recognized features of many old country churches in England, but, so far as known, this is the first one to be used in this country. Another fetature of interest are the cushions, designed and worked with the Chevron of the Wolcott arms by Mrs. Wolcott in memory of Miss Charlotte M. Yonge, authoress of the Victorian era, who wielded a life-long influence in spiritual matters through her writings. Mrs. Wolcott also gave her great-grandfather's candlesticks and equally old rench porcelain vases for the altar, while the cross, altar book and stand, and basin for communion alms, are gifts by other members of the family. The shelf for the alms basin is an expression of interest in the building of the chapel by Mr. and Mrs. Howard R. Lasher.

* * *

### NO SUMMER DROUGHT

Since our last report of collections issued early in July the Church has not been idle. While collections for this period have been below the $156,000, which is the amount due each month, they have been unusually good for the vacation period.

Allowing one month for collection and remittance, the amount paid to September 1st was 110% of the amount due.

Eighty dioceses and districts out of 98 are in the 100% column. Alabama and Honolulu have already paid the amount due for the entire year.

Some dioceses while filed Expectations below the amount of their Quotas seem to have good chances of reaching the higher figure.

May the Autumn season be a fruitful one.

Lewis B. Franklin,
Treasurer.

5 Sept., 1944.

### TRINITY CHURCH REDUCES MORTGAGE

Shamokin, Pennsylvania. — Trinity Church is rejoicing in the reduction of the mortgage on its parish house and rectory from $30,600 to less than $6,500, which was recently announced by the rector, the Rev. George B. Armstrong, at a parish meeting held to hear the result of a campaign for funds which had been conducted since early in the year. The banks which held the mortgages have been paid in full, the balance of the obligation being underwritten by officers and members of the parish. Plans for the campaign to clear the parish from indebtedness were developed by the rector, with the counsel and cooperation of the Bishop of Harrisburg, the Rt. Rev. John Thomas Heistand.

The parish debt was contracted for the erection of a spacious parish house in the late 1920's, since which time the interest charges have been a heavy burden upon the parish. The result of this present campaign is considered exceptional in consideration of the fact that the entire church membership, including children and many persons long absent from the parish, is under 230.

The Rev. Mr. Armstrong came to Shamokin from the Diocese of Toronto less than two years ago.

* * *

### FINAL PORCH SERVICES OF THE SEASON HELD AT ST. PAUL'S

Boston, Mass. — The Cathedral Church of St. Paul held its final porch service of the season on September 10, when, in token of its inter-faith character, Rabbi Sidney S. Guthman was the preacher. Earlier in the day, two other alliances were honored when the Eastern Territorial Commander of the Salvation Army, preached at 11 a. m. in honor of the latter's sixtieth anniversary of establishment in Boston, and when Chaplain Higgins of the Royal Navy preached at 4 p. m. at the annual memorial service of the British Naval and Military Association. The Very Rev. Edwin Jan ven Etten returns to his pulpit and his new season of broadcasts on September 17.

* * *

### NARRAGANSETT CONFERENCES AT ST. GEORGE'S SCHOOL

The principal events in this Diocese this past week were the series of conferences at St. George's School at Newport.

There were three conferences in all. First came that for the women, then the clergy, and over last Saturday and Sunday the conference for laymen.

Both Bishop Perry and Bishop Bennett participated in the conference, along with the conference leaders, the Rev. Messrs. Theodore P. Ferris, Gerald F. Burrill, John R. Wyatt, and Avis Harvey.

Subjects covered included Forward in Service, The Fellowship of the Prayer Book, the work of the Woman's Auxiliary, and finally "The Plan for Action" for Rhode Island.

The Rev. Thom Williamson, rector of St. Peter's-by-the-Sea, Narragansett, is taking the services at St. John's Saunderstown, during the vacation of the rector there, the Rev. Canon Leonard Flisher, for the month of September.

The Rev. Harold C. Whitmarsh, who for some years was rector at Wickford and Saunderstown, and has recently been Assistant Rector at St. Bartholomew's, New York City, has been called as rector of St. James' Church, Woonsocket.

* * *

### What the Church Will Do for College Students After the War Discussed

Bloomfield Hills, Mich.—What the Church will do for college students after the war was discussed by Dean Washburn, the Rev. George L. Cadigan of Salem and the Rev. C. F. Hall, Chaplain for Tufts College at a recent conference at the Harvard Faculty Club in Cambridge, sponsored by the New England Provincial Commission on College Work and the Church Society for College Work.

Forty-three rectors and vestrymen from Boston and nearby parishes heard Chaplain C. Leslie Glenn, U. S. N. R., the principal speaker, tell of the need for greater participation on the part of the home parishes financially and otherwise in student work.

Rev. Frederic B. Kellogg, chaplain to Episcopal students at Harvard University, pointed out that there will be more students in colleges after the war than ever before in history. Included among these, he said, will be many men who have had a "taste of the realities of life and will therefore be more concerned with religion."

The conference voted unanimously that only through greater participation, by both men and women, through lay college work committees in every region would we begin to build up the interest of college youth and win their future leadership.

Two prominent business men, Byron T. Atwood, of Salem, and H. L. Dalbeck, of Belmont, accepted the responsibility of forming a laymen's committee to put the ideas brought forward in the conference in effect in the Massachusetts area. Delegates to the conference agreed that "everyone interested in this important work should be a member of the C. S. C. W."

### Bishop McElwain Will Assist for Few Months in Michigan

Detroit, Michigan—Because of the fact that no Bishop Coadjutor will be coming into the Diocese of Michigan in the early fall, as had been hoped, arrangements have been made by the Rt. Rev. Frank W. Creighton, D. D., Bishop of the Diocese, for Episcopal assistance throughout the fall, winter and early spring. The Rt. Rev. Frank A. McElwain, D. D., former Bishop of Minnesota and now retired, will come into the Diocese in mid-September for a stay of several months. Bishop McElwain is President, Dean and Professor of Pastoral Theology and Homiletics at the Seabury-Western Theological Seminary, Evanston, Illinois. He will be accompanied to Michigan by Mrs. McElwain. The heavy schedule of Visitations in Michigan's 120 parishes and missions will be shared by Bishop Creighton and Bishop McElwain throughout the season.

The election of a Bishop Coadjutor for the Diocese of Michigan was approved by the annual Diocesan Convention in January of this year. The necessary consents were secured, and at a special Convention in May, the Rev. Donald D. Aldrich, D. D., rector of the Church of the Ascension, New York City (now on leave as a Chaplain with the United States Navy) was elected on the second ballot. Dr. Aldrich, however, subsequently declined the election. Present plans are that another election of a Bishop Coadjutor will be held at

LET SMILING SCOT
"CLEAN UP"
EXTRA MONEY
FOR YOUR GROUP
Church groups in 38 states
Earn funds this easy way
WRITE NOW FOR SPECIAL
INTRODUCTORY OFFER
Hundreds of Cleaning Uses
All Over the House
Earn extra dollars this fall by making SMILING SCOT available to friends and neighbors in your spare time. No experience needed. Thousands of church groups and individuals sell SMILING SCOT on a money-back guarantee, using our proven test-card plan to make extra cash and to raise funds. Use at home—see how quickly, easily, it does 100 cleaning tasks—walls, woodwork, laundry, dishes. Write today! OHIO LABORATORIES, Inc., Dept. R-1, 5 E. Long St., Columbus 15, Ohio.

Buy Your War Bonds and Stamps

**The May Company**

119 E. Broad Street

Richmond, Va.

Specializing in Personal Service

Now Ready—Entirely New

THE BOOKS YOU HAVE BEEN WAITING FOR

# HARPER EDITIONS

THE BOOK OF COMMON PRAYER and HYMNAL

Combined on one volume

The Book of Common Prayer, with the New Lectionary

and The Revised Hymnal

As authorized and approved by General Convention of the Protestant Episcopal Church, in the year of our Lord 1940. The Revised Hymnal GIVES THE LINE MELODY FOR EACH OF ITS 600 HYMNS, 201 OF WHICH ARE NEW.

Medium size 3⅝x5⅝ inches (32 mo)

PRINTED ON BIBLE PAPER—15/16 inch thick

H613—Fabrikoid, stained edges, round corners, gold cross.... 4.25
H615—Genuine Leather, fine grain, red under gold edges.... 5.25
H617—Same as H615, with gold cross..... 5.50
H618—Same as H615, with gold monogram ..... 5.50

PRINTED ON INDIA PAPER—11/16 inch thick

H615x—Genuine Leather, fine grain, red under gold edges, silk sewed . . . ..... 6.75
H617xSame as H615x, with gold cross..... 7.00
H618x—Same as H615x, with gold monogram..... 7.00
H631x—Genuine Leather, fine grain, gold edges, leather lined, silk sewed . . ..... 8.50
H632x—Same as H631x, with gold cross..... 8.75
H623x—Red Genuine Leather, fine grain, red under gold edges, silk sewed ..... 7.50
H624x—Blue Genuine Leather, fine grain, blue under gold edges, silk sewed ..... 7.50

Large size 5x7⅞ inches (12 mo)

H717—Genuine Leather, fine grain, red under gold edges, gold cross, 1¼ inches thick ..... 7.50
H717x—Same as H717 on India Paper, 11/16 inch thick..... 9.50

Ask to see the

# HARPER EDITIONS

when buying

THE BOOK OF COMMON PRAYER

(with the new Lectionary)

Priced from 1.75 to 6.50—Fabrikoid, Genuine Leather and Morocco bindings in small, medium and large sizes.
Attractively bound, solidly constructed from the finest materials available, these books are made to last and give satisfaction. If the particular style of binding or color you may want is not available, remember that the book-making industry is suffering from the same shortages of materials and skilled labor that are affecting other industries. Consequently the number of different styles of bindings and colors have been reduced. Despite these inevitable restrictions of a war-time economy no sacrifice has been made in the quality of Harper books. The same fine materials have gone into them and the same fine craftsmanship has produced them . . . as before, they are truly books of beauty.

Write for descriptive literature

at all book stores

HARPER & BROTHERS, 49 East 33rd St., New York 16, N. Y.

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

### POSITION WANTED

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

WANTED, BY REFINED LADY POSITION as companion-housekeeper. Best of references, experienced. S. B., care Southern Churchman.

MIDDLE AGED WOMAN DESIRES POSITION in able Christian home assistant housekeeper, nurse companion. Salary reasonable. References exchanged. Halifax, Va., R. 1, Box 210.

WOMAN EXPERIENCED IN INSTITUTIONAL work wishes position. Address X Y Z, care of The Southern Churchman Publishing Company, Richmond, Virginia.

LADY WITH THE BEST OF REFERences wishes to care for children during afternoon or evening hours. Phone 4-2148, Richmond, Va.

REFINED CHURCHWOMAN, FOND OF old people, wishes position as companion. Reffefrfences exchanged. Address Box 357, Southern Churchman.

### HELP WANTED

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

A COLLEGE PREPARATORY SCHOOL for girls is seeking a trained and experienced librarian. Address The Rector. Chatham Hall, Chatham, Virginia.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

REFINED YOUNG SETTLED WOMAN, to nurse girl unable to walk. Mrs. D. M. Chester, 53 College Avenue, Annapolis, Md.

WANTED, NURSE - COMPANION, IN family of two. Address: Monroe Terrace, Apt. 8-D, Richmond, Va.

WANTED: REFINED CULTURED LADY for companion-housekeeper for elderly person, semi-invalid. Permanent home for right party. Write for particulars to Mrs. William R. Aylett, Monticello Hotel, Room 322, Charlottesville, Virginia.

---

the annual Convention in January of 1944.

* * *

When one opens the door to the Divine Guest, He comes in with all the satisfying things of Heaven. All the rich provision is made by the Guest, not the host. The glorious Guest and the humble host feast in unbroken harmony and bliss.—Selected.

God is a Sun; His glories shine
On earth with brilliancy divine,
But on the Christian's lonely way
His presence kindles constant day;
No cloud could that bright radiance dim,
No lack have they who trust in Him.

* * *

## Personal Notes Of Interest

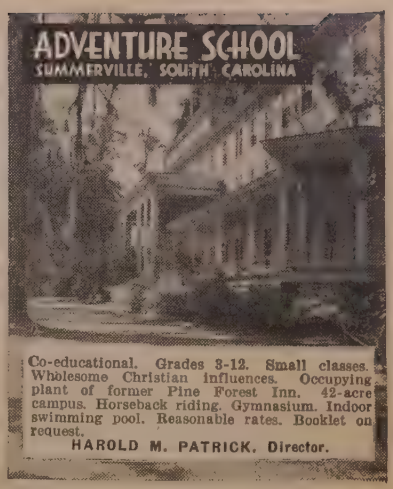
**The Rev. Edward B. Harris,** rector of the Church of the Good Shepherd, Washington, D. C., has accepted a call to the rectorship of Grace Church, Willoughby, and St. Hubert's Chapel, Kirtland Hills, Ohio, effective October 1, 1944.

**Chaplain Francis B. Sayre,** who has served for nearly two years on a cruiser that took part in most of the major engagements in the Pacific theatre of war, preached in Christ Church, Cambridge, Mass., on the evening of September 10, thus returning to the parish where he had served prior to enlistment. Chaplain Sayre is son of the former Governor-General of the Philippine Islands and a grandson of the late President Wilson.

**The Rev. Burdette Lansdowne** was instituted as rector of the suburban church of St. Mark's, Dorchester, on September 1 by Bishop Henry Knox Sherrill, who dedicated a prayer shrine for service men and lasting peace on the same occasion. Mr. Landsdowne has been rector of the Church of the Good Shepherd, Boston, for the past seven years and succeeds the Rev. Charles M. Charlton, now superinten-


**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES, CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**





Co-educational. Grades 3-12. Small classes. Wholesome Christian influences. Occupying plant of former Pine Forest Inn. 42-acre campus. Horseback riding. Gymnasium. Indoor swimming pool. Reasonable rates. Booklet on request.
HAROLD M. PATRICK, Director.



AN INSULATED HOUSE IS A HEALTHIER HOME!

Take the swelter out of summer and the shiver out of winter! Install Reynolds Cotton Insulation in your attic. Pays for itself —saves up to 30% wintertime fuel. Visit us today.

**REYNOLDS**
***PROCESS***
**COTTON INSULATION**
**Distributed by**
**GENERAL ELECTRIC SUPPLY COMPANY**

**ATLAS BAKING CO., Inc.**
**Richmond, Va.**

the conference and in attendance were the Rt. Rev. Robert C. Jett, D. D., Retired Bishop, twenty-three clergymen and two laymen; one of these soon to be ordained to the diaconate.

Several of the ministers in the diocese were unable to be present on account of illness or for other reasons.

The conference was in the form of lectures by Dr. Howe, each followed by a discussion period. He took up various problems arising from time to time in the work of a parish priest in relation to baptism, confirmation classes, consultations before and after marriages, visiting the sick, family life, etc. Of especial interest and value was Dr. Howe's discussion of these important matters from the point of view of a trained psychologist.

Also the conference provided an excellent opportunity for the clergy of the diocese to become well acquainted with the Virginia Episcopal School and its Headmaster, Dr. George L. Barton, Jr., and several members of the faculty who were in residence in advance of the opening of the fall session. The school was opened in 1916 with the Rev. Robert Carter Jett, previously at Emmanuel Church, Staunton, as its founder and first Rector and Dr. Jett continued as the head of the school until March, 1920, when he was consecrated as the first Bishop of the newly organized Diocese of Southwestern Virginia. Thereafter, during his eighteen and a half years as Bishop, he was ex-officio chairman of the Trustees of the School and this fine diocesan institution continues to be one of his chief interests.

* * *

### SIGNIFICANT CONFERENCES

(Continued from page 11)

the Church and Pastoral Ministry to the Sick and Troubled. Mr. Jones presented the church's program and Bishop Oldham led the closing session on The Church Tomorrow.

Speakers at the Laymen's Conference were Mr. Frank Atkinson, chairman of laymen's work, Diocese of New Jersey, the Rev. C. Avery Mason, executive secretary, Forward Movement, the Rev. C. W. Jones and Bishop Oldham. The conference was planned and carried through by laymen, headed by Mr. David M. Allen and Dr. Edwin R. Van Kleeck, and an effort was made to have

*Entirely New* *Ready in September*

# OXFORD PRAYER BOOKS & HYMNALS

**THIS BOOK OF COMMON PRAYER WITH THE NEW LECTIONARY**
and
**THE REVISED HYMNAL WITH MELODIES**

Authorized by the General Convention of 1940. All styles are printed with the melody of each hymn. **The Revised Hymnal** contains 600 hymns of which 201 are new.

**Combined in One Volume**
**All are limp, round corners, and red under gold edges, unless otherwise specified.**
**32 MO EDITION.**
**Size 5 5/8x3 5/8x15/16 inches**

| Nos. | | Prices |
|---|---|---|
| 03513 | Moroccoette, gold cross | $ 4.50 |
| 03530 | French Morocco, IHS gold monogram | 5.50 |
| 03531 | French Morocco, gold cross | 5.50 |
| 03527 | As No. 03531, in RED | 5.50 |
| | **EXTRATHIN PAPER EDITION, 5/8 of an inch thick** | |
| 03530x | French Morocco, IHS gold monogram | 7.00 |
| 03531x | French Morocco, gold cross | 7.00 |
| 03533x | Morocco, hand grained, gold edges, gold cross, gold roll | 8.00 |
| 03534x | As No. 03553x, in BLUE | 8.00 |
| 03536x | As No. 03533x, in MAROON | 8.00 |
| 03537x | As. No. 03533x, in RED | 8.00 |
| 03539x | French Morocco, fine grain, leather lined, plain sides | 8.50 |
| 03543x | Morocco, hand grained, gold edges, leather lined, gold cross, gold | |
| 03545x | As No. 03543x, in BLUE | 10.00 |
| 03545x | As No. 03543x, in BROWN | 10.00 |
| 03546x | As No. 03543x, in MAROON | 10.00 |
| 03547x | As No. 03543x, in RED | 10.00 |
| 03542x | Morocco, levant grain, leather lined, gold cross, gold fillet | 10.00 |
| 03540x | Pin Sealskin, gold edges, leather lined, gold fillet, plain sides | 12.00 |
| 03553x | Morocco, levant grain, silk lined, to match, gold edges, gold cross gold | |
| 03554x | As No. 03553x, in BLUE | 15.00 |
| 03555x | As No. 03553x, in BROWN | 15.00 |
| 03556x | As No. 03553x, in MAROON | 15.00 |
| 03557x | As No. 03553x, in RED | 15.00 |

**12 MO EDITION, Size 7½x5x1¼ inches**

| Nos. | | Prices |
|---|---|---|
| 03930 | French Morocco, IHS gold monogram | $ 7.50 |
| 03931 | French Morocco, gold cross | 7.50 |
| 03939 | French Morocco, fine grain, leather lined, plain sides | 9.00 |
| | **EXTRATHIN PAPER EDITION, 5/8 of an inch thick** | |
| 03930x | French Morocco, IHS gold monogram | 9.50 |
| 03931x | French Morocco, gold cross | 9.50 |
| 03939x | French Morocco, fine grain, leather lined, plain sides | 11.00 |
| 03938x | As No. 03939x, in RED | 11.00 |
| 03942x | Morocco, gold edges, leather lined, gold cross, gold fillet | 14.00 |
| 03940x | Pin Sealskin, gold edges, gold fillet, leather lined, plain sides | 15.00 |

**THE REVISED HYMNAL**
**12 MO EDITION**
**7½x5x5/8 inches**
**(Corresponding numbers of Prayer Books in parentheses)**

| | | | |
|---|---|---|---|
| 0600 | (07600) | Cloth, square corners, red edges, gold cross | $ 3.00 |
| 0616 | (07616) | French Morocco, gold cross | 6.00 |
| 0621 | (07621) | Red French Morocco, boards, square corners, gold edges, gold roll | 7.50 |
| 0651 | (07651) | Red Turkey Morocco, bevelled boards, square corners, gold edges, gold roll | 10.00 |

NOTE: No separately bound Hymnals in the 32mo edition.

**At all Booksellers** **Send for Descriptive literature**
219 219

At all Booksellers **Send for Literature**

**Oxford University Press**
**114 Fifth Avenue, New York 11, N. Y.**

in attendance a layman from each parish and mission, the objective being enlistment of the laity in definite service to the Church. Both conferences were marked by serious concern for the post-war days.

* * *

# Personal Notes Of Interest

**The Rt. Rev. W. Bertrand Stevens,** Bishop of Los Angeles, is one of the three National Chaplains recently chosen by the Civil Air Patrol League. The League is a national organization of air-minded men and women formed to promote the future of aviation.

**Chaplain Raymond S. Hall,** former rector of St. John's Church, Lowell, Mass., according to "The Stars and Stripes," parachuted with his unit in the Normandy invasion. "Prior to 65 minutes past H-Hour," says 'The Stars and Stripes,' Chaplain Hall had already spent four to six hours in France."

**Miss Margaret Applegarth** has been invited to undertake a program of ecumenical education among the women of the churches in as many communities as possible. This was approved with the understanding that the project will be carried out in cooperation with the American Committee for the World Council of Churches and the United Council of Church Women. Miss Applegarth will begin her new work on October first.

**The Rev. H. Thomas Pateman** was instituted as Rector of St. Stephen's Church, Steubenville, Ohio, on September 3rd, by the Ven. B. B. Comer Lile acting for the Bishop of Ohio.

---

**CHAPLAINS AT ARMY TRAINING SCHOOL**
**Fort Devens, Massachusetts**

First Lieutenant William J. Barnett,
First Lieutenant John R. Caton,
First Lieutenant Stanley P. Gasek,
First Lieutenant John H. Parke,
First Lieutenant John A. Schultz,
First Lieutenant Raymond G. Sutherland, Jr.,
Lieutenant-Colonel Wallace C. Wolverton.

**Chaplains Appointed In Navy During August**

Benjamin A. Meginnis,
Cornelius C. Tarplee,
Gibson Winter.

---

**Dr. and Mrs. Logan Roots,** their three children, and Sister Elizabeth of Central China College, Hsichow, have arrived in Los Angeles. The Overseas Department of the National Council states that all are in excellent health and report gains in weight.

**ORDINATIONS**
**Priests**

**The Rev. William Howard Graham** was ordained to the Priesthood on September 10th, 1944, in St. Paul's Church, Toledo, Ohio, by the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Ohio. The Rev. Theodore L. Rynder presented Mr. Graham and the Rev. Alexander J. J. Gruetter preached the sermon. Mr. Graham will continue as Rector of St. Paul's Church, Toledo.

**The Rev. Harold Ransom Landon** was ordained to the Priesthood on September 10th, 1944, in St. Thomas' Church, Port Clinton, Ohio, by the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Ohio. The Ven. B. B. Comer Lile presented Mr. Landon and the Rev. Donald Wonders, D. D., preached the sermon. Mr. Landon will continue as Rector of St. Thomas' Church, Port Clinton.

**THE D-DAYS**
(Continued from page 2)

Pearl Harbor, 'Japan must be destroyed." This was not vengeful thinking, but follows our Lord's words about what must happen to those who made others to sin. Our country is girding itself to win its own war in the Pacific and sorely needs the united and organized prayers of the Church."

**Virginia Dairy**

"The Home of Better Milk"

**ASK FOR**

**CLIMAX BEVERAGES**

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

**STAR CLEANING CO., Inc.**

QUALITY CLEANING AND DYEING

Draperies—Curtains—Slip Covers

Expert Tailoring. Alterations

Prompt Delivery Service

Plant—524 South Harrison Street, Richmond, Va.

Dial 5-1785

WHEN DEATH OCCURS
Telephone
Est. 1850
• EXPERIENCE
• REFINEMENT
• DIGNITY
3-6711

CHAS. T. BILLUPS & SONS • MORTON G. • STUART

**BILLUPS**
Funeral Home

ALWAYS OPEN

• RICHMOND'S FINEST
• AIR CONDITIONED THRU OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST

25th & MARSHALL STS.

AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

Elizabeth S. Cochran, Charlottesville, Va.

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
562 Fifth Avenue, New York 19, N. Y.

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.

Box 146 Plainfield, N. J.

## PATTERSON SCHOOL

LEGERWOOD, N. C.

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties. Write GEORGE F. WIESE, Supt.

## St. Catherine's School

Richmond, Virginia

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

LOUISA deB BACOT BRACKETT, A. B.
(Mrs. Jeffrey R.), Headmistress.


## THOUGHTS FOR THE THOUGHTFUL

Dr. Paley, noted scholar, said: "There is a principle which bars all information, is proof against all argument and cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to examination."

'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven;
And how they might have borne more welcome news.—Young.

Never worry about dying. Go on living and let the end come when God decrees it. Fill life full of joy, purpose, good works and usefulness and let the end come when it may.—Baptist Standard.

Knowledge and timber shouldn't be much used till they are seasoned.—O. W. Holmes.

Cleanse the Temple from prudent care,
That doubts the God Who answers prayer;
Tear from thy heart the secret sin,
So shalt thou pray, "Thy reign begin!"
—Zion's Herald

Dr. Albert Schweitzer, missionary in Africa, in one of his books tells of an old man who used to come to his father's church. He was deaf as a post, and yet he came to church every Sunday. Someone asked him one day why he came to the services if he could not hear a word. His reply was, "The communion of the saints; the communion.

What reality is there in your Christianity if you look at men struggling in darkness and are content to congratulate yourselves that you are in the light?—F. W. Robertson.

As our bodies live in commerce with the light and air, in the environment of house and food and daily exercise of the limbs and senses, under the economy of material nature, so our spirits live by the breath of prayer, by faith and love towards God, by reverance and filial submission, by communion with things unseen and eternal.—G. G. Findley.

The Christian dares to be an optimist, because he sees a remedy that goes to the root of the world's ills. Christ, and no other, can forgive the sinfulness of the past, break its hold upon us, and give power to build that New Order which the world seeks. God, not man, must be its architect. It is missionary work that is building the foundations of His plan, the One Church living and growing in every country of the world, Christ's instrument for His work.—Oversea News.


TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SUPPLIES

"Owing to war conditions we solicit your early orders. Information and price lists upon request."

Christian Nurture Series
Christian Living Series
Pastoral (Chalmers) Series
Cloister Press Series
Christian Education Units
Episcopal Church Series (Jacobs)
New Sunday School Lessons
Church School Text Books
Moorehouse-Gorham and Cloister Press Workbooks, Guides and their other publications.
Cross and Crown System of Attendance Pins, etc.
Bibles, Testaments
Prayer Books and Hymnals

Episcopal Church Book Store

LYCETT, INC., Church Section
317 N. Charles Street,
Baltimore 1. Md.

HONOR ROLLS

Episcopal and U. S. Flags. Altar Furnishings in Wood. Send for circular.

EXCELLENT FOOD
Reasonable Prices.

BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

Christchurch
VIRGINIA
SCHOOL for BOYS

CHRIST CHURCH
Virginia
School for Boys

Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sailing and other Salt-water Sports on the Rappahannock River.

Apply to The Rev. S. Janney Hutton, Headmaster Christchurch School, Christchurch, Va.

EVEL
ONE

# The Southern Churchman

Vol. 110—No. 37 23 SEPTEMBER, 1944

## A War-Time Prayer

O ETERNAL GOD, in Whose Will is our peace, we commend to Thee the needs of all the world. Where there is hatred, give love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. May we ourselves seek not so much to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life in Thy Blessed Son, Jesus Christ our Lord."

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer
Mrs. M. Rawles Morel, Business Manager

CONTRIBUTING EDITORS
Rt. Rev. Karl M. Block, D. D.
Rt. Rev. Walter H. Gray, D .D.
Rt. Rev. Beverley D. Tucker, D. D.
Rev. Vincent C. Franks, D. D.
Lt. Comr. C. Leslie Glenn, Chl. U .S. N. R.
Dr. Revel L. Howe, D. D.
Rev. William H. Marmion
Rev. R. Cary Montague, D. D.
Rev. William R. Moody, D. D.
Rev. Charles F. Penniman, D. D.

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN
Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams

Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia. Rt. Rev. Henry St. George Tucker, President. E. Otto N. Williams, Vice-President. Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## *LETTERS*

Tsingchen, July 11, 1944.

My dear folks:

Tsingchen is the summer resort for me. Since my last letter the weather has been satisfactory enough for Mr. Kemp. Also Li Tz Fu's food has had such a wonderful psychological effect upon him that he has recovered completely from his indigestion. Day by day he is also consuming more Bean Milk.

Kweichow may well be considered the Province of the Red Berries. You will recall how enthusiastic I was about the berries last fall. This spring we have another bush which is all over the place which produces a large cluster of brilliantly red berries. A week ago Sunday afternoon I prowled around the waist of our hill. I failed to meet the big snake, but I saw many shrubs that interested me. Last Sunday I went down to the city for the service. On the way I met a black man driving a truck and there were many other trucks driven by men from his country.

I have heard through Mr. Allen that Newton Liu is safely in Chuanhsien where the Middle School used to be. Friday I was surprised on opening my door to discover Bishop Stevens there. He was out prospecting for a refuge for himself and Eric Hague. He was quite pleased with our situation and they may come out for the summer. This will please me as they are both chess players. I can beat the one and the other can beat me.

Last night was a great day for Boone, as the Brass Band returned in strength. Several of the boys can play so that a small pandemonium broke loose to celebrate the arrival of fifteen instruments which Mr. Higgins had carried to the College. I think that this will go a long way to making Mr. Kemp happy. All the students like his "Burma Road" and "On the Banks of the Yangtsz" and so do I.

Just below my window there is blooming at present a very attractive large flower. It is a head, a good pink like a milkweed, but the plant is very much larger. I am sorry to be without a botany book here.

One might say that I was having a term in the penitentiary, as I am living on a stone floor, the windows are barred, I am allowed only religious books and get my exercise breaking up rock. This morning I succeeded in breaking the handle which will give me a chance to do gardening tomorrow instead of road making.

The first copy of the WASC bulletin came to us this week. Both Mr. Kemp and I enjoyed it immensely, because it gave us a very vivid picture of the battle of Hengyang and the Siang River. It begins to look as though this campaign into Hunan will be even more costly for the Japanese than all the rest. It is, of course, the most costly for the Chinese as well as for all the missionaries in that region.

All of the missionaries have been evacuated from Kweilin and the Hunan region. Miss Hammond has been carried home to America on a hospital plane with her friend, Miss Graves of Ginling, to look after her.

I was about to lament in this letter that I had not heard from New Jersey for a long time, when in came a long letter and two pictures from Edward and Priscilla. I am delighted to have the pictures. I am glad that they sent an extra of the baby as in the other I might have thought that the baby was a ghost.

Near the city there is a peach orchard which allows all comers to eat all the peaches they wish. These red peaches are sold quite cheaply and we have a large number out in the courtyard drying for winter use. Last year there were practically no peaches, so that there is a very heavy crop this year. It is very sad that I cannot get hold of my canning machine and the cans with it.

With loving greetings to all from
ALFRED A. GILMAN.

* * *

### THE D DAYS IN THE PACIFIC

Early in July the Publicity Department of the Bishop and Council, with the advice and assistance of Bishop Kennedy, sent the following outline of information to the editors of the National Church papers of the Episcopal Church.

We feel that editors living on the Eastern Seaboard have a difficult time letting their imaginations travel ten thousand miles westward. We feel this summary reflects the attitudes of our citizens in this Territory and our urgent desire to create an understanding of our common problems among our fellow citizens through the United States. We do need the prayers of the whole Church. The outline follows:

"The extent of the global war in which the United States is engaged is appreciated by those who live in the Pacific area. The Church in Hawaii took pride in the leadership of our Presiding Bishop in his comprehensive plans for a prayerful observance of D-Day. We entered into those plans throughout the churches of our Islands. We now take the privilege of asking the prayers of the whole Church on the many D-Days in the Pacific area and call your attention to certain facts which we have not seen reflected in the editorials of our Church press.

"The casualties of the invasion of Saipan, not to mention the invasions of the Gilbert and Marshall Islands, were fifty per cent of those suffered by United States forces in the invasion of Normandy.

"The war against Japan is distinctly **our war.** The United States must bear the burden and alone prosecute it. In the Southwest we have a little help, but the march across the vastness of the Pacific is **our** problem, and we are doing the job alone. We have accomplished a magnificent campaign, but we have just touched the fringes of the empire of the enemy. Invasions will follow one another with a rising crescendo and each will be more bloody. We need the prayers of the whole Church.

"Our United States forces have advanced three thousand miles in this Pacific area, the farthest advance made by any of the Allied armies.

"The question of distance is appalling, six and seven thousand miles of ocean between the Mainland United States and the homeland of the enemy, and this must be traversed before we come to grips with the most implacable foe the United States faces in this global war. This is vastly different from the twenty or eighty miles across the English Channel. The problem of supplies for the huge force required is beyond the imagination of the layman.

"The problems of the future for the United States lie in the Pacific. The problems of Europe are small in comparison with the problems of the Orient. The world of the future will center in the far reaches of the Pacific area. The United States must begin to learn something of that vast region. The prayers of the whole Church are needed now and in the future for the D-Days of crisis.

"Our men of the land, sea and air know they will find no mercy if they are captured from the type of enemy they are facing in the Pacific. The intensity of emotional reactions among our men seems far greater than with our armies in other theaters of war.

"An Admiral in the Pacific area wrote on his calling card and inserted in his offering envelope two Sundays after

(Continued on page 15)

# HAVEN . . .

By J. W. KENNEDY

IN THE BOOK OF DEUTERONOMY, chapter 32, verse 2, I found this verse: Moses is speaking.

"My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass."

"Small rain"—I like that. It expresses well what I would say at this high hour.

"Small rain" is what we most often need. Not a cloudburst to break a long drought, not a flood. Just a little moisture to keep us growing and cool, each day. Like a spring—only a trickle comes at any one time, but that every day, sufficient unto the day.

Moses' words of blessing, from which this verse comes, inspired a book for children—perhaps too for others. It contains short verses from the Bible with an appropriate picture showing the point and application of each—"small rain" making each blade of grass erect and green.

"The heavens declare the glory of God . . ."
"The earth is the Lord's . . ."
"Let the heavens be glad . . ."
"Make a joyful noise unto the Lord."
"I will sing unto the Lord . . ."
"The Lord is my shepherd . . ."
"If I take the wings of the morning . . ."
"If any lack wisdom . . ."
"There shall be showers of blessing."
"Our Father . . ."
"Be ye kind one to another . . ."
"Search me, O Lord, and know my heart . . ."
"Blessed are the pure in heart . . . the peacemakers. . ."
"The Lord shall preserve thy going out . . ."
"The Lord is thy keeper . . ."

Yes, "small rain" each day is enough for us, if it is from God received. If His revelations come in strange and familiar places—new visions that come we know not how; arrow prayers in times of devotion, a word comes alive from His Book as we read.

Yes, "small rain" each week is enough for us, if it from the habitual and the unexpected comes down from God—worship in His House with a note of a hymn or a caught and held flash of beauty; from the soft gleams of love and care that cool us as they strike.

"Small rain," drip, drip, never cease.
A word fitly spoken.
A handclasp on the shoulder.
A smile.
One's presence in a moment of sorrow.
Little deeds in a second done.
Small, cooling and refreshing rain.

Like April showers on dusty paths, beauty in a buttercup, a thimbleful of cheer, dwarfs of goodness, dancing elves of light. It takes very little to keep us moving and happy.

We are like children—give a little, take a little; a red or yellow sucker sweet, a pat, a look in or a watching.

"Small rain" like gentle people, light touches, a peach blossom, a letter, a minute on the telephone—bits of manna in the wilderness.

The smear of radium left in a dish; a tiny, fragile flower among the desolation of a city dump; the first sniff of fall; a fire on the hearth; a cup of tea; a visit from a friend—"small rain," gently falling, quenching our thirst.

A drop or two of spiritual vitamin—like a dropper full of B1 that stirred our begonia to life—small rain from a friend.

"The Little Flowers of St. Francis."

(Continued on page 9)

# *This Week . . .*

**THANKSGIVING TO ALMIGHTY GOD** ..... 4
for the Victory granted in the Battle of Britain, September, 1940—Address by The Right Rev. William T. Manning, Bishop of New York, at the Service held in the Cathedral of St. John the Divine on Sunday, September 17, 1944, in conjunction with similar Services held in England and in every free part of the World at the suggestion of The Archbishop of Canterbury

**MAKING OURSELVES OVER** ..... 6
(Studies in Applied Religion—No. 4)—Realizing Your Heart's Desire—By Rev. Richard R. Beasley, Rector of St. John's Church, Knoxville, Tenn.

**ALL NEED CHRISTIAN EDUCATION** ..... 8

**FEATURES**

Haven ..... 3
J. W. Kennedy.
Editorials ..... 7
Children's Page ..... 10
Mrs. Conrad H. Goodwin
News ..... 11

**SEPTEMBER**

1. (Friday.)
3. Thirteenth Sunday after Trinity.
10. Fourteenth Sunday after Trinity.
17. Fifteenth Sunday after Trinity.
20, 22, 23. Ember Days.
21. S. Matthew (Thursday).
24. Sixteenth Sunday after Trinitl.
29. S. Michael and All Angels (Friday).
30. (Saturday.)

* * *

**THE SIXTEENTH SUNDAY AFTER TRINITY**

**The Collect**

O Lord, we beseech thee, let thy continued pity cleanse and defend thy Church and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord.

Amen.

# *Thanksgiving to Almighty God*

By WILLIAM T. MANNING

Address "For the Victory Granted in the Battle of Britain, September, 1940," by Bishop Manning, at the service held in the Cathedral of St. John the Divine, on Sunday, September 17, 1944, in conjunction with similar services held in England and in every free part of the world, at the suggestion of the Archbishop of Canterbury.

WE ARE ALL GIVING THANKS for the great victories in Europe at this time. There may be desperate battles and grievous losses still to come but our Armies and the Armies of our Allies are advancing into Germany.

The day of the Nazi Terror is near its end. The liberation of the enslaved countries is taking place. Complete victory over the Nazi Forces is in sight, and victory over the Japanese aggressors will follow.

But we are here today to look back to a time when the situation was a very different one. We are gathered here in this Cathedral in New York to give thanks to God for the victory granted four years ago in the epochal Battle of Britain, the Battle of Britain which stemmed the tide, which checked the onrush of the Nazi conquerors, and which held the gates of freedom for the world.

We think of the situation four years ago when Britain stood absolutely alone—alone and with almost no land forces or equipment—against the Axis forces flushed with victory, drunk with power, and already the masters of a great part of Europe. We think of those immortal words of Winston Churchill to the people of Britain as they faced invasion, when he told them that he could offer them only blood, sweat, and tears in their desperate struggle. We remember his tribute to the marvellous deeds of the Royal Air Force when he said that "never in the field of human conflict was so much owed by so many to so few." And we give thanks to God for the heroism, the fortitude, the never faltering courage with which Britain met that great day of moral and spiritual crisis for humanity. That Battle of Britain in 1940 was one of the most crucial victories in the history of the world. It was not a victory only for the British people, it was a victory for all who love justice and freedom. If Britain had surrendered, Nazi Germany would have dominated the world. The Battle of Britain, like the defence of Stalingrad, was a miracle. It was a miracle of the free spirit of man which no power of tyranny or terror can destroy. The character and spirit of the British people and their faith in God and the right was the rock on which Hitlerism struck and was halted.

IN THAT GREAT HOUR when Britain stood alone while all around her had been beaten down, the British people wrote the finest chapter in their long history and rendered service to us in this land beyond all measure. It was the Battle of Britain which gave us in America time; time to realize the real nature of this conflict, which some among us were strangely slow to do; time to realize that this was our war just as much as it was Great Britain's; time to perform our miracles of production and to take our great and crucial part in the conflict. Today our nation is giving its whole life and strength in the struggle but it is because of what Britain did then, in those first desperate years, that victory is now close at hand.

Through the whole war, the achievements of Great Britain, her immense war production and the achievements of the British fleet, the British air force, and the British armies have been amazing indeed. Months ago, before the events accompanying the great invasion of Europe and the freeing of France, the New York Times in an editorial gave the following picture of what, up to that time, Britain had done in this war: "Since the beginning of the War," that editorial said, "the Royal Navy, that is the Fleet of England, has lost ninety-five ships of war and 41,000 men, a great navy in itself. A fifth of her merchant seamen will not come home. The British Navy and Air Force have destroyed two enemy navies, sunk more than half of the German U-boats yielding prisoners, and 40 per cent of others known to have been sunk. The R. A. F., carrying the war to Germany, has lost more than the Navy, 48,700 men and 10,400 planes. The British Army, recruited from England, Wales, and Scotland, has fought all over the world, suffering harrowing defeats yet winning victories that will ring through history. Its ranks have been thinned by warfare in nineteen separate countries or colonies. On every front its contribution has been far out of proportion to the population of the British Isles."

Through all this war, London and all of England have been under fire, and in the weeks just past we have seen another illustration of the spirit of the British people as they stood under the insensate, murderous, and indiscriminate assault of the Robot Bomb. The news has just come that these Robot Bombs have destroyed one hundred and eleven churches in the London area. But the news has also come that on this very day, September 17, the lights are on again in London and the Blackout, which has continued through all these years of war, is ended.

WE PAY FULL HONOR to all those, in all countries, who have resisted so far as possible the wicked and brutal powers which attacked them. We honor the people of China in their long and heroic struggle, and pray that adequate help may soon reach them. We honor the marvelous spirit and achievements of the Russian people who have played so great a part in the approaching victory. We honor those brave men and women of France, who, in spite of the enemy from without and the traitors within, never gave up hope and effort, and we give fervent thanks that France is again free. But we do not forget, and the world will not forget, that in the hour of supreme crisis it was Britain who stood alone while all around her went down in ruin. And so today we commemorate the Battle of Britain and express our sense of the immeasurable debt which we in America owe, and all lovers of freedom owe, to the King and Government, the Royal Navy, the Royal Air Force, the Armies, and the people of Great Britain, and we join with them in giving thanks to God for the service of their great Prime Minister and leader, Winston Churchill, to Britain in her time of supreme trial and to the cause of freedom throughout the world.

(Continued on page 6)

# *Making Ourselves Over*

*Studies in Applied Religion*

**Realizing Your Heart's Desire**

**By RICHARD R. BEASLEY**

LIFE SELDOM GIVES us all that we ask for. Disappointments come to every one sooner or later. Beethoven wrote some of the greatest music this world has ever heard; but Beethoven never had the love of any woman. Gamaliel Bradford wrote many great biographies and attained literary fame but his life was one long pain from arthritis. The senior Rockefeller, possessing more money almost than any one else, yet in the later years of his life said this more than once: "I'd give all my wealth to be able to eat one good meal again." So few of us are given all that we want.

But if that is true something else is true, too. Every one has a secret hope for his life. He doesn't mention it to any one else and people very likely would ridicule him if he told them about it. But back in his heart, far back in the inner being, every one has a secret wish, a plan, a dream, an ambition for his life—something more than anything he wants to be or do or have. What do we call that? We call it our heart's desire and every one has a heart's desire. We may not always realize it. We may have to alter it as we grow older. We may even have to give it up when life teaches us that it is impossible or unworthy. But we are thinking here of the good heart's desire—the worthy, realizable heart's desire.

BUT WHERE DID IT COME FROM? Emmet Fox would seem to be right when he says that our heart's desire came from God. Some day God whispered this in our ear and it has stayed with us ever since. You see, it is a little (or big) plan God has worked out that our life may realize its fullest possibilities. He wants us to be at our tip-top best. For after all we are His agents. Isaiah discovered this in the Temple: "Who shall I send and who will go for me; then said I, Here am I, send me." Jesus similarly saw the same thing as He said of His disciples, "As Thou hast sent Me into the world have I sent them into the world." The writer of Theologica Germanica echoes the same: "I will be to the Everlasting Goodness what a man's right hand is to a man."

God, then, works through us. We are the outlet for the Creative Mind.

So this heart's desire is nothing of which to be ashamed. God once upon a time spoke to us: "I want you to do this or be this or have this."

Carry the thought further. We have a better chance to realize our fullest possibilities if we stop regularly and ask ourselves: "What is God's will for my career or my business? What is God's will for my marriage or my family"? "Aye, what is God's will for my own life." Surely He wills that I have health of body and of mind. Surely He wills freedom for me. But there is no freedom if I am in the wrong job; or if I struggle always in needless poverty; or if I am in that niche in life where my best capacities and powers have no chance of expression; or if I have gifts locked within me—planted there by this Creative God—which are never used.

Indeed, what is God's will for me? It is not that I be unhappy or worried or fearful or embittered or defeated. Truly God does not want these attitudes in my life. Rather God wants me to realize my heart's desire. He won't let me forget it—so He puts it behind me, as it were (like Francis Thompson's Hound of Heaven), always stalking me and never leaving me alone. He wants me to realize my heart's desire.

HERE ARE TWO EXAMPLES on a very small scale of what is meant. A certain person for years wanted to paint. There were no artists in that family nor had any one ever taken lessons. But this person had a consuming desire to be a painter. So this person went to work—bought books and read them; made friends with an artist; went to exhibitions; took lessons. Now that person can paint. Some great, deep area within that life now finds self-expression. Again, the newspapers carried recently an item that told of a world famous choral leader in England who died at a ripe age. He began the study of music when he was forty years old! There must have been an exciting story behind that simple announcement. He indeed realized his heart's desire.

Now there is this next logical question. Why don't we realize our heart's desire? We have our major disappointments—yes; but there is so much that we can by our disciplined resolution realize if we give it effort and devotion. Why don't we realize our heart's desire?

First, because we do not trust ourselves. "Trust yourself," said Emerson. "Every heart vibrates to that iron string." The greatest temptation we have is to under-estimate ourselves. But all the while we can do just what we set our minds to do. Each of us has hidden ores of ability and capacity that go unmined and unused. The greatest fear we have is the fear that we will fail. So, consenting to that, we go ahead and—fail. But we need not. Rather we should say, "I **can** do this, and, by all that's holy, I am going to do it. Others no more able than I am have succeeded and I will, too." Trust yourself! Let no task, or responsibility frighten you. Take it step by step and you will grow stronger as you go ahead.

WHY DON'T WE REALIZE our heart's desire? Because, second, we do not see that it has to come from withi nourselves and not from the outside. No manipulating of external circumstances is going to make us succeed until we first conquer things on the inside. Remember Emerson's words: "That only which we have within, can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find grandeur in porters and sweeps. He only is rightly immortal, to whom all things are immortal." Powers locked within us have to be released and then we can change the external conditions and make them conform to our will. How often do we hear some one say, "I didn't think I had in me to do this." External events are controlled and determined by the release from within us of endowments and abilities and these in turn change things around us.

Third, no one ever realized his heart's desire without daily, constant goals. There was a Greek Proverb:

"No good e'er comes of leisure purposeless;
And Heaven ne'er helps the man who will not act."

Make this analysis of your life. Say to yourself here and now, "What three things do I most want to happen more than anything else"? We think very carefully and determine what we most want and then put them down on paper and look at them. Then we do something else. Ask ourselves this: "What three things must I change in my life before these three secret hopes can be realized"? There they are: the goals we seek and the things which prevent the realization of those goals. Then we go to work on those obstructions to our heart's desire and if we do not give up but drive ahead, these are sure to disappear. But we must have goals! It is a good thing to list the goals at the start of the year, for example, and compare them each month and have them before us all the time. We will not fail unless we want to fail. But we concur with Stevenson:

"Oh, for faith and strength to win
Every battle we begin!
Oh, for patience to put through
Every task we plan to do!"

BUT WHAT IF WE SHOULD FAIL—there is that chance, of course. Life, despite all our bravest effort and strongest act of will, does not work out as we may always want it.

"But what if I fail in my purpose here?
It is but to keep the nerves at strain,
To dry one's eyes and laugh at a fall,
And baffled get up and begin again,
So the chase takes up one's life, that's all."

But when we fret and complain and make ourselves perpetually miserable, grow embittered, let life's sweetness turn sour, so think only of ourselves as to injure others around us—what good does all this serve? Does it ever build anything solid—this negative, maiming attitude of ours? Aren't we going down hill rapidly when we indulge in it? And, too, isn't it really closing the outlet with which the Creative Mind may have a chance to express itself in us? What chance, moreover, does serenity have in our life? The positive, brave souls put that first on their list. When we are serene in our life—and is there truly any fruit of old age more precious than that?—we have the chance for God's peace to flow in and through us. We have something which outer fortunes cannot disturb but which makes all of life worthwhile. We are free! —when we have achieved serenity.

But the other point is what is crucially important for us. So much of our future we can control ourselves. We are not victims of fate as the Hindus believe themselves to be. Enormous reserves are locked in each of us waiting to be used. We will not sit down supinely, resign ourselves to any fate, and allow anything to happen to us. Rather we will see what we want to bring to pass and believe with all our strength in ourselves; use all the help which God will so abundantly give us; and thus realize our heart's desire!

* * *

## THANKSGIVING TO ALMIGHTY GOD

(Continued from page 4)

In a very short time, please God, thanksgivings will be offered in all our churches for complete victory over the Nazi terror, with prayers for speedy victory over the aggressors in the Pacific. Let our prayer be for God's help and guidance for our Nation and our Allies that we may use the Victory aright, that America and the British Commonwealth and all the peace-loving nations may cooperate as truly for the maintenance of peace as they have for the prosecution of the war, that such International Organization shall be established as shall make impossible another such war as this, and that we as a nation may do all that is in our power to help make this a better world, a World of Peace and Brotherhood and Economic Justice for all, a World worthy of the sacrifice of those from our own land, from the British Commonwealth, and from all over the World, who have given their lives for Right and Freedom.

## BOOK NOTES

**By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.**

SLAVERY AND FREEDOM. By Nicolas Berdyaev. Scribners, New York, 1944. 268 pages. $2.75.

The name of Nicolas Berdyaev is deservedly distinguished in the field of philosophy of religion. This latest book by the great Russian Orthodox thinker deals principally with the problems of personality. Berdyaev's thesis (which is reminiscent of Dostoyevsky's Legend of the Grand Inquisitor) seems to be that man is afraid of freedom and seeks to enclose himself. And yet man yearns for freedom, and this tension is at the basis of human life. Personality is identified with freedom, impersonality with slavery. This slavery results from what Berdyaev calls "objectivization," or the ascendancy of anything external to the person. Man's personality can thus be enslaved by the state, by the church, by philosophy, by sex, by social consciousness, even, says Berdyaev, by man's idea of God, though by the latter he seems to mean false ideas of God. This position the author defends as "personalism."

It must be observed that there is much valuable truth in this most stimulating book. Berdyaev's deep appreciation of the values of personality is sorely needed in this materialistic and mechanistic age. But the position is vulnerable in that it is likely to dissolve into a mere subjectivism. Perhaps Berdyaev, in his consuming passion for the freedom of the personality, forgets that the tension between personality and these various external "enslaving factors" such as church, state, and society is the real source of creativeness in the individual personality.

This book is a very rich diet, full of strong meat, but it will be appreciated by the really thoughtful reader.

GEORGE W. MORREL.

---

WHAT A MAN CAN BELIEVE. By James D. Smart. Westminster Press. $2.00.

Here is another excellent volume of theology for the layman, written in a clear style, full of profound insights, and sure to be helpful. The author is the minister of St. Paul's Presbyterian Church, Peterborough, Ontario, and he writes from a Calvinist point of view. He deals with the same major topics as Pittenger in THE CHRISTIAN WAY IN A MODERN WORLD, or Whale in CHRISTIAN DOCTRINE, or my own WHAT WE CAN BELIEVE. But whereas Pittenger is a "liberal Catholic," and Whale is a "traditional Protestant," Smart is a "Biblical realist," who seeks the basis of all doctrines in the New Testament. He has avoided all the paraphenalia of scholarship, and there are no footnotes, no bibliography, and no index. The book is meant to be read through as a continuous story, but "there can be no conclusion to this book unless it has failed as a presentation of the Christian faith. . . . The questions remain open for the writer and for the reader. If we let them close this side of the grave, it means we have closed our minds to God." (p. 251).

R. C. M

---

HOPE AND COURAGE. Forward Movement. 25 cents.

These prayers and meditations for the sick may be placed in the hands of all patients, whether at home or in hospitals. There is an anonymous running text of 22 selections, each followed by prayers, hymns, verse, and Bible readings. There are a form for private confession, an enlarged service of unction, communion for the sick, intercessions, and a good bibliography.

R. C. M.

# EDITORIALS

*Editor's Note*

Sensing the importance of post-war recruiting for the ministry, we are privileged to publish this very fine statement by the Archbishop of Canterbury. This statement has been issued through our own Church's Committee on the Post-War ministry.

*Man's Highest Calling*

One of the most urgent problems before the Church today is the recruiting of men for the Ministry. If its work is to be efficiently carried on and if it is to exert an effective influence upon the post-war reconstruction of the national life, it is essential that an adequate supply of men duly qualified to serve God and their fellows in the Ministry of the Church should be forthcoming. At the present time the number of men being ordained is inevitably decreasing; should the war continue for any length of time the supply of ordinands will almost entirely cease; it is of the utmost importance that it should begin to flow again at the earliest possible moment after the cessation of hostilities.

But of even greater importance than the number of ordinands is their quality. It cannot be denied that the vitality of the Church and the effectiveness of its work depend to a large extent upon the sincerity, the devotion, and the capacity of its clergy. It is, therefore, essential that those ordained after the war should be at least of such a standard as would fit them to play a responsible part in any other calling. Such men as fall below that standard should not be admitted to the Ministry.

We need to recruit the best type of men and we can confidently appeal to them because the Ministry is almost the only vocation in which a man is free to employ all his gifts to the full in service of God and of his fellowmen. We believe that there are in the Forces today many men of real ability who, if they had a vision of the opportunity for service and leadership which the Ministry provides, would offer themselves for ordination. It is to be hoped that between now and the end of the war it will be possible to build up from among them a body of carefully selected men who will be ready to proceed to colleges and theological seminaries, having in the meantime undertaken such preliminary studies as may be possible under service conditions.

The responsibility for finding the right men and encouraging them to consider whether God may not be calling them to the Ministry, as well as for discouraging the obviously unsuitable, rests very largely upon those who are serving as chaplains of the Forces. For their guidance we suggest the following points should be borne in mind in this very responsible task of helping a man to discover if he has a true vocation or not:

1. In considering a man as a possible candidate for ordination we should look first for evidence of the reality of his own faith in God. His convictions, if sincere, will find expression in worship, and in a serious regard for God's law in the ordering of his own moral life. No man who fails to bear witness to God in either of these respects should be seriously considered. Generally speaking, the man should be known and respected as a practising Christian by the better sort of his fellows, while he is known and valued by his superiors for faithfulness in the way he does his job. "A bad soldier" should be at once disqualified, however "devout"; the opinion of his superiors on this point should be obtained and weighed. It is just here that the layman's opinion is really valuable.

2. Not every enthusiastic communicant and good-living man, however, is a suitable candidate for Holy Orders. That vocation normally presupposes certain special aptitudes:

**Intelligence.** It should be recognized that the service of the Church today requires in her ministry an average of intellectual ability above, rather than below, that of e. g., doctors or solicitors. Intelligence, however, is essentially the power of understanding: it involves capacity for reasoning, clearly and consecutively, but it is neither exclusively or invariably to be found in unusually "clever" or learned persons. A rough estimate can usually be formed by noting a man's interests, tastes in reading, topics of conversation, etc.

**Promise of pastoral capacity** and power of leadership. Normally, the ordinand should possess a manifest interest in men as men, and some real ability to get on with people of varying types. The parson's job is concerned with persons, not things. This pastoral capacity may be apparent in the ordinary ways of true friendship as well as in the more noticeable signs of real leadership.

**Devotion, i. e.,** readiness for sacrifice. What is in question here is not a matter of the man's natural endowment or constitution, but of the surrender of his own will in love. Life in the Services will normally provide its own tests of practical unselfishness. Devotion is no substitute for intelligence, or force of character: but these things without devotion are, in a priest, ultimately useless

(Continued on page 9)

# *All Need Christian Education*

By JAMES L. KRAFT

*Chairman of the Board, Kraft Cheese Company, and Acting President of the International Council of Religious Education.

**Note:** The following statements were written at the request of the International Council of Religious Education, Chicago, endorsing the fourteenth annual continent-wide observance of Religious Education Week, September 24 to October 1:

I BELIEVE IN Christian education. It is possible that some other nation might survive without it, but our nation as it was conceived, will not. God with His infinite knowledge and foresight, arranged from the beginning that people seeking freedom should occupy this land. When oppression became unbearable, God-inspired people came from other lands and occupied this continent and established the great fundamental of religious freedom as the cardinal principle of Government. To understand God's purpose for our individual lives, requires that we study, be educated, know His will as revealed in the Old and New Testament.

The logical place for such an education is the church school. I believe in old people going to Sunday school because they find there Christian companionship and the solace of God's word. I believe in the middle-aged attending Sunday school because they will find there in the study of the weekly lessons a sure guide to right living. I believe in young people going to Sunday school because at the beginning of their career they need the inspiration of the teaching of Jesus to prevent them from making grave and serious mistakes.

I believe in children going to Sunday school because Jesus said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

---

## THE CHURCH TURNS TO ITS TEACHERS

By FRANCES DUNLAP HERON

Written for the joint committee on "Mission to Christian Teachers" of the International Council of Religious Education and the Federal Council of the Churches of Christ in America.

ONCE THERE WAS A CHURCH with a building fund, a lighted bulletin board, and a conscientious minister who always stopped preaching promptly at twelve o'clock. But among the many empty pews at morning worship were those of the Sunday school teachers.

Once there was a church that was having such a hard time keeping Sunday school teachers because everybody was so busy with war jobs. The officers agreed it didn't seem like the same old church either, with so many members moving away and "those strangers" moving in.

Once there was a church with a decreasing Sunday school attendance. So many boys and girls dropped out just when they got to high school. So many children didn't attend because their mothers and fathers didn't.

In 1944 there are churches like these in New York, in Los Angeles, in San Antonio, in Sunnyville. Their ministers and church school superintendents asked their state councils of churches and religious education and their denominational executives, "What are we going to do about it?"

The question focused on the International Council of Religious Education and on the Federal Council of the Churches of Christ in America, the cooperative agencies of the Protestant churches. So it was that representatives of the United Christian Education Advance (an International Council project) and of the Federal Council Department of Evangelism got together and decided something **could** be done about it in a

### National Mission to Christian Teachers

This planning committee discovered that the underlying trouble with all these churches is the same: their members, their church school teachers and their pupils need a voice within them urging, "My life belongs to God! Jesus showed me how to use it. Following Him and leading others to Him is the most important thing in the world today—for it can save the world!"

Would not such an attitude fill the empty pews, hold the high school youth, make Sunday school teaching exciting and momentous?

True, the United Christian Education Advance already has made progress in improving teaching skill and methods, in approaching some of the 15,000,000 American boys and girls who receive no religious instruction through no fault of their own. But the spirit of evangelism has not yet sufficiently gripped the great majority of the two and a quarter million lay teachers of the land.

Because the church school, as the educational agency of the church, is the natural trainer for church membership and Christian social responsibility, the planners realized that this new vigor must spring from Sunday school teachers with a fire in their souls along with well-prepared lessons in their hands.

Educational and evangelistic leaders of the different denominations agreed, therefore, that the place to start an evangelistic movement is in the church school teaching staff. They agreed, further, that only by acting together, as the forces of Christ in the world today, could the denominations hope to reach all the spiritually hungry people in New York, in Los Angeles, in San Antonio, in Sunnyville.

Accordingly, they have planned 32 three-day Missions to Christian Teachers to be held in different parts of the United States during October and November—to put that prodding voice within the hearts of church school teachers.

### State Leaders Will Talk It Over

National teams of six or seven men and women—specialists in children's work, youth work, adult work, and leadership training, as well as prominent pastors, evangelistic workers and seminary teachers—will travel around the country holding three-day conferences.

In the daytime, they will hold state-wide sessions for denominational and interdenominational state workers. Each such "State Conference on Evangelism through the Church School" will select prayerfully the best ways of carrying the message of educational evangelism to every church school teacher and officer

in the state. The conferees may plan Missions to Teachers in local communities throughout the state, or Sunday conventions to wake up the whole church membership of a town, or leadership training classes and schools for church workers, or procedures by which pastors can qualify and guide their own teachers for evangelistic roles.

Each of these state conferences will be organized by the state council or by a committee of state denominational representatives.

### Teachers Will Take It Over

In each city where a state conference is held, a local mission committee representing congregations of the city will organize a Mission to Christian Teachers of that locality. On the three days of the state conference, the same national team of specialists will hold late afternoon and evening sessions for this local mission. Teachers, officers and pastors will ask, "How can we reach the unreached in our community?" and "How can we win those we reach and teach to Christ?" The national and state leaders will try to inspire, instruct and mobilize this nucleus of local workers into a model specimen unit of the movement which they hope will be copied throughout the state.

On the third evening, the local workers of each denomination will hold a supper conference to discuss methods and materials. After this will come a closing mass meeting at which all local workers will share in a commitment service, pledging: "We will make our church shine with something stronger than a lighted bulletin board!"

---

## PRESENT GENERATION INADEQUATELY TAUGHT

**By CAPTAIN J. V. CLAYPOOL**
Chaplain, U. S. Naval Training Station, Naval Operating Base, Norfolk, Virginia

Every living, breathing person is entitled to the solid foundation of character which comes from knowing the universal doctrines of the Christian gospel. The war has revealed in alarming fashion the inadequate deposit of Christian teaching which we have given the present generation. Even more, the war has portrayed our acquiescence to the total disregard of religious teaching in many areas of our country.

The most glaring fact concerning the religious education of the present decade is that we do not have enough of it and that it does not go deep enough. I have been asked by men on shipboard, facing combat, if there is not a verse in the Bible which they can turn to, place their hand on, and pray, and have bleeding stop. I have had brought to me a printed prayer which carried the statement, "Anyone who says this prayer will never meet a violent death, a death by accident, a death by drowning, nor a death by the activity of the enemy."

On Sunday aboard ship, I preached a sermon which dealt wholly with the relation of God to this war and to the men who are fighting it; not man's activity but our Heavenly Father's activity in combat. It was a doctrinal sermon, rather heavy theology, though interpreted in understandable speech. A number of men said it was just what they needed to know and wanted to hear. A few British Chaplains and some other of our Americans have told me of similar experiences.

In war time when people value life and virtue the more and money and comfort the less, they should be privileged to have all the benefit which the teaching of religion can bring. I hope that the observance of Religious Education Week this year will be more widespread, more meaningful and have a greater carry-over than in any previous year.

* * *

## HAVEN

(Continued from page 3)

A pinch of salt, a moonbeam through a crack, a look in on the sick abed, a penny candle in the dark.

Not a blade of withered grass so long as the small rain falls.

Moses be thanked for his simple words.

Cup your hands for small rain falling; let your speech be as fresh and gentle as the dew; may your love for God and the blessedness of His nearness drop from you as the small rain upon all who have dried a bit and would be growing again.

Go from this hour apart with "small rain" in your pocket damp.

God will use it in parched places and in dusty nooks and it will turn into a blessing. God grant "small rain" upon us all may fall this day.

* * *

## EDITORIALS

(Continued from page 7)

or harmful (cf. I Corinthians 13). Therefore a man's motives in seeking ordination should be carefully studied, remembering always that he may be largely unconscious of them himself. Why does he want to be ordained? Weigh his reply well, noting any unconscious indications it may give of e. g. ambition, self-importance, of mere escapism. On the other hand, some of the best men are often diffident about themselves, and where there is strong reason to suppose from knowledge of the man concerned that he has in him great gifts which could be used in the Ministry of the Church it may be quite legitimate to say to him "Is there any reason why you should not be ordained?" leaving him to answer the question in that form rather than the other.

3. In all this, regard should be had to potentiality rather than to actuality. The chaplain's recollection of his own state of mind and soul before he went to his university or theological seminary will probably prepare him to find that a candidate's ideas and desires at this stage are often largely unformulated. Too much weight, therefore, must not be attached to a crude, or even an unsatisfactory, reply to a particular question: it is more important to discover whether the man can really see the point when it is put to him. Similarly with regard to intellectual ability. Less importance ought to be attached to the examinations that a man has already passed, than to the use he has made of whatever opportunities he has enjoyed, regarded as a guide to his potentiality: and, above all, to evidence (or the absence of it) of a serious interest in the real meaning of things.

William Cantuar
Cyril Ebor

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Edito*

**No Speed Limit**

Each autumn, as the birds wing their way southward, we marvel at the insnstinct that guides them on their journey, and speculate as to how fast they fly.

Hunters tell "tall tales' about the speed of the duck that got away, and there is some ground for their stories when we know that canvasbacks and teal are known to fly at 50 to 55 miles an hour. A pheasant's best speed has been ascertained to be 40 miles an hour, while a partridge travels at about 25 miles an hour.

Birds of prey, such as eagles and hawks, have great flying speed, but not for sustained flights over long distances.

More data has been obtained on the speed of homing pigeons than almost any other birds. As a result of the many races held among homing pigeons it has been proved that their best speed is not more than a mile a minute. Pigeons can rise almost vertically and attain their maximum speed quickly.

The hummingbird, however, has real pickup. High-speed cameras have shown that he flies froh a standing start at 45 miles an hour, which means that his wings vibrate at the rate of 55-75 beats a second. Perhaps the fastest fliers of all the birds are, as their name suggests, the swifts. So streamlined are these birds that even their nostrils point backwards. An Asiatic species has been estimated to fly at the rate of possibly 220 miles an hour.

Such excessive speed for such small creatures would be incredible were it not for the fact that they are built for speed and the breast muscles of a bird are 100 times more powerful, relatively, than those of a man..

—Exchange.

* * *

**HOW TITO LEARNED TO SING**

Tito, a feathered visitor, came to me whenever his foster parents went vacationing. Living in an apartment house, I never assumed the responsibility of a pet, but having one on borrowed time intrigued me.

On one of these visits Tito's dejected mood contrasted sharply with the gayness of his body—a ball of yellow fluff. I tried to tempt him by giving him the special song food seed. Nothing lured him from his apparent gloom. And if a canary can revel in gloom, Tito did just that. For months he had been in the doldrums.

While I was playing on the piano one morning, I drifted into Schumann's "Bird as Prophet". Suddenly Tito joined me in an outburst as if all the months of pent-up song were released. I played the piece over and over with Tito continuing his obbligato. Naturally I rejoiced to feel that my music had been an inspiration to the little canary.

However, my elation was short lived. The next morning Tito poured forth his exuberant song with like gusto and fervor when I manipulated the vacuum cleaner instead of the piano. Often after this he would put his head down, pick up a song seed, then lift his head, trilling a few notes, take a few more seeds and again raise his head in song.

From that time on his singing became almost continuous, much to the satisfaction of his foster parents when they returned to claim him.—Caroline K. Fuller, in Our Dumb Animals.

* * *

**THE NEXT DOOR KITTEN**

Sally Sue sat on a bench close to the hedge between her house and the house next door. She was knitting a scarf for her doll Isabel. Grandmother had taught her how to put a loop of the yarn over the hook and to draw one loop through the other and now stitch by stitch she had made the scarf an inch long.

She knit away industriously so as not to think how lonesome she was. They had only lived here a week. It was not so bad the first few days, for they were busy getting unpacked and settled. Every now and then as Sally Sue looked out of the window she saw a little girl next door, playing with a gray kitten, but most of the time there was no little girl in sight. Sally Sue wondered what she was doing to keep her so busy that she only came out once in a while. She would have liked to know her neighbor, and how she would have liked to play with the kitten! As she thought about it, she gave an impatient tug at her knitting, and several stitches came off the needle and her ball of yarn rolled under the leaves of the hedge.

She was busy getting back the lost stitches on the needle, when she felt a tug at the ball of yarn, and there was the gray kitten from next door, lying on his back and holding the yarn in his feet and kicking at it with all his might.

"Oh, you cute kitten!" cried Sally Sue, as she picked him up. "I suppose I must carry you home. But how I would like to play with you this afternoon!"

She hurried into the next yard with the kitten, but although she rang the bell over and over, no one answered. The house seemed all shut up.

"I can have you for a little while anyway," she said to the gray kitten. "I hope they stay away a long, long time."

First Sally Sue and the kitten had a game of romp all over the yard; then when the kitten was tired and lay down, Sally Sue lifted him into her doll carriage. Carefully she spread the blanket over him, and as he fell asleep she wheeled him up and down the walk and around the block, and home again.

As she came home again after the third time around the block, she saw the little girl who lived next door coming along with her father and mother, and she was crying.

"I wonder what is the matter," thought Sally Sue, "perhaps she thinks the kitten is lost. I must carry him over."

She slowly wheeled the carriage over into the yard next door. "Here is your kitten," she said. "I wanted him dreadfully, but of course he belongs to you, and when he came over to my yard I just borrowed him."

The little girl next door stopped her tears. "Would you really like him?" she asked. "Oh, I would be so glad if you would take him. You see, we are going to move way out to California, and I could not take Smoky with me. We have just been to the Animal Rescue League to arrange for them to take him tomorrow when we go."

"Oh, please, let me have him!" said Sally Sue. "Mother has been promising me that when we get all settled I should have a kitten. I will take good care of Smoky, and if you wish I will write you and tell you about him sometimes."

"Oh, I would love that!" said the little girl next door, happily. "Now we can telephone the League not to come for him. I am so glad he is going to stay with you. As soon as we are settled in California I shall write to you and give you my address. Then you can tell me all about him."

And Smoky, waking up, purred happily as if he, too, was glad to have such a nice little playmate, and he never knew how very, very near he came to being an Animal League Cat.—P. R. Wade, in Sunday School Times.

# A WEEKLY REVIEW OF THE NEWS

## *To Symbolize Christian Fellowship*

**World Wide Communion To Be Observed October 1**

New York, September 8—In churches the world over, in army camps and on naval vessels millions of civilians and service men and women will join on Sunday, October 1, in the observance of World Wide Communion.

Sponsored for the fifth consecutive year in this country by the Federal Council of Churches and abroad by the World Council of Churches with the cooperation of the International Missionary Council, the event will "demonstrate and symbolize in a time of division and conflict, the unbroken Christian fellowship in every church around the world."

According to Dr. Jesse M. Bader, Executive Secretary of the Federal Council's Department of Evangelism, virtually every mission field abroad is cooperating in Communion plans. On the basis of orders for literature a 25 per cent increase in attendance is expected this year. Letters from chaplains planning services in army camps and on battle ships point to a record attendance among the service men and women in all parts of the world.

In this country union communion services are not contemplated, but rather each local congregation will seek to have its members present at its own communion service. National promotion for the observance aims at achieving 100 per cent attendance at the services in the local churches, and at stimulating increased church attendance throughout the year.

In commenting editorially on World Wide Communion, the Federal Council Bulletin stated in the September issue:

"As anxiety and sorrow come to more and more homes an increasing number of people are being driven back to the ultimate source of inward security. The circle of the fellowship of suffering has been greatly enlarged during the last year. . . . Christians of all lands find their peace and strength in the Sacrament of the Holy Communion more than in any other experience. That is where they find both comfort and the understanding of God's mercy and redeeming power through the suffering and death of Christ."

* * *

**READJUSTMENTS FACE RETURNING SERVICEMEN**

New York, N. Y.—Servicemen returning from overseas duty are likely to find themselves and their families mental strangers.

This is the opinion of C. Leslie Glenn, who, as chaplain of the USNR Midshipmen's School, New York City, has come into direct contact with thousands of men home on leave. Help in this critical situation, he believes, must come for the most part from the Church, the USO and other similarly well-equipped bodies.

"Against the numbers of men whose horizon has been broadened by overseas duty," he explained in an interview, "there are countless more whose judgment of nations and people has been, and is being molded by purely personal and highly limited experiences. For instance, men who live month after month on a ship carrying material to our allies see the Lend-Lease as only a one-way agreement. Erroneously, though quite understandably, they conclude that the United States is shouldering the whole burden of supply and they form their opinion of what the peace settlement should be on this conclusion. Others base their ideas on their personal disapproval or approval of a handful of Germans or Japs with whom they have come into superficial contact.

"Despite the fine educational efforts made in behalf of the men in uniform, overseas duty gives them little opportunity to read newspapers, to listen to the radio or to talk with others than their own service-mates. Consequently their views on world affairs is confined to these pathetically narrow experiences and naturally, they accept them as universal truths. They return home veritable Rip Van Winkles to find their families with broad and up-to-date ideas which they neither understand nor find sympathetic."

The chaplains can do a great deal for the men in camps and overseas, declared Chaplain Glenn, whereas at home, the task is largely in the hands of the civilian clergy who can operate through church organizations or the USO.

"The USO conducts service wives clubs," he continued, "and a great deal of good can start in these groups. The women need help in understanding their men, just as much as the men need help. The local ministers should address these women and teach them, in a practical way, one of the greatest aids in this problem—patience. And the time to do that is now—not when the problem is aggravated beyond remedy."

* * *

**SIGNIFICANT CONFERENCES OF CLERGY AND LAITY**

Albany, N. Y.—Two of the most fruitful conferences ever held in the Diocese, one for clergy and one for laymen, each extending through several days and so providing valued personal contacts and creating desired fellowship, were conducted at St. Agnes School the first week in September.

The Clergy Conference began Wednesday and lasted through Friday. There was a celebration of Holy Communion in the morning and Compline at night, with lecture and discussion periods between led by the Rev. Theodore O. Wedel, Ph. D., warden of the College of Preachers, the Very Rev. Lawrence Rose, S. T. D., dean of Berkeley Divinity School, the Rev. Otis R. Rice, chaplain of St. Luke's Hospital, New York, and the Rev. C. W. Jones, provincial field secretary of the Department of Promotion. Topics discussed by the first three speakers were: The Nature of the Church, The Worship of

(Continued on page 14)

## *Attack Freedom Of Religion*

**Special to The Christian Science Monitor from Latin America**

Montevideo, Uruguay—A subtle, concerted assault against religious freedom in Latin America is under way.

From Mexico to Argentina the fires of religious persecution smolder and at times burst into small flame.

No major conflagration has occurred, but there have been many signs of a Roman Catholic clerical movement aimed at curtailing religious liberty.

Protestant minorities in Latin America bear the brunt of these restrictive efforts.

Tents of Protestant missionaries have been burned.

Indians have been incited to acts of violence.

At least one incident of burning a Protestant Bible has been reported.

**Tense Struggle**

Peru has been the scene of a particularly tense struggle between advocates of full religious freedom and a hierarchy intent on limiting this freedom in the effort to regain a monopoly lost early in this century.

The dispute reached the floor of the Peruvian Congress, where a group of liberal legislators won their point in defense of Protestant missionaries and the granting of new visas to them.

In Argentina, the present military dictatorship and the Roman Catholic hierarchy are repeating a Fascist pattern made familiar in Spain during the Civil War that brought the Franco regime to power.

For years the Argentine hierarchy had agitated for a return of Roman Catholic instruction in the public schools. Former civilian Governments steadily refused to wipe out a reform that dated back to the separation of Church and State in Argentina.

**"Moral Instruction"**

In a decree signed December 31, 1943, the teaching of Roman Catholicism is made compulsory in "all public schools of primary, elementary, secondary, and special education", as well as in "high schools and special subsidiaries of the National Universities" and "common schools administered by the National Council of Education", with the exception that parents who object may have their children excused from regular religious classes. These children, however, must take "moral instruction" instead.

Teachers of these classes are appointed by the Government, subject to approval by ecclesiastical authorities. Textbooks must have Church and Government approval.

This decree is described as a complete reversal of policies followed toward religious instruction by the former Argentine Republic.

Such prizes for the hierarchy explain its collaboration with Fascist military forces now in control of several coun-

tries and plotting to seize power in many more.

**"Clerical Stranglehold"**

In Peru the pattern has been made unmistakably plain.

A well-qualified observer who went into Peru after an absence of two years says that he found a "clerical stranglehold" on his return.

The drift of clerical thinking is shown in a pastoral letter issued December 18, 1943, by the Peruvian hierarchy. Directed against "Protestant propaganda", it complained that Methodists arrived in 1877, followed by other Protestant sects. These and anti-Roman Catholic societies "refused to rest till they had succeeded by specious pretexts in inducing our legislative chambers first to mutilate and later to repeal the Fourth Article of our Constitution, which constituted a sacred bulwark of our religious belief and a powerful restraint against sectarian audacity."

The Fourth Article had protected a Roman Catholic monopoly by declaring Roman Catholicism to be the state religion to the exclusion of all other forms of worship. It was replaced by a guarantee of religious freedom.

The Peruvian pastoral letter concludes with directions for combating Protestant missionaries who are depicted as "supplying the incendiary torch of their heretical blasphemy, . . . belching forth upon the ignorant populace . . . the whole content of their falsehood."

**Issue Intensified**

The issue, however, is by no means limited to Peru. It has been intensified by the sending of new Protestant missionaries to South America after the war had curtailed their other fields abroad.

A phenomenon widely observed by Protestant and Roman Catholic writers is the declining influence of the hierarchy among the people in many parts of South America.

This trend is seen by close observers as an explanation for recent clerical efforts to stem the tide of liberal religious thought. An authority listed the three foes of democracy in South America in this order: 1. The Roman Catholic hierarchy. 2. The military caste. 3. Large landholders.

A principal target has been the Protestant missionary.

The controversy reached high ecclesiastical ranks when the Roman Catholic Archbishops and Bishops of the United States in a meeting attended by 102 members of the hierarchy issued a public statement condemning efforts of Protestant missionaries in Latin America. That was in November, 1942.

The Federal Council of Churches of Christ in America promptly replied.

The Roman Catholic efforts to exclude Protestant missionaries from South America has led to criticism of the State Department for allegedly yielding to pressure. Some Protestants have reported difficulty in obtaining passports while new Roman Catholic missionaries were said to be going through without hindrance.

The shortage of priests in South America is a major concern of the hierarchy. Figures for 1942 showed the Protestant United States with one Roman Catholic priest for every 655 Roman Catholics. In proportion to the total United States population, there were 3,637 persons to every Roman Catholic priest.

Even Peru could muster only one Roman Catholic priest for every 5,909 members of its predominantly Roman Catholic population. Argentina had one to 8,571, and Brazil one to 9,528.

**Gaps in Ranks**

Young South American men do not join the priesthood in sufficient numbers to keep the ranks filled.

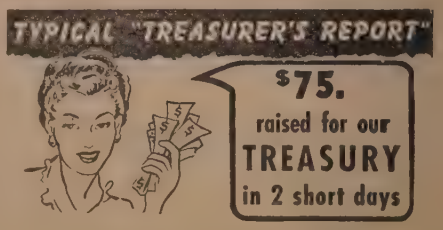
Lately, several orders of Roman Catholic missionaries from the United States have been sent into remote parts of Bolivia and other countries.

The Roman Catholics claim that South America has been converted to Christianity and thus has ceased to be a proper field for missionary activity by Protestants. There has been opposition especially to missionary activity in cities. Rome's expressed view is that missionaries should go to pagan lands, that most of South America has been converted to Roman Catholicism, so no longer is pagan.

* * *

## PHILADELPHIA DIVINITY SCHOOL OPENS FOR 1944-45 SEASON

Philadelphia, Pa.—The Philadelphia Divinity School opened for the 1944-45 academic year on Thursday, September 7. The faculty met with the students for three days of Orientation Seminars under the leadership of Dr. Groton; the theme of the Seminars was "The Task." On Monday, September 11, all three classes started the twelve weeks intensive clinical pastoral studies. The Junior Class reported to the Rev. Robert


THE TREASURER'S REPORT

is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; one she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99c; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. our profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

**Your Treasury Profit is GUARANTEED**
**ROBERT GILLMORE GILLMORE**

**Robert Gillmore Gillmore** SC
**104 Crestmont St., Reading, Pa.**

Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back collect, under your special "PAY-THE-PROFIT" GUARANTEE, which means you'll forward us a check for $2.40—our profit on 12 dusters.

Name . . . . . .
Organization. . . . . .
Street . . . . . .
City . . . . . .State. . . . . .

TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

# THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory

## THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

## THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE NEW YORK 5

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

### POSITION WANTED

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

WANTED, BY REFINED LADY POSITION as companion-housekeeper. Best of references, experienced. S. B., care Southern Churchman.

MIDDLE AGED WOMAN DESIRES POSITION in able Christian home assistant housekeeper, nurse companion. Salary reasonable. References exchanged. Halifax, Va., R. 1, Box 210.

WOMAN EXPERIENCED IN INSTITUTIONAL work wishes position. Address X Y Z, care of The Southern Churchman Publishing Company, Richmond, Virginia.

LADY WITH THE BEST OF REFERences wishes to care for children during afternoon or evening hours. Phone 4-2148, Richmond, Va.

REFINED CHURCHWOMAN, FOND OF old people, wishes position as companion. Reffefrfences exchanged. Address Box 357, Southern Churchman.

### HELP WANTED

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

REFINED YOUNG SETTLED WOMAN, to nurse girl unable to walk. Mrs. D. M. Chester, 53 College Avenue, Annapolis, Md.

WANTED: REFINED CULTURED LADY for companion-housekeeper for elderly person, semi-invalid. Permanent home for right party. Write for particulars to Mrs. William R. Aylett, Monticello Hotel, Room 322, Charlottesville, Virginia.

Morris at the Episcopal Hospital; the Middler Class to the Rev. Maurice A. Riseling at the Norristown State Mental Hospital and the Senior Class to the Parishes of the Rev. Charles E. Tuke, D. D., and the Rev. S. Tagart Steele, Jr., D. D. The Seniors will also study under the Rev. James M. Collins at the Philadelphia City Mission in the Institutional and Social Service fields. The class room studies in the Canonical subjects will commence at the school on Monday, December 3.

Four new appointments for the year have been made to the faculty. The Rev. Percy Linwood Urban, S. T. D., as Lecturer in Theology. Dr. Urban is the Professor of Theology at the Berkeley Divinity School in New Haven. He attended Penn Charter and then took his Bachelor's and Master's degrees at Princeton University, his Bachelor of Divinity at Berkeley. He is held in high regard throughout the Church as an outstanding scholar in the field of Theology.

The Rt. Rev. William Payne Roberts, D. D., Bishop of Shanghai, China, as Lecturer in Christian Missions. Bishop Roberts took his Bachelor of Arts Degree at Yale University and his Bachelor of Divinity at the Episcopal Theological School at Cambridge.

The Rev. Nelson Waite Rightmyer, as Lecturer in Liturgics. Mr. Rightmyer took his Master of Arts degree at the University of Pennsylvania and his Bachelor of Theology degree at the Philadelphia Divinity School. He is completing his graduate studies for the Doctor of Philosophy degree at Temple University for Hebrew and Cognate languages. He is the rector of St. Peter's Church, Lewes, Delaware.

The Rev. Maurice Arlington Riseling, as Supervisor of Clinical Training at the Norristown State Mental Hospital. Mr. Riseling received his Bachelar of Arts Degree from Baker University, and Bachelor of Divinity degree from The Southern Methodist University in Dallas, Texas. He has served as Supervisor of Clinical Training at the Rochester State Hospital.

The other members of the faculty are as follows: The Dean, Canon Law and Parish Administration; Dr. Groton, the Old and New Testaments; Dr. Lewis, History and Polity; Mr. Pottle, Greek New Testament; Miss Grammer, Religious Education; Dr. Bowie, Homiletics; the Rev. Mr. Morris, Supervisor Junior Clinical Training; Mr. Robinson, Music and Voice.

The Graduate Department will open on Monday, October 16, at 2:30 P. M.


**SUNDAY SCHOOL TABLES AND CHAIRS**
**NURSERY SCHOOL FURNISHINGS**
**BLACKBOARDS, WINDOW SHADES, CRAYONS—ART SUPPLIES**
**FLOWERS SCHOOL EQUIPMENT CO.**
**327 West Main St.**
**Richmond, Va.**


### SOUTHWESTERN VIRGINIA CLERGY MEET

Roanoke, Va.—The Rev. Dr. Reuel S. Howe, Professor of Pastoral Theology in the Theological Seminary in Virginia, was the leader of a conference of the clergy of the Diocese of Southwestern Virginia on Monday, Tuesday and Wednesday, September 11th to 13th at the Virginia Episcopal School, Lynchburg, Virginia.

The Rt. Rev. Henry D. Phillips, D. D., Bishop of the Diocese, presided over


**SURPLICES, STOLES, CASSOCKS,**
**Clerical Suits**
**ALTAR LINENS and ALTAR HANGINGS**

**C. M. ALMY & SON, INC.,**
**562 Fifth Ave. (at 46th St.), New York, N. Y.**

**AN INSULATED HOUSE IS A HEALTHIER HOME!**

Take the swelter out of summer and the shiver out of winter! Install Reynolds Cotton Insulation in your attic. Pays for itself —saves up to 30% wintertime fuel. Visit us today.

**REYNOLDS**
***PROCESS***
**COTTON INSULATION**
**Distributed by**
**GENERAL ELECTRIC SUPPLY COMPANY**

**ATLAS BAKING CO. ,Inc.**
**Richmond, Va.**

the conference and in attendance were the Rt. Rev. Robert C. Jett, D. D., Retired Bishop, twenty-three clergymen and two laymen; one of these soon to be ordained to the diaconate.

Several of the ministers in the diocese were unable to be present on account of illness or for other reasons.

The conference was in the form of lectures by Dr. Howe, each followed by a discussion period. He took up various problems arising from time to time in the work of a parish priest in relation to baptism, confirmation classes, consultations before and after marriages, visiting the sick, family life, etc. Of especial interest and value was Dr. Howe's discussion of these important matters from the point of view of a trained psychologist.

Also the conference provided an excellent opportunity for the clergy of the diocese to become well acquainted with the Virginia Episcopal School and its Headmaster, Dr. George L. Barton, Jr., and several members of the faculty who were in residence in advance of the opening of the fall session. The school was opened in 1916 with the Rev. Robert Carter Jett, previously at Emmanuel Church, Staunton, as its founder and first Rector and Dr. Jett continued as the head of the school until March, 1920, when he was consecrated as the first Bishop of the newly organized Diocese of Southwestern Virginia. Thereafter, during his eighteen and a half years as Bishop, he was ex-officio chairman of the Trustees of the School and this fine diocesan institution continues to be one of his chief interests.

* * *

### SIGNIFICANT CONFERENCES

(Continued from page 11)

the Church and Pastoral Ministry to the Sick and Troubled. Mr. Jones presented the church's program and Bishop Oldham led the closing session on The Church Tomorrow.

Speakers at the Laymen's Conference were Mr. Frank Atkinson, chairman of laymen's work, Diocese of New Jersey, the Rev. C. Avery Mason, executive secretary, Forward Movement, the Rev. C. W. Jones and Bishop Oldham. The conference was planned and carried through by laymen, headed by Mr. David M. Allen and Dr. Edwin R. Van Kleeck, and an effort was made to have

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Alter Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944
COX, SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

*Entirely New* *Ready in September*

# OXFORD PRAYER BOOKS & HYMNALS

**THIS BOOK OF COMMON PRAYER**
**WITH THE NEW LECTIONARY**
and
**THE REVISED HYMNAL**
**WITH MELODIES**

Authorized by the General Convention of 1940. All styles are printed with the melody of each hymn. **The Revised Hymnal** contains 600 hymns of which 201 are new.

**Combined in One Volume**
**All are limp, round corners, and red under gold edges, unless otherwise specified.**
**32 MO EDITION.**
**Size 5 5/8x3 5/8x15/16 inches**

| Nos. | | Prices |
|---|---|---|
| 03513 | Moroccoette, gold cross | $ 4.50 |
| 03530 | French Morocco, IHS gold monogram | 5.50 |
| 03531 | French Morocco, gold cross | 5.50 |
| 03527 | As No. 03531, in RED | 5.50 |
| | **EXTRATHIN PAPER EDITION, 5/8 of an inch thick** | |
| 03530x | French Morocco, IHS gold monogram | 7.00 |
| 03531x | French Morocco, gold cross | 7.00 |
| 03533x | Morocco, hand grained, gold edges, gold cross, gold roll | 8.00 |
| 03534x | As No. 03553x, in BLUE | 8.00 |
| 03536x | As No. 03533x, in MAROON | 8.00 |
| 03537x | As. No. 03533x, in RED | 8.00 |
| 03539x | French Morocco, fine grain, leather lined, plain sides | 8.50 |
| 03543x | Morocco, hand grained, gold edges, leather lined, gold cross, gold | |
| 03545x | As No. 03543x, in BLUE | 10.00 |
| 03545x | As No. 03543x, in BROWN | 10.00 |
| 03546x | As No. 03543x, in MAROON | 10.00 |
| 03547x | As No. 03543x, in RED | 10.00 |
| 03542x | Morocco, levant grain, leather lined, gold cross, gold fillet | 10.00 |
| 03540x | Pin Sealskin, gold edges, leather lined, gold fillet, plain sides | 12.00 |
| 03553x | Morocco, levant grain, silk lined, to match, gold edges, gold cross gold | |
| 03554x | As No. 03553x, in BLUE | 15.00 |
| 03555x | As No. 03553x, in BROWN | 15.00 |
| 03556x | As No. 03553x, in MAROON | 15.00 |
| 03557x | As No. 03553x, in RED | 15.00 |

**12 MO EDITION, Size 7½x5x1¼ inches**

| Nos. | | Prices |
|---|---|---|
| 03930 | French Morocco, IHS gold monogram | $ 7.50 |
| 03931 | French Morocco, gold cross | 7.50 |
| 03939 | French Morocco, fine grain, leather lined, plain sides | 9.00 |
| | **EXTRATHIN PAPER EDITION, 5/8 of an inch thick** | |
| 03930x | French Morocco, IHS gold monogram | 9.50 |
| 03931x | French Morocco, gold cross | 9.50 |
| 03939x | French Morocco, fine grain, leather lined, plain sides | 11.00 |
| 03938x | As No. 03939x, in RED | 11.00 |
| 03942x | Morocco, gold edges, leather lined, gold cross, gold fillet | 14.00 |
| 03940x | Pin Sealskin, gold edges, gold fillet, leather lined, plain sides | 15.00 |

**THE REVISED HYMNAL**
**12 MO EDITION**
**7½x5x5/8 inches**
**(Corresponding numbers of Prayer Books in parentheses)**

| | | | |
|---|---|---|---|
| 0600 | (07600) | Cloth, square corners, red edges, gold cross | $ 3.00 |
| 0616 | (07616) | French Morocco, gold cross | 6.00 |
| 0621 | (07621) | Red French Morocco, boards, square corners, gold edges, gold roll | 7.50 |
| 0651 | (07651) | Red Turkey Morocco, bevelled boards, square corners, gold edges, gold roll | 10.00 |

NOTE: No separately bound Hymnals in the 32mo edition.

**At all Booksellers** **Send for Descriptive literature**
219 219

At all Booksellers Send for Literature

**Oxford University Press**
114 Fifth Avenue, New York 11, N. Y.

in attendance a layman from each parish and mission, the objective being enlistment of the laity in definite service to the Church. Both conferences were marked by serious concern for the post-war days.

* * *

# Personal Notes Of Interest

**The Rt. Rev. W. Bertrand Stevens,** Bishop of Los Angeles, is one of the three National Chaplains recently chosen by the Civil Air Patrol League. The League is a national organization of air-minded men and women formed to promote the future of aviation.

**Chaplain Raymond S. Hall,** former rector of St. John's Church, Lowell, Mass., according to "The Stars and Stripes," parachuted with his unit in the Normandy invasion. "Prior to 65 minutes past H-Hour," says 'The Stars and Stripes,' Chaplain Hall had already spent four to six hours in France."

**Miss Margaret Applegarth** has been invited to undertake a program of ecumenical education among the women of the churches in as many communities as possible. This was approved with the understanding that the project will be carried out in cooperation with the American Committee for the World Council of Churches and the United Council of Church Women. Miss Applegarth will begin her new work on October first.

**The Rev. H. Thomas Pateman** was instituted as Rector of St. Stephen's Church, Steubenville, Ohio, on September 3rd, by the Ven. B. B. Comer Lile acting for the Bishop of Ohio.

---

**CHAPLAINS AT ARMY TRAINING SCHOOL**
**Fort Devens, Massachusetts**

First Lieutenant William J. Barnett,
First Lieutenant John R. Caton,
First Lieutenant Stanley P. Gasek,
First Lieutenant John H. Parke,
First Lieutenant John A. Schultz,
First Lieutenant Raymond G. Sutherland, Jr.,
Lieutenant-Colonel Wallace C. Wolverton.

**Chaplains Appointed In Navy During August**

Benjamin A. Meginnis,
Cornelius C. Tarplee,
Gibson Winter.

---

**Dr. and Mrs. Logan Roots,** their three children, and Sister Elizabeth of Central China College, Hsichow, have arrived in Los Angeles. The Overseas Department of the National Council states that all are in excellent health and report gains in weight.

**ORDINATIONS**
**Priests**

**The Rev. William Howard Graham** was ordained to the Priesthood on September 10th, 1944, in St. Paul's Church, Toledo, Ohio, by the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Ohio. The Rev. Theodore L. Rynder presented Mr. Graham and the Rev. Alexander J. J. Gruetter preached the sermon. Mr. Graham will continue as Rector of St. Paul's Church, Toledo.

**The Rev. Harold Ransom Landon** was ordained to the Priesthood on September 10th, 1944, in St. Thomas' Church, Port Clinton, Ohio, by the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Ohio. The Ven. B. B. Comer Lile presented Mr. Landon and the Rev. Donald Wonders, D. D., preached the sermon. Mr. Landon will continue as Rector of St. Thomas' Church, Port Clinton.

**THE D-DAYS**
(Continued from page 2)

Pearl Harbor, 'Japan must be destroyed." This was not vengeful thinking, but follows our Lord's words about what must happen to those who made others to sin. Our country is girding itself to win its own war in the Pacific and sorely needs the united and organized prayers of the Church."

**Virginia Dairy**

"The Home of Better Milk"

ASK FOR

**CLIMAX BEVERAGES**

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.

**Sarah Lee Kitchen**

Homemade Cakes, Pies, Bread,

Beaten Biscuits, Box Lunches

701 W. Grace St., Richmond, Va.

Dial 3-2805

**STAR CLEANING CO., Inc.**

QUALITY CLEANING AND DYEING

Draperies—Curtains—Slip Covers

Expert Tailoring. Alterations

Prompt Delivery Service

Plant—524 South Harrison Street, Richmond, Va.

Dial 5-1785

WHEN DEATH OCCURS
Telephone
Est. 1850
• EXPERIENCE
• REFINEMENT
• DIGNITY

CHAS. T. BILLUPS & SONS • MORTON G. • STUART J.

**BILLUPS**

3-6711 Funeral Home

ALWAYS OPEN

• RICHMOND'S FINEST
• AIR CONDITIONED THRU OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST

25th & MARSHALL STS

AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

**Oxford Grays Blacks Bankers Grays**
**Tropicals Serges Worsteds**
**All Wool**

**Samples and Measurement Charts sent on Request.**

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens, Stoles, Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 123 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.

**PURE IRISH LINEN**

**Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.**

**MARY FAWCETT CO.**

**Box 146 Plainfield, N. J.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 5-12. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasized. Self-help plan. Tuition $360 plus duties.
**Write GEORGE F. WIESE, Supt.**

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. Catalogue.

**LOUISA deB BACOT BRACKETT, A. B. (Mrs. Jeffrey R.), Headmistress.**


## THOUGHTS FOR THE THOUGHTFUL

"Walk with holiness in unholy streets."

"I will hold brave loneliness as a shield against despair."

"Love has the longest reach in the world, and the strongest pull."

It takes the infinitely Great One to know me, the finitely small one.—Sel.

If with humble and contrite hearts we have sought admission into His presence and at length found entrance into the secret places of the tabernacle of the Most High, then what earthly power, what diabolical force can penetrate to that transcendent height and pluck us out of the protection of His sovereign hand? Can tribulation? Can death? No, in all these things we are more than conquerors, not in our own power, but in His.—Dr. W. M. Horton.

As a panacea for every despair, follow Jesus from the Upper Room to Gethsemane, from Gethsemane to the judgment hall, from the judgment hall to Calvary. Catch His spiritual poise, His magnificent courage, and no matter what may face you in life, you will be saying with Him, "Rise, let us be going."—Col. George O. Fallis.

The providence of Heaven rests upon the world as does the sunlight upon a field, but many human beings neither see nor comprehend it. We know only that harassed and stricken mortals suddenly grasp the reality of its presence.—Selected.

"The grandest thing I have ever seen was an airman with a broken back who will never walk again grinning at a fine athlete's perfect body."—From an American writer.

Are there not two points in the adventure of a diver? One, when, a beggar, he prepares to plunge; one, when, a prince, he rises, with his pearl.—Browning.

The quieter voices are too often unheard. Yet at last, when passion is spent the work of reconstruction is eventually done by the people who have had the strength and vision to seek the truth and arrive at conclusions with wisdom, justice and charity.—Hon. Adolf Berle.

"God forgive those of us who are parents who have failed to emphasize the church as privilege, who have failed to witness to the joy of faith."

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SUPPLIES

**"Owing to war conditions we solicit your early orders. Information and price lists upon request."**

**Christian Nurture Series**
**Christian Living Series**
**Pastoral (Chalmers) Series**
**Cloister Press Series**
**Christian Education Units**
**Episcopal Church Series (Jacobs)**
**New Sunday School Lessons**
**Church School Text Books**
**Moorehouse-Gorham and Cloister Press Workbooks, Guides and their other publications.**
**Cross and Crown System of Attendance Pins, etc.**
**Bibles, Testaments**
**Prayer Books and Hymnals**

**Episcopal Church Book Store**

**LYCETT, INC., Church Section**
**317 N. Charles Street,**
**Baltimore 1. Md.**

**HONOR ROLLS**

**Episcopal and U. S. Flags. Altar Furnishings in Wood. Send for circular.**

## FASSIFERN

College preparatory, high school, and lower grades for younger girls. Emphasis on character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:

**DR. JOS. R. SEVIER, President**
**Box S Hendersonville, N. C.**

## St. Christopher's

**COUNTRY SCHOOL FOR BOYS**

Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T., Williams, West Point and Annapolis. Located three miles from Richmond in pine woods—33 acres of campus. Three playing fields. Fourteen well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Graduate nurse. Reasonable rate. Special reduction to sons of clergymen. For catalog, address: Rev. John Page Williams, Headmaster, Box 11, Richmond, Va.

## Christchurch
VIRGINIA SCHOOL for BOYS

**CHRIST CHURCH**
**Virginia**
**School for Boys**

**Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sailing and other Salt-water Sports on the Rappahannock River.**

**Apply to The Rev. S. Janney Hutton, Headmaster Christchurch School, Christchurch, Va.**

# The Southern Churchman

Vol. 110—No. 38 30 SEPTEMBER, 1944

## REVERENCE

We are so taken up with creature life,
Its peaceful business and its warring strife,
That we omit the reverence we owe
To Him, Whom through His Works and Word we know.

Therefore henceforth let us His Presence seek,
And in the Sacred Pages hear Him speak;
Then with faith's upward look and heartfelt cry
Own that in Christ we are to God brought nigh.

Let us not give worship one day alone,
And other times neglect God on the throne,
Rather let reverence mark every day,
Listening, and replying, as we pray.

—William Olney.

London, England.

# The Southern Churchman

Rev. Beverley M. Boyd, Editor
Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R. Tate Irvine, Associate Editor, Secretary-Treasurer
Mrs. M. Rawles Morel, Business Manager



CONTRIBUTING EDITORS

Rt. Rev. Karl M. Block, D. D.
Rt. Rev. Walter H. Gray, D .D.
Rt. Rev. Beverley D. Tucker, D. D.
Rev. Vincent C. Franks, D. D.
Lt. Comr. C. Leslie Glenn, Chl. U .S. N. R.
Dr. Revel L. Howe, D. D.
Rev. William H. Marmion
Rev. R. Cary Montague, D. D.
Rev. William R. Moody, D. D.
Rev. Charles F. Penniman, D. D.

ADVISORY COMMITTEE OF THE SOUTHERN CHURCHMAN

Mrs. Hugh Antrim
Mrs. Albert P. Bourland
Mrs. Spencer L. Carter
Mrs. John Sidney Davenport
Mrs. John Guy
Mrs. Leander F. Leigh
Mrs. R. Cary Montague
Mrs. E. E. Osgood
Mrs. Granville G. Valentine
Mrs. E. Victor Williams
Mrs. Lewis C. Williams



Published by The Southern Churchman Publishing Co., 110 West Franklin Street, Richmond (20), Virginia, Rt. Rev. Henry St. George Tucker, President, E. Otto N. Williams, Vice-President, Mrs. R. Tate Irvine, Secretary-Treasurer.
Subscription price $3.00 a year in advance. To the Clergy $2.00. Six months, $1.50. Single copies 10 cents each. Foreign postage $1.00 additional.
Entered at the Post Office at Richmond, Virginia, as second-class matter.
Notice—Unsolicited manuscripts should be accompanied by self-addressed envelope with sufficient postage for return.


**CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN**

## *LETTERS*

### 400TH ANNIVERSARY OF TRANSLATION OF LITANY

Editor Southern Churchman:

This year, 1944, is the 400th anniversary of the translation of the Litany into English, and its public use in England. The king had directed Archbishop Cranmer, the Archbishop of Canterbury, to prepare a Litany in English, and on June 11, 1544, the king sent this Litany to Parliament with the command that it be used in every city and town, parish and church in England.

This was the first beginning in modern England of public worship in language understood by the people, and it was followed five years later, on Whit Sunday, 1549, by the introduction of the first Prayer Book in English of the Church of England.

This event, the first translation of the Litany, was commemorated in England on June 11, 1944, but no public notice of this anniversary has as yet been taken in the American Episcopal Church. According to a contemporary chronicle St. Luke's Day, October 18, 1544, was noted as the day when the Litany in English was first sung in St. Paul's Cathedral in London. In view of the fact that we have permitted the earlier date to pass without public recognition I am eager to see Sunday, October 15, 1944, as the nearest Sunday to St. Luke's Day, celebrated generally as the 400th anniversary of the use of the Litany in English.

I feel very strongly that such a celebration will not be merely the anniversary of a historic event in the dim past, but will help us all to bring to mind more clearly the meaning and value, and the great importance in the Christian Church, of our common worship of prayer and praise. It has been said by a recent lecturer that a service in a foreign language can never serve to bring people together in a sense of common and united worship in a corporate capacity. This I think is profoundly true; and for that reason the introduction for the first time of a Litany, or form of prayer in English, which all the people could understand, and in which all could join, was the first step in the development of a sense of fellowship in corporate worship which is one of the profound values brought into the religious life of England by the Protestant Reformation.

This sense of fellowship in corporate worship is vastly deepened by the realization that as the various services of the Prayer Book are used by congregations of the Anglican Communion all over the world, and in many languages, the fellowship of worship widens out from the devotion of people gathered in the visible association of one congregation into a great circling roll of worship arising from congregations in every clime, as the usual hour of morning worship passes round the world.

This realization of the wider meaning of public corporate worship, each in his own language in which he was born, but voicing together the same aspirations and expressions of praise and thanksgiving, should be a very real help to Christian people in enabling them to formulate a clearer conception of the Holy Catholic Church, which is, as we say in the Creed, "The Communion of Saints," and in the Holy Communion, "the mystical body of Christ, which is the blessed company of all faithful people."

The Presiding Bishop's "Plan for Action" for the year 1944-45, in preparation for which we are now engaged, is stressing various aspects of interracial fellowship as its chief concept, and has included the Fellowship of the Prayer Book as one of its important divisions. Recognizing as I do the great significance of fellowship in common worship as a part of the fellowship of all races in the Holy Catholic Church, I think that the celebration of the 400th anniversary of the first use of the Litany in English will give a great opportunity of stressing the meaning of our fellowship in prayer and in our Prayer Book.

E. Maclaren Brydon.

* * *

### 435 POUNDS OF BOOKS FOR SCHOOL

Fort Valley, Georgia.
September 20, 1944.

To the Editor:

Please let me use this column to express my appreciation to the Rev. F. S. Eastman, Secretary of the St. Philip's Society of West Stockbridge, Mass., for 435 pounds of books collected in the Diocese of Western Massachusetts for the Fort Valley College Center.

J. Henry Brown, Director.


SUNDAY SCHOOL TABLES AND CHAIRS
NURSERY SCHOOL FURNISHINGS
BLACKBOARDS, WINDOW SHADES,
CRAYONS—ART SUPPLIES
FLOWERS SCHOOL EQUIPMENT CO.
327 West Main St.
Richmond, Va.

Virginia Dairy

"The Home of Better Milk"

RAISE FUNDS QUICKLY
by Making Cleaning Easier
Church groups in 38 states Earn funds this easy way
WRITE NOW FOR SPECIAL INTRODUCTORY OFFER
Hundreds of Cleaning Uses All Over the House
Earn extra dollars this fall by making SMILING SCOT available to friends and neighbors in your spare time. No experience needed. Thousands of church groups and individuals sell SMILING SCOT on a money-back guarantee, using our proven test-card plan to make extra cash and to raise funds. Use at home—see how quickly, easily, it does 100 cleaning tasks—walls, woodwork, laundry, dishes. Write today! OHIO LABORATORIES, Inc., Dept. R, 5 E. Long St., Columbus 15, Ohio.

# HAVEN . . .

By J. W. KENNEDY

NORMAN VINCENT PEALE once told a group of ministers that he began the day with the thought: I am God's Man. The thought, he said, relaxed him and made him conscious of God's power within him to see him through as well as his own inescapable responsibility for standing up straight and tall as God's representative amongst the gaunt slim shadows that picketed the avenues of the day's life. We, too, might say "I am God's man, therefore, today I shall take a walk in the sun and find what it requires to keep upright and true, to keep moving ahead with poise and grace."

Suppose we were to make such a declaration this morning, is there a chance it would help us to combat more successfully the temptations of Saturday? If we spoke the words because they were already a banner of belief waving within, yes. If we had already burned the content of them into thought grooves in our minds, yes. If we had already possessed the good feel of them as caressings of the Holy Spirit in our hearts, yes.

THINK UPON THE PHRASE "I am God's man" and certain positive influences are felt. Even the sound of the words as we speak them aloud snaps us to attention and fills us with an expectant attitude of God's orders as we march through the day: "Halt, double quick, column right" and many other familiar commands which automatically control our movements through long association and practice.

If "I am God's man" today, what does it mean I shall be? Settle down and meditate upon this phrase for a while and see what comes to make it of paramount importance for this instant and of flash value at odd moments of need throughout the day.

First the willing surrender of self to God is indicated, the free giving of control into God's hands, a belonging to Him. This further implies some knowledge of Him and trust in Him. The knowledge may be sketchy and the trust scant but added together they point clearly to a decision to go His way.

Second, it gives the clear impression that since I belong to Him I am responsible to Him for my actions. He holds me accountable for what I do since my every move is in some measure revealing of His power or lack of it. Because of this I am more apt to check what I do against the background of His life in me.

Third, if I really get down to the meat of the phrase, I see it means that God is on my side, or rather that I am on His side; that God is for me, therefore it matters not who is against me. It is possible to believe then with Paul that the powers of darkness can make no impression upon me, no impression at all.

Fourth, since the term "God's Man" reveals a relationship, I am bound by it to keep in touch one with the other. I with Him and He with me. We remain in constant relationship with Him through times apart like this and through recurring incidents of referral to Him all through the day, yes and the hours of the night.

"I AM GOD'S MAN"—say it aloud to yourself. You hear it like a song singing—triumphant of the road He has laid within. It forces you to look up and to stand up, and to face ahead with greater courage and certainty. God will not fail His man. God will stay by his side. No matter what befalls him God will not betray or desert. True identification has produced a oneness of thought and movement and the great and frequent prayer of Jesus for oneness of God and man is accomplished partly or perfectly.

Broadcast September 16, 1944.

# *This Week . . .*


THE PRESIDING BISHOP'S MESSAGE TO THE CHURCH . . . . . 4

THE YEARS THE LOCUSTS HAVE EATEN . . . . 5
By the Rev. Vincent C. Franks, D. D., Rector of St. Paul's Church, Richmond, Va.,

MAKING OURSELVESe OVER . . . . . 8
(Studies in Applied Religion—No. 5) Hold Yourself Together, by Rev. Richard R. Beasley, Rector of St. John's Church, Knoxville, Tenn.


---

**OCTOBER**

1. Seventeenth Sunday after Trinity.
8. Eighteenth Sunday after Trinity.
15. Nineteenth Sunday after Trinity.
18. S. Luke (Wednesday).
22. Twentieth Sunday after Trinity.
28. SS. Simon and Jude (Saturday).
29. Twenty-first Sunday after Trinity.
31. (Tuesday.)

* * *

**COLLECT FOR THE SEVENTEENTH SUNDAY AFTER TRINITY**

Lord, we pray thee that thy grace may always prevent and follow us and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

---

# *The Years the Locusts Have Eaten*

By The Rev. **VINCENT C. FRANKS, D. D.,**

Text: And I will restore to you the years that the locust hath eaten, . . . Joel 2:25.

The prophet Joel lived some five hundred years before Christ, and during his lifetime a scourge of locusts laid waste the land of Judah. They came in solid droves that literally filled the sky. The sound of their coming and the rattling of their wings was like the tumult of chariots. They turned the heat of the day into the chill of night. Their hunger was that of a mighty pestilence, for they ate the bark off the white birch trees, crept into houses and devoured all clothing, swallowed up fields in one great corporate gulp and ate up a nation between two moons. They had eaten up the garden of Eden. Rain was man's only hope of relief for rain destroyed their eggs. Our prophet likened them to a ravaging army and described them in these words:

> Like the noise of chariots on the tops of mountains. Before their faces the people shall climb the walls like men of war. The land is as the garden of Eden before them. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining. . . . Yea, and nothing shall escape them.

Dreadful was the devastating blight of the locusts, fearful the wastage they caused.

Now Joel had no faith in any man's ability nor any government's ingenuity to restore the blighted land, only God could restore the years that the locust had eaten. All of which has a familiar ring to it for there is a blight on the world today, the scourge of war has laid it waste. My thesis is that only God can restore the years that the locusts have eaten, that man is quite incapable of doing it by himself.

## I

The poets have much to say on the subject. Many recent poets, some directly, some indirectly, bombard with devastating shards this popular idea that man in capable of fashioning a jubilant world on the strength of his own initiative. Carl Sandburg writes to the point, though indirectly, in his poem "The People, Yes."

> The czar has eight million men with guns and bayonets,
> Nothing can happen to the czar.
> The czar is the voice of God and shall live forever.
> Turn and look at the forest of steel and cannon
> Where the czar is guarded by eight million soldiers.
> Nothing can happen to the czar!
> They said that for years and in the summer of 1914
> In the Year of Our Lord Nineteen Hundred and Fourteen
> As a portent and assurance they said with owl faces:
> "Nothing can happen to the czar."
> Yet the czar and his bodyguard of eight million vanished.

The might of eight million armed men was insufficient to preserve the throne of the czar.

Or read T. S. Eliot's poem, "The Hollow Men." After the last war there arose a farflung school of disillusioned thinkers. To them civilization had reached an impasse, they despaired of a better world, all was blasphemous hopelessness. The world was "shape without form, shade without color." Men had lost their initiative and "gathered on stony soil in a valley of dying stars." In "The Hollow Men" Eliot epitomized in ironic lines any power of man in himself to build a noble world. He writes of his generation who had lost their lives:

> We are the hollow men
> We are the stuffed men
> Leaning together
> Headpiece filled with straw. Alas!
> Our dried voices, when
> We whisper together
> Are quiet and meaningless
> As wind in dry grass . . .
>
> Those who have crossed
> With direct eyes, to death's other kingdom
> Remember us—if at all—not as lost
> Violent souls, but only
> As the hollow men
> The stuffed men.
>
> This is the way the world ends
> This is the way the world ends
> This is the way the world ends
> Not with a bang but a whisper.

Sandburg would have taken a butcher's broom to W. E. Henley and Eliot violently laughed in his face for writing such arrogant nonsense as

> I am the master of my fate:
> I am the captain of my soul.

Both those poets, particularly Eliot at the time he wrote "The Hollow Men"—he has changed since—were pessimists; still in their own way, they saw the truth that the prophet Joel saw—that man of himself is unable to happily solve the problems of his world, unable of his own power to restore the years that the locusts have eaten.

There was Adolph Hitler and his clientele of hoodlums who set out in Germany to restore the years that the locusts had eaten, and set out to do it on the strength of their own ingenuity. God was taken to the frontiers of Germany and impolitely bowed out of His own universe. "Good-bye God," they said, "We'll handle this thing ourselves and make our own rules, and, whether You like it or not, build an empire that will last a thousand years."

We are the masters of our fate:
We are captains of our souls.

But having ruled God out of their schemes, made their own rules and rewritten the Sermon on the Mount to suit their own ends, the story of Hitler and his cohorts closes thus:

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw.
This is the way our world ends . . .
Not with a bang but a whisper.

But coming nearer home, after the last war we in America became imbibed with this idea (it was taught in practically every university in the land) that man of himself and quite independent of God, could restore the years that the locusts had eaten,

We were the masters of our fate:
We were the captains of our souls.

So we played politics in Congress, repudiated our international obligations, drew into an isolationist shell and lived for ourselves alone. It wasn't that we slandered God, we were more respectful than that, we were just indifferent to the divine teachings, made our own rules and tried to "run the show ourselves." We ran it into the spending orgy of the 1920's, ran it into the sullen economic depression of the 1930's, closed our eyes to reality and ran it toward Pearl Harbor. Don't you see that the stars in their courses have always fought against peoples who thrust the divine teachings aside and make their own rules?

This the way their world ends
Not with a bang but a whisper.

I have taken a disproportionate time on this negative side of our thought because it seems necessary in order to try and slay this perpetual universal lie, which many church people unthinkingly accept, that man can brush aside the teaching of Christ, make his own rules and of his own genius happily solve the problems of his world. That gilded lie is shot full of poison for we are not masters of our fate nor captains of our souls, we can't of our own genius restore the years that the locusts have eaten. Behind the dim unknown standeth God behind the shadows, and unless we build on His teachings and follow His rules judgment will strike again, and we be

The hollow men
The stuffed men . . .
Headpiece filled with straw. . . .

## II

Now all that may be depressing to some and give the impression that this writer is another dour theologian sounding on the old theme of the depravity of man. Well, taken as a whole, man—which includes the whole human race—Anglo-Saxons, Teutons, Slavs, Asiatics, Negroids, Eskimos; good, bad and indifferent—taken as a whole, man is far from being noble.

But I think we should draw a clear distinction between the general and the particular, between those who try to live by the principles of Christ and those who make their own rules. There is I submit a great gulf fixed between those who live on a pagan's code and those who follow Christ. Jesus Christ said to His followers, "Ye are the salt of the earth." Sinful, yes, (He would have added that); warped by manifold flaws and moles; pinned and wiggling against the pull of unhappy environment and heredity, but for all that "the salt of the earth." When, then, I say that man is bad, but a little higher than the animals, I mean man as a whole, Nazi hoodlums, Hindoo snake charmers, Eskimo whalers, African pigmies, New York Jews, Chicago clubwomen and Christian apostles. Man taken as a whole is not good, in the mass he is greedy, mean, self seeking, boorish, lustful. But at his best, on the Christian level, he is the salt of the earth, kindly, social-minded, lovable spiritual; a sinner, true, but the crest and crown of all created things. When, then, I speak of man and make an estimate of him, I have to make that distinction between the general and the particular, between pagan man and spiritual man.

With that in mind I come to the point of this sermon. And its point is not how can man get back to where he was before the war, but how can man be redeemed? And he cannot be redeemed, saved, liberated, restored, ennobled—call it what you will—by any crack economic schemes nor by the supposed magic of education nor by princely science. Only God can redeem us. We have not the native power to be masters of our own fate or captains of our own souls, for back of everything is the power of God. No one of us could so much as lift a foot from off the ground had not God endowed us with the power to do it, no one of us could head into the wind had not God put flexibility into our limbs and no one of himself, cut loose from the power of God, could dot an "i" or smell the good rich earth. We cannot of ourselves redeem the blight that is in us nor have our rulers in Congress the power to better or even restore the years that the locusts have eaten.

And so it all comes down to this: Germany needs cleansing, or, to phrase it in theological terms, Germany needs to be redeemed. On that we should all agree. The Weimer republic did not cleanse her, neither has Hitler. But further, you need redemption, so do I—to be cleansed from our sins and set in line with the grace of our Lord Jesus Christ. And one step further, America needs to be redeemed. We have not the wits nor the genius to redeem ourselves. Here is a blight in all our souls and the more Christian a man is, the more he knows that is true. Wherefore what ever the cure is the cure must be profound. And crack economic schemes and higher education and the blessings of science, much as they will help, are not the basic cure for a world sick to its heart, they do not go deep enough.

Now since man has followed his own rules and tried, disastrously, to "run the show himself," and since that has been going on for numberless centuries, the cure must indeed be profound—strike to the grassroots of human nature. This is God's world, He made it and revealed the principles whereby we can happily solve our problems. We know what those principles are. We may not like the sound of them. I suppose that is as true as anything that has been written here. Many of us have grown up in the sanction of man-made rules, rules that play to our greed, our hatreds, our desire for special privileges, our animal emotions. Here, however, are God's principles. The word "love" comes into them. But do not think of love in terms of softness or sentimentality, rather think of it in terms of strength for love includes justice, a desire to be of assistance, sometimes it includes judgment. Here then are some of the divine principles:

And seeing the multitude Jesus said, Thou

(Continued on page 9)

# *The Presiding Bishop's Message to the Church*

AS WE BEGIN our year's effort to go forward in the service which God expects from His Church, I wish to send a word of greeting to all those who have been signed with the sign of the Cross in token that they will continue Christ's faithful soldiers and servants unto their life's end. The success of any effort on the part of the Church to make its service more effective depends upon participation in that service by all of its members. To those who through baptism have been dedicated to God's service, our Lord's words apply, "He that is not with Me is against Me." The greatest obstacle to the establishment of the Kingdom of God in human society is not opposition from without but rather indifference within the Church. Our first concern each year, therefore, should be to have every member a worshipper and a worker.

Indifference within the Church is often due to a failure on the part of those who are interested to communicate through friendly contact and fellowship their interest to those who are lacking in spiritual initiative. Our Lord said to Peter, "When thou art converted, strengthen the brethren." Our motto for this triennium is "Through world evangelism to world fellowship in Christ." The first application of this principle should be to indifferent brethren. The warning to Timothy, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," applies not only to the supplying of material needs. It has equal reference to our obligation to members of the household of faith. The first duty of a member of the body of Christ is to obey His command, "Feed My sheep." Not only is this a Christian duty but it is a prerequisite to success in presenting Christ to the world as its Saviour. A Church with half of its members lukewarm will not be even half effective in winning the world for Christ. Let us then each year begin our effort of world evangelism by striving to enlist the wholehearted loyal cooperation of every member of the congregation.

I have said above that our first concern should be to have every member a worshipper and a worker. Worship means fellowship with God through His Son, Jesus Christ. In this fellowship we not only experience a great happiness and a surprising development of our own spiritual and moral life, but also we find springing up within ourselves a strong impulse to work. The purpose of this work is to bring others into that same fellowship with Christ which has meant so much to us. Christ called His disciples that they might be with Him and that He might send them forth. Freely ye have received, freely give. That love of Christ which draws us to Him in fellowship enters into our hearts and sends us forth to lead others to Him.

Our human fellowships are often exclusive. The stronger the bond that holds a group together the weaker becomes the inclination to seek fellowship with those outside the group. The feeling of community among members of a race seems almost to engender a feeling of prejudice towards other races. Group aloofness, group selfishness and group prejudice are the great obstacles to the realization of our hope for world unity, world peace, and world fellowship. Love finds its satisfaction in fellowship, but our human love seems unable to extend itself to those outside of our human relationships. God's love knows no such limits. Christ sought our fellowship not because we were lovable in ourselves. God commended His love to us while we were yet sinners. If you love those who love you, said Christ, what reward have you? Even the heathen do that. The great value of God's love shed abroad in our hearts through fellowship with the Holy Spirit, is that it enables us to love the unlovable, to seek their fellowship, to bring them to Christ in the assurance that He can make them lovable.

OUR OBJECTIVE for this triennium is "Through world evangelism to world fellowship in Christ" with special emphasis this year on international fellowship and racial understanding. Differences of nationality and race are two of the greatest obstacles to world peace and world unity because the spirit of fellowship finds it difficult to extend itself beyond racial and national boundaries. Let us then study this problem in close fellowship with Christ. Let us seek from Him such a strengthening of our spirit of fellowship that it will penetrate all barriers. Such study under Christ as our teacher will develop an attitude, a public opinion in the Church which will spur it on to real world evangelism. It will also enable our country to take its part in formulating and carrying out plans for world peace and world unity.

Study to be really effective must be accompanied by clinical practice. There may be no opportunity to try our hand at solving international or racial problems in our own community. Yet there are doubtless in your community many who are outside of the fellowship of any Church. There are those in whom the Christian community has shown little interest. There are those with whom we have had secular contacts but for whose spiritual welfare we have little concern. There are others with whom we have had no contact at all toward whom we have been simply indifferent. There may also be those from whom because of some prejudice, some difference of social or economic status we have purposely held ourselves aloof.

It is such people as these that give to each one of us an opportunity for participating in this effort of world evangelism. Evangelism is a big word. Many people shy away from the possibility of taking any personal part in it. However the first step in evangelism is to make friendly contacts. Christ was called the friend of sinners and it was through this friendship that He drew them to Him and finally was able to help them. He depends upon us to make friendly contacts with those who are out of the fellowship of the Church. It is in this atmosphere of friendliness that the witness of our lives to Christ will draw men's attention to Him. We may not have the gift of speaking to others about religion, but if our lives are Christian and if we have a strong desire to lead people to Christ we can bring them into contact with someone who can follow up the evangelistic opportunity that our friendliness has opened up. A simple act of kindness may be the means of making someone recognize our witness to the invisible but ever-present Christ.

LET US ALWAYS REMEMBER that every single human being is a purchased possession of Christ. They are the other sheep of whom He spoke, not yet in the fold, but bought by Him with a price and marked with His brand, the sign of the Cross. Whatever may be their actual condition, however worthless or hopeless they may seem to be, Christ by His death has assured the possibility of their redemption. He asks us to win their confidence and lead them into

(Continued on page 9)

# EDITORIALS

*Post-War Planning*

The progress of the War towards ultimate victory for the Allied Nations, is the all engaging topic of conversation. But paralleling this topic, is another that is attracting the serious attention of many groups —post-war planning. Those of us who remember World War I, recall that planning for the aftermath of that conflict, was largely left until the peace had been signed. We believe it is a hopeful sign that groups representing every phase of man's life, are now actively engaged in planning approaches to the problems that will inevitably arise in the political, economic, and religious fields. We believe also that this manifest interest in post-war planning, is evidence that the human race as a whole has made some little progress in the right direction of seeking the common good for even the least of our brethren.

Along this line, we would like to suggest that our own Church do a little thinking about post-war planning. We are concerned with the efficient operation of our whole mission program. The effective operation of that program begins of course with the individual congregation. We believe that "Forward in Service" has been a step in the right direction. It has been helpful because it has not attempted to set up a new program, but has challenged us to use more effectively the tools we have in hand. Granting that there have been weak spots in the broad program, it is our sincere conviction that this Church of ours has made progress since the 1940 General Convention when the "Forward in Service" program was inaugurated.

We feel that another step should be taken that will strengthen the whole work of the Church. We begin by calling attention to the fact, that with the organization of the first Every Member Canvass in 1919, and the formation of the National Council, a certain homogenity was given to our church that had been lacking in the years prior. We do not believe that it can be denied that the mission program of the Church was immeasurably aided by this step. Therefore we believe that the time has come for General Convention to survey, through a proper commission, our entire diocesan set-up. Very honestly we have in mind the combining of some dioceses that apparently have no reason to be, in this day of rapid and easy communication. To be very specific we feel that we have too many bishops with too small jurisdictions. Just by way of illustration, we looked at the figures as given in the Living Church Annual of 1944, for four dioceses. Deducting the non-parochial clergy from the active clergy as listed, these four dioceses averaged fourteen active clergy. Mind you, these are not missionary districts—they are all independent doceses. In fact there are some missionary districts who have more active clergy and whose budgets are larger than some of these small independent dioceses. We believe a careful study should be made of this state of affairs. In bygone days due to the difficulties of travel it was perhaps necessary to cut off a certain section of a large diocese and form a new one. That day is past. For the effective operation of the Church's mission program we believe General Convention should study this situation carefully. A Bishop with only fourteen active clergy under his jurisdiction we believe is an unnecessary charge. It is true that often these Bishops help with the confirmations in a nearby large diocese. But this fact does not alter the over-all picture.

Just one other illustration. The English Church, in the British Isles, has ninety-seven bishops. We have approximately one hundred and fifty. Their communicant strength is more than ten times what ours is reported to be. This should make us think.

We therefore urge that steps be taken now to bring this matter before the General Convention of 1946. We, too, need some post-war planning.

*Four Hundredth Anniversary of the Litany in English*

Four hundred years ago this coming St. Luke's Day (October 18th) the Litany was first sung in English, in St. Paul's, London. We quote from Writhesley's Chronicle (1544): "The 18th of October being St. Luke's day and Sunday, Paul's choir sang the processional in English by the King's injunction which shall be sung in every parish church in England every Sunday and every festival day and none other."

The background for this injunction is the statement made in G. G. Perry's History of the Church of England from which we quote:

"On June 11, 1544, the king's letters were directed to the archbishop, in which, adverting to the miserable state of Christendom, distracted by wars and troubles, he signifies his desire to have 'general processions in all cities, towns churches, and parishes,' said and sung with due reverence and devotion; and because hitherto the people had paid but little attention to these processions, inasmuch as they did not understand the language, inasmuch as they did not underhad therefore sent certain suffrages in "our native English tongue', 'to be openly used continually in all churches, villages and parishes of your diocese.'

"The English litany thus sent to Cranmer had been in fact translated and prepared by himself at the king's direction. In sending it to the king the archbishop writes: 'According to your Highness's commandment, I have translated into the English tongue certain processions to be used on festival days, if after

(Continued on page 9)

# *Making Ourselves Over*

*Studies in Applied Religion*

## "HOLD YOURSELF TOGETHER"

**By RICHARD R. BEASLEY**

PERSONAL INTEGRATION or interior unity is something on which we have always to be working. We often hear the expression "he has gone all to pieces." When we hear that we know what it means. Here is some one, let us say, who is disappointed in love and starts drinking and—goes all to pieces. Or here is some one who lets down the moral bars and goes in for immorality and—goes all to pieces. Or, here is some one who has had a loss or bereavement and, unable to meet it, goes all to pieces.

These, of course, are extreme forms of this common weakness. But it is true of all of us in greater or lesser degree. "I go all to pieces when I hear that music," some one says. Or, "I can't seem to get organized"—many a college student makes that confession. Or, "I am not able to pull myself together"—says a third person. It is the same theme with variations. H. G. Wells makes a character in one of his novels say "I'm not a man; I'm a mob." Who hasn't felt that way? Hesketh Pearson in his life of Bernard Shaw tells of an experience that came to Shaw which as he puts it "formed a mob of appetites into an army of purposes and principles."

What is the common characteristic of all these examples of going to pieces? We are like the proverbial rider who jumped on his horse and rode off in all directions. What are the noticeable features when our lives seem to unravel like a string and get at loose ends?

One thing, of course, is that inner control goes. There is nothing to hold the reins; there is no restraint. We go in any direction, willy nilly. We are like the car without a driver at the wheel, careening down the street. When we go all to pieces it is because control goes and discipline and restraint.

WHEN WE GO TO PIECES it is because too we are unstable. We have nothing to stand on to keep our balance. Everything slips from under us. We walk in the sand and not on a rock. We lose our footing. We are tossed here and there by any passing whim or mood. We are unstable.

What else happens when we go to pieces? We are demoralized. We are like a regiment of soldiers without an officer to lead them, with an artillery barrage come over the hill at them and the bombs crashing down from the skies on them. Order and plan go and retreat starts. We lose a sense of permanent values when we go to pieces. We are de-moralized; emptied of moral guidances and directions.

So we are thinking about something fundamental to us all. And when we say "Hold Yourself Together"—this would seem to be counsel we all want to heed.

What helps us do that? How can we hold ourselves together? What can help us do this when it is easier to go to pieces?

First, we must have something to do. Idleness creates as much mental sickness as any one thing. Man is one animal that cannot stand company with no one but himself without disintegrating. Every thing becomes magnified as we stir it over and over in our mind. We must keep ourselves busy. Walter Lippman commented recently on the British people during the air bombardment of London. How could they come through with such courage? Why is not there more mental breakdown with all they have had to go through? One thing, he said, is that everybody had a job to do—old and young, men, women and children. There were no drones in that beehive. Every one was caught up in a common task and no one could afford not to do his part in it. They were too busy to think about themselves and feel sorry for themselves. Much we can learn from that observation. We must keep busy.

What else can help us hold ourselves together. We must be freed from a festering evil. We are by nature moral creatures and to violate the moral code breaks us to pieces. Stanley Jones is entirely right: "We do not break the moral law; we are broken on it." Norman Peale, the New York minister, tells of a man who came to see him. He was at loose ends; he could not keep long at his job; he couldn't rest or sleep. All the beauty had gone out of life. As he listened to this man talking, Dr. Peale got a clue and then asked this question: "Have you done anything morally wrong?" The man flushed and denied it. Then he said, "Yes, I have." Slowly he told his story, haltingly; then he poured out his confession in a torrent of words. And as he talked it was like opening a boil—evil long pent up came out and purified him and released him and made him free again. That was what was wrong with him. He did not need psychological treatment so much. He needed religious confession and the realization of the healing forgiveness of God.

MORE THAN ONE PERSON is going to pieces—worry, mental sickness, nervous breakdown—who is fighting the best side of his nature and gives in to what is wrong and destructive. The soul is like a battleground. Strong forces of good and evil are battling there and some times it is just not strong enough to withstand that battle and it goes down, broken. So often we treat the symptom and not the cause. So often "it's the soul that needs treatment" (as Winfred Rhodes observes). Have you done something morally wrong? That may be why you go to pieces.

What else can help us hold ourselves together. We must have a steadying loyalty. We must be drawn out of ourselves. George Palmer, the professor at Harvard, read a book once and it gave him something he had never had before—"the luxury of loyalty." It is a luxury; aye, a necessity. Every minister can echo this testimony: There was once a man who faced a crisis in his life; his job lost and his name impugned and a rank and brutal injustice done to him. He could have gone to pieces if he had been made of softer material. But he had a wife and children to strive for. That and his religion and his faith in himself kept him strong and true and set him on the path again. That is what a loyalty can do! Dr. Slattery, former rector of Grace Church in New York once wrote a beautiful prayer for a married couple. One recalls these words: "Lord, grant us each to rise to the other's

best." What an aspiration for marriage! If we all did that daily we would not be having all the marriage distress that is coming out of this war. "Rise to the other's best." That is what a loyalty can do. And after the war, and the men come home—that will be at a time of testing greater than these war years. They have had a powerful loyalty to drive them forward. When war ends that loyalty will end. They will have to get a loyalty equally strong. If not, they will go to pieces. That too is what a loyalty can do.

BUT IF WE STOPPED THERE, we would overlook the best and most important thing of all that helps us hold ourselves together. That is religion. We must get a vital, gripping religious faith. But how rare that is. One does not mean formalism. One does not mean knowing all the liturgical motions, or going to church, even—however vital that is. Nor is it doing church work. We mean what is behind all that. We mean a religious faith that literally guides and directs our life.

Religion comes from the word that means "bind." One sees a picture of a stack of rods tied together by a rope. Thus bound together they are strong. How true that is of our religion: it binds us to our best self; it binds us to each other; it binds us to God—anchored, integrated, secure!

A man died from excessive drinking. Two years before he and his wife had come into the Church. For several months all went well. A new life had begun because he had got hold of a new strength—the strength of God. Said his wife to the minister: "During that time he stopped drinking." But it didn't last long. Soon he slipped away from the Church—too lazy to make the effort—away from the Church's guidance and restraints and challenges. Religion had made that difference just in that short time. Then he went back to his weakness—and it killed him.

Religion, then, more than anything else can enable us to hold ourselves together. It all comes to a focus in this paraphrase by Moffatt of a verse in St. Paul's epistles (a good text!): "In Christ all things hold together." That is what millions of others have found: In Christ all things hold together. Hold together morally; hold intellectually—and don't go to pieces; hold together emotionally; hold together socially—and don't go to pieces. He is that golden thread holding our disordered lives, broken loyalties, scattered purposes—together!

* * *

## THE YEARS THE LOCUSTS HAVE EATEN

(Continued from page 5)

shalt love the Lord thy God, and thy neighbor as thyself. . . . Love your enemies, and do good to them which despitefully use you. . . . As ye would that men should do to you, do ye also to them likewise. . . . Follow Me. . . . Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you.

For all these thousands of years man has been making his own rules—and they don't work. What they have brought to the world is ever recurring misery, jealousies, depressions, wars. Up to this point the pessimist seems right—man, taken as a whole, is bad; he spoils his good earth with his arrogant man-made rules. But that is not the whole story for one should make a distinction between the general and the particular. And the particular is that man on the spiritual level is the salt of the earth, the crest and crown of all created things (as we know them), and Christ is the master of his fate and Christ the captain of his soul. He tries to live by divine principles rather than man-made rules. And the more Christians there are to follow the principles and put them into effect in our economic, social and political as well as religious life, the sooner the world will really start to become the kind of a world you want it to be. Therein lies the cure for our sick world. No other cure is profound enough to heal its wounds.

So here is the promise: thus said the Lord, Follow My principles . . . and I will restore to you the years that the locust hath eaten.

* * *

## THE PRESIDING BISHOP'S MESSAGE TO THE CHURCH

(Continued from page 6)

the fellowship of the fold in order that He may make this potential redemption actual.

Shall we not resolve then that no sheep shall be left outside because of our negligence, our failure to represent to them the friendliness of Christ. The Chief Shepherd alone can heal, the clergy and the well instructed may be needed to preach and to teach, but even the humblest of us can show that friendliness which is the necessary first step of evangelism and without which those other sheep of Christ may never be led into His fold.

I pray that God's blessing may rest upon you, your rector, and your congregation.

May the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Ghost be with you all both now and evermore.

H. St. George Tucker,
Presiding Bishop.

September 1, 1944.

* * *

## EDITORIAL

(Continued from page 7)

due correction and amendment your Highness shall think it is convenient; in which translation, forasmuch as many of the processions in Latin were but barren as me seemed, and little fruitful, I was constrained to use more than the liberty of translation, for in some processions I have altered divers words, in some I have added part, in some I have taken away; some I have left out whole, either because the matter appeared to me little to the purpose, or because the days be not with us festival days; and some processions I have added whole, because I thought I had better matter for the purpose than was the procession in Latin.' "

The Church of England celebrated this significant event on June 11th last. It is our suggestion that parish clergy use the Litany on Sunday, October 16th, and call their congregation's attention to the four hundredth anniversary of the singing of the Litany in English.

Surely in these days of tension and distress, the value of the Litany in worship is more than ever evident.

We would call your attention to the letter to the Editor, written by the Historiographer of the Diocese of Virginia. We endorse the plan Dr. Brydon has suggested and commend it to our Bishops and clergy.

# A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

### THE BIRD IN THE BUSH

Refuting the oft-quoted but sadly mistaken adage: "A bird in the hand is worth two in the bush."

My wide-open window at dawn of the day
Brings wonderful music from over the way;
As morning's first glimmer calls forth from the birds
A free, happy choral of "songs without words";
And my own spirit leaps as the melodies gush
From the musical throat of a bird in the bush.

Glad hymns of rejoicing the winged artist sings;
With rapturous carols the wide woodland rings;
My eager ears avidly strain for each note
Exultantly poured from the jubilant throat
Of bobolink, oriole, robin or thrush,
Whichever the bird that may sing in the bush.

I covet that bird and by aid of a net
I make it a captive but quickly regret,
For it struggles and cries and I cannot withstand
The piteous "cheep" of the bird in my hand;
Unwilling its longing for freedom to crush,
I set it free gladly to fly to its bush.

Once more from the thicket the carol is heard
That comes from the throat of a free, happy bird;
Again I rejoice as the whole woodland rings
With the glorious song that the winged artist sings;
That silly old adage I'd evermore hush
For the bird that's worth most is the bird in the bush.

—Charles Elliott, in Our Dumb Animals.

### BUDDY SEES OWL BABIES CROSS A BRIDGE

Buddy Sandusky sits in the swinging chair, on the front lawn, to watch the big, round, full moon sail up the sky. To him, when it first came up, it was as big as a tub and golden yellow. Now it is as big as a dinner plate and shines like silver. It makes the yard as bright as day. Buddy can even see across the street.

A little while ago the moon was hiding behind a little tree; Buddy thought it was playing hide and seek with him. Now it has climbed above the trees. It is passing behind a long, bare, oak limb, which from across the street reaches over to a maple tree in Mr. Smith's yard.

"That long limb makes a bridge," says Buddy to Mother, who sits near by. "An owl could walk across that bridge."

"So it could," says Mother.

Buddy sniffs loudly. "That lovely smell is four o'clocks," he says.

Mother says, "It truly is."

Buddy listens with sharp ears to the night noises; he thinks maybe he will hear an owl.

"There's a truck crossing the bridge," he says. "Hear it rumble?"

"Listen, Buddy!" exclaims Mother.

"Wee-ee-ee-ee-ee!" comes the cry of Father Owl from the oak tree across the street.

"Ee-ee-ee-ee-ee!" Mother Owl answers from the maple tree.

Buddy wriggles with excitement. "Oh, Mother, maybe we shall have a chance to see them."

"I hope we shall."

The two parent owls flit from their trees. They perch near the middle of the long bare branch. Buddy can see them turn their heads to each other. He thinks they are whispering together.

Now they are flitting into the shadow of the oak leaves. He is sorry to see them go, for he thinks they may not come back.

Next, Father Owl slips out from the leaves. Buddy sees him very plainly, stepping slowly sidewise on the bare limb. A tiny ball of something is moving along beside him.

"Oh, Mother! A baby owl! Oh, what fun!" Buddy whispers, while he wriggles with joy.

The baby owl slides along, an inch at a time, until he is several feet from the oak tree. Buddy blinks fast, for suddenly four more tiny feathered balls come sidling along on the limb, with Mother Owl stepping proudly along behind them. Buddy is glad the street is narrow and the moon so bright.

The parent owls fly back and forth. They hustle the baby owls to the middle of the limb. Then Father Owl perches on the oak tree side, Mother Owl on the maple. Buddy is thinking: "Here is an Owl family: it has five children and two parents."

Father Owl pushes his babies gently along the limb one way; Mother Owl shoos them back the other. The babies begin to sidle back and forth without being pushed. One makes a little hop all by himself. The others make little hops.

All this time they have been gradually moving farther from the oak tree where the nest is, and now they are getting quite close to the maple tree, for Mother Owl has stopped shooing them back. And soon, while Buddy watches, one baby owl disappears among the maple leaves. Then, he rubs his eyes—all the babies are gone!

Mother and Father Owl fly to the middle of the long, bare limb and sit close to each other. They make soft sounds. Buddy thinks they are saying to each other, "Our owl babies did very well tonight!"

Buddy takes one last look at the parent owls sitting on the limb which was a bridge by which the baby owls left their nest to begin to learn to fly.

He says, "Thank you, bright Moon, for the lovely light you gave, so Mother and I could see the Owl family. Good night, beautiful Moon."

And Buddy goes into the house to his bed, leaving the silvery moon still sailing up the sky!—Edith Brandis, in Nat. Kindergarten Asso. Release.

* * *

### DOWN ON TRUMPET STREET

**William Allen Ward**

Tiny and Tot
Down on Trumpet Street
Laughed and raced
On nimble feet.

Then came Dimple
And Freckle, too,
And O what trumpets
Those children blew!

Not far away
Was Silent Street
Where never were heard
Little children's feet,

And did you know
There never was laughter—
For no children raced
As others came after.

# A WEEKLY REVIEW OF THE NEWS

## *Meeting Held On Unity*

**Meeting of Joint Commission on Approaches to Unity**

A meeting of the Joint Commission on Approaches to Unity was held at the College of Preachers, September 12th, 13th and 14th. The Commission consists at present of five bishops, six presbyters and six laymen, no successor having yet been appointed to succeed Bishop Gardiner. Of the seventeen members, sixteen were present, one clergyman having been detained on the Pacific Coast.

In his opening statement the Chairman summed up the tasks of the Commission under three heads: to consolidate and improve the fraternal relations between the Episcopal and Eastern Orthodox Churches; to keep in touch with the Lutheran, Methodist and Reformed Episcopal Churches, with all of whom there have already been meetings; to study very carefully all matters pertaining to the negotiations with the Presbyterian Church in the U. S. A., to continue conversations with its representatives in the attempt to formulate an adequate plan of union, and to do as much as possible to increase the mutual understanding and cooperation which is so necessary if any union is to be genuinely organic. He laid great emphasis on the Ecumenical Movement and the Episcopal Church's participation therein, urging that in all negotiations this wider movement should be kept in mind so that every plan of union between two churches should be devised in such fashion as to make it possible for other bodies to adhere to it subsequentlly.

The document **Basic Principles**, referred to the Commission by General Convention, was studied sentence by sentence with the aid of several special memoranda prepared for the Commission by leading theologians, and in the light of reports of various committees on specific topics. Many proposals for the clarification, expansion and improvement of the document were examined, without definitive action being taken on any of them.

A committee of five was appointed to canvass with a similar group of the Presbyterian Department of Church Cooperation and Unity these suggestions and other matters. Another meeting was set for April 26, 27, and 28, 1945.

* * *

### PROFESSOR ADELAIDE CASE CONDUCTS ROUNDTABLE

Petersburg, Va.—"I make these four wishes for you in your work during the coming year," said Professor Adelaide Case, Ph. D., professor of Christian Education at Episcopal Theological School, Cambridge, Massachusetts, at the close of an evening roundtable discussion with the church school staff of Saint Paul's Church, Petersburg, Virginia, Sunday, September 17, 1944.

"I wish for you the happiness of joint enterprise—with one another, with your pupils, and with the parents of your children.

"My second wish is that each of you will be blessed with at least one new abiding friendship, either with a child or with a parent.

"I also wish for you the stimulus, surprise and difficulty of being asked stumping questions by the young. This will deepen your religious life immeasurably.

"My final wish is that as a result of your work this year you may gain a new outlook on children's worship and a deeper realization of God's relation to them. God can be very real to them, and through them to us, giving us a new vision of the meaning of the Church and her job in the world."

Earlier in the evening the discussion had been based on questions raised by Dr. Case: What was your most satisfying experience during the last session? What effect has the war had on your pupils? What do you hope to accomplish this year? What evidence of Christian initiative did your pupils show last year?

At the eleven o'clock service on that day the teaching staff had stood before the chancel rail in the presence of the congregation and entire church school and rededicated themselves to their job.

The closing event of this annual Church School weekend which marked the beginning of the winter session of St. Paul's Church School was a dinner Monday evening honoring the teaching staff to which some of the parents and patrons of the school were invited. The Rev. Carter H. Harrison, rector of St. John's Church, Hampton, Va., was the speaker.

Using Isaiah's words "and the mirage shall become a pool" as his springboard, Mr. Harrison was both inspiring and humorous as he told the teachers that their job was "to turn the values of the mirages of disillusioning ideals into pools of living water through the grasp of Christian living and truth their pupils gained through them."

* * *

### CHURCH PLANS SERVICES AFTER VICTORY

New York, N. Y.—Episcopal Church plans for observance of the day when Germany gives up the war, have been completed. The first step was the making of an electrical transcription for use by radio stations throughout the country. The recording has a prayer by the Presiding Bishop, a short address by the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania, and music by a double quartette of male voices. Orders have been received from many parts of the country, indicating that the transcription will be broadcast by a very considerable number of radio stations.

In addition a brief prayer service entitled "Vision After Victory" has been printed for church-wide distribution. It contains prayers, thanksgivings, a Litany, an Act of Penitence, an Act of Dedication, and a number of optional prayers referring to various situations arising from the war.

## *Laymen Hold Conference*

**Comprehensive Program Adopted by Laymen**

Richmond, Va.—Laymen of the Third Province adopted a comprehensive program of work at their conference in Richmond September 9 and 10. About 25 men attended, and heard addresses on Laymen's Work by Bishop Frederick Goodwin of Virginia, Dr. Churchill Gibson, the Rev. James Carman, National Council Field Officer, and the Rev. Wilburn C. Campbell, Executive Director of the Presiding Bishop's Committee on Laymen's Work. Similar conferences are to be held in all the other Provinces.

The group urged dioceses to create a diocesan "chain of action" beginning with the various bishops and including a diocesan committee on laymen's work which would embrace all or any existing diocesan men's group. The Chain of Action depends upon enlisting a parish keyman in every parish and mission.

Recommendations made by the men included: Some sort of celebration on George Washington's Birthday or the nearest Sunday thereto; participation in the Jamestown Pilgrimage when it can be resumed after the war; Fall Mass Meeting for Men; Visitation by area committees to missions in each area.

Other recommendations were that every parish shall observe the Advent Corporate Communion. A Corporate Gift may be received at the discretion of the diocesan bishop in each area. Such a gift could be used for a diocesan Chaplain's Fund, for the Army and Navy Commission, or in new diocesan missionary work, the group suggested.

Parishes are urged to set a goal of 20 per cent increase in men's attendance at church, and men are urged to make an earnest effort to bring someone nearer to Christ through his church each week.

Contact or Hospitality Committees are provided for, to welcome worshippers at church, to seek out newcomers and to call on absentees. Monthly Communion Breakfast Clubs are suggested; also Teaching Missions, the plan of Confirmation Sponsors, and the development of lay readers to do missionary work in unchurched areas. Schools for lay readers were recommended.

The group believed that laymen should promote the use of Forward—day by day, see that churches have a literature rack properly filled and cared for; enlist returning veterans as church school teachers; work for proper financing of church schools through the parish budget; and for strengthening of religion in the home.

Study groups are to be formed, using Forward in Service and other literature. A Lenten School of Religion on the Doctrine of God is planned, and efforts are to be made to increase the exten-

sion of Church magazines.

Dioceses should provide conference and camp facilities for youth, the group believed. And just before the close of the Conference, a period was devoted to study of the Church's place in planning for returning service personnel and other postwar problems.

Edwin S. Hyde, Provincial Committeeman of the Presiding Bishop's Committee on Laymen's Work, presided.

* * *

### MARINES FINANCE EDUCATION OF NATIVES

Somewhere in the Gilbert Islands (Delayed)—Voluntary contributions by a group of United States Marines, stationed on this Central Pacific atoll with a Fourth Marine Air Wing unit, are being used to educate numerous natives at a missionary school.

The natives, selected by their elders, are sent to another Gilbertese island, for a year's training. At the completion of the course, they return to this atoll and instruct their fellow-villagers ers.

A year ago, the natives were unaware there was such a military organization as the Marines. At that time, a Jap garrison force ruled this atoll.

Then came Tarawa. The Nipponese lost their strangehold on these islands. Other American successes quickly followed and subsequently a Marine assault force landed on this atoll.

Since their arrival, the Marines have had amicable relations with the natives. Many of the Gilbertese have been employed on American installations and they have proved to be honest, friendly, and sincere.

A group of Leathernecks, discussing means to assist the natives at an informal meeting conducted by Navy Chaplain Lieutenant Harold A. MacNeill, of Pawtucket, Rhode Island, and Waltham, Massachusetts, offered several suggestions.

"Why not send some of them to the training school," one suggested. "It won't be a heavy expense and we ought to be able to meet it." His thought was readily accepted and plans were formulated.

"From a missionary who has spent many years on these islands, we learned a native could be provided with board, transportation, and a year's education for $20," Chaplain MacNeill said.

"The boys started a little fund and it has grown until it now totals more than $200. Six natives have already been delegated to attend the school and we have a lengthy list of applicants. The school is officially known as the 'London Missionary Society Training Institute.' It is located at Peru, some distance from here. The natives call the institute 'Rongo Rongo,' which literally means 'Report of Going Out of Good News.' This loosely is their translation of the Gospel.

"Reverend and Mrs. George Eastman, who have done missionary work in these islands for the past 30 years, direct the institute. Since the outbreak of the war, Reverend Mr. Eastman has been designated a chaplain in the British Navy and the society's 200-ton inter-island ship, the 'John Williams V,' has been commissioned a vessel in His Majesty's Navy."

Chaplain MacNeill further explained the John Williams V carries medical and religious supplies to the society's scattered missions in the Central Pacific.

## *Future in Holy Land*

### Knottiest Problem in Middle East Settlement

New York—The Ven. Charles T. Bridgeman of Jerusalem, now home on his first holiday since before the war, comments on conditions and the future outlook in the Holy Land.

"An armistice will bring the Middle East, and Palestine in particular, back into the news, because one of the knottiest problems will be the settlement of the Middle East on a firm foundation for future progress. The possibility that peace in the world at large may be the signal for a resumption of prewar conflicts in the Middle East has to be considered.

"Jerusalem and Palestine in the past five years of war have at times been very near the front lines of the world conflict, especially when Iraq flared up in a pro-Nazi revolt, again when the Vichy sympathizers had to be cleared out of Syria and the Lebanon, and finally when Rommel's threat to Egypt brought yet greater danger to the country. Today the progress of the actual fighting has moved further away and the Middle East has become a relatively quiet backwater. But throughout the period Palestine has been an important training base and a source of war production, which has kept the country teeming with troops of every nation and color, and has employed the local population, both Jewish and Arab, in producing military and civilian necessities.

"The task of the Christian Church becomes daily more critical. Racial, national and religious conflicts of the Holy Land and the Middle East cry out for such a solution as that which the Gospel of our Lord alone can give. The stake of the Anglican Communion in the Christian work of the Holy Land and the Middle East is one of which we may be proud. The century-old work has been maintained throughout the war period. Despite curtailment of staff and the loss of the inspiring leadership of the sixth Bishop, Dr. George Francis Graham Brown, who was killed in an automobile accident in the autumn of 1942, it has been possible to keep up every branch of work and to initiate certain new ones for which the time was ripe.

"Now under the experienced guidance of Dr. Weston Henry Stewart, the seventh Bishop, every phase of the work is making preparations for the intensified postwar tasks. He has reorganized the Bishopric into three instead of two archdeaconries and laid plans for more intensive work in the three major fields of work amongst fellow-Christians, the Moslems and the Jews. The re-staffing of the Bishopric with qualified experts in the fields of evangelism, education and medicine is one of the imperative necessities as many of the senior members of staff are due for retirement.

"My own journey home to visit my family, whom I had not seen since they were marooned in America by the outbreak of the war in 1939, and to consult with Church authorities here, must necessarily be brief. I welcome the opportunity to tell our people how much help they have been to the work in the Holy Land by the remarkably generous support they have given to the Good Friday Offering. At a time when it is essential to stress our Lord's blessed Gospel, in the land which God willed should be above all the witness to His Son's incarnation, the Church in the Holy Land has been given the means for going forward and planning for the future.

"The opportunities of the postwar years are great. The educated interest, the prayers and the financial support of the Church in America as in other parts of the Anglican Communion are needed to help make Palestine the Christian country which God willed it should be: one in which, because it is dominated by Christian principles, the interests of all peoples may be conserved."

* * *

### MOTION PICTURE NOW READY PORTRAYING NEED FOR SUPPORT

New York, N. Y.—Representatives of various religious bodies, the Church and secular press, and others interested in visual education, joined officers of the National Council at a preview of the new motion picture, "We, too, Receive," produced by Cathedral Films of Hollywood, for the Council's Department of Promotion. The film is a 16mm sound picture, keyed to the theme of this year's Every Member Canvass, and portraying one imperative reason for wholehearted support of the Church's Mission in these days of war. The film is to be shown throughout the Church, a large number of the dioceses having already placed their orders for prints.

Robert D. Jordan, author of the film story, explained that the picture is based on facts, showing as it does the rescue by Christian natives of a wounded Yankee airman shot down in the Southwest Pacific by the Japanese. The film opens and closes showing the airman's family at breakfast reading a letter from him covering the incident disclosed by the film. The action takes place in a jungle where 100 years ago the natives were cannibals. Rescue of the wounded American fighter is effected through the finding by a Christian native of a letter drifting down stream.

* * *

### CLERGY CONFERENCE

Washington, D. C.—Inaugurating the work of the clergy in their parishes and throughout the Diocese for the coming Fall and Winter, a Conference was held at the College of Preachers, Monday, September 18, under the direction of the Bishop. In an address to the Clergy in Bethlehem Chapel Bishop Dun used as his theme the phrase "Servant of God," showing its Scripture use and defining the meaning associated with it in the life of a Clergyman of today. In defining the different aspects the Bishop spoke of the Servant of God as a Minister, as a Prophet, as a Priest and as a Shepherd, all taking their inspiration from what the Bishop termed "The Inwardness of Priesthood," which got its meaning from the sacrifice of Christ.

Each address disclosed the grasp of the speaker upon the elemental truths of the Christian faith as illustrated from the background of the deep personal devotion of the undertaking of the work that makes its strongest demands upon the aspirations of the human soul.

His auditors, the full body of the Washington Clergy, were moved by the clarity of expression and oppositiveness

# Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES

**ALTAR BREAD AND INCENSE**

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

### POSITION WANTED

RELIABLE NURSE WISHES POSITION near Portsmouth, South Virginia Country neighborhood. Semi-invalid. Cultured. Experienced. Good references. Open June 17th. "B," care Southern Churchman.

COMPANION NURSE WISHES A POSITION. Address Nurse, care The Churchman.

WANTED, BY REFINED LADY POSITION as companion-housekeeper. Best of references, experienced. S. B., care Southern Churchman.

MIDDLE AGED WOMAN DESIRES POSITION in able Christian home assistant housekeeper, nurse companion. Salary reasonable. References exchanged. Halifax, Va., R. 1, Box 210.

WOMAN EXPERIENCED IN INSTITUTIONAL work wishes position. Address X Y Z, care of The Southern Churchman Publishing Company, Richmond, Virginia.

LADY WITH THE BEST OF REFERences wishes to care for children during afternoon or evening hours. Phone 4-2148, Richmond, Va.

REFINED CHURCHWOMAN, FOND OF old people, wishes position as companion. Reffefrfences exchanged. Address Box 357, Southern Churchman.

A COMPANION-NURSE WISHES A POsition. Address C. N., care Southern Churchman, Richmond, Va.

### HELP WANTED

RESPONSIBLE, REFINED LADY TO live with Mother and Daughter. Assist with general work. Good home and salary. Mrs. M. H. Carter, Arnold, Maryland.

REFINED, SETTLED WOMAN TO HELP with cooking, housework, and with two children ages six and ten. Three in family. Lovely country home twenty miles from Philadelphia. Every comfort. Good wages. Apply to: Mrs. Irwin King, Gwynedd Valley, Pa.

WANTED, AT ONCE, YOUNG WOMAN to learn practical nursing; help also for dining room. Room, board, laundry, and salary. Superintendent Virginia Home for Incurables, Richmond, Va.

WANTED: YOUNG ASSISTANT IN LARGE Southern California parish. Best qualifications in scholarship and Young Peoples' Work required. Address: Southern Churchman. Answer: S. C .P., care Southern Churchman.

WANTED: A WORKING HOUSEKEEPER in country home. Mrs. John Sanders, North P. O., Mathews County, Va.

REFINED YOUNG SETTLED WOMAN, to nurse girl unable to walk. Mrs. D. M. Chester, 53 College Avenue, Annapolis, Md.

WANTED: REFINED CULTURED LADY for companion-housekeeper for elderly person, semi-invalid. Permanent home for right party. Write for particulars to Mrs. William R. Aylett, Monticello Hotel, Room 322, Charlottesville, Virginia.

of illustration drawn from the Bishop's experience. Following an address by Dr. Lewis B. Franklin, Vice President and Treasurer of the National Council, the afternoon session was occupied by the discussion of matters of diocesan interest, with special consideration given to the Every Member Canvass.

* * *

### CHAPLAIN WRITES OF LIFE AT THE FRONT

Boston, Mass.—From somewhere in France Chaplain Morris F. Arnold, formerly rector of St. John's Church, Saugus, Mass., has written the Army and Navy Commission expressing his appreciation "for all the Commission is doing for us in the service." He assures Bishop Sherrill, Commission Chairman, that "We are doing our best to live up to what you expect of us and to be worthy of your help."

Chaplain Arnold tells of his arrival in France with a unit engaged in building airfields. His letter continues:

"The people everywhere have welcomed us, sincerely, deeply, and from their hearts. It is a pathetic sight to see the French standing smiling in front of their ruined homes, waving and wishing us well. Some of the youngsters even toss flowers as we pass. There were others who sympathized with the Germans, particularly wives and girl friends in their teens and twenties, but most of these moved out with the Germans.

"Sunday I had four services, one in a field with the hood of my jeep for an altar, one in a forest in which severe fighting had taken place, one in a tent along the front lines where I had to shout parts of the service in order to be heard above the roar, and where big men came out from the Communion with tears in their eyes, and the final service in the evening in a big stable, with my altar set up in a stall. The place reminded me constantly of the manger our Lord was born in, for even the ducks and pigs and chickens were there, though the horses and cows were out in the pasture.

"So life goes on. There is little in the way of what might be called spectacular. For those deeds performed by ordinary human beings, which, if lifted out of the mud and romanticized considerably, would be heroic, pass as everyday occurrences. The common attitude is still one of buckling down to do a dirty job as well as possible, and few seek glory, or even see glory about them. Newspaper stories of 'feats' performed always seem hollow and trumped up to the men who are actually involved in such things. Few who deserve real credit ever get it, nor do they mind not getting it, as long as the war is speeded up by their efforts. It's a healthy spirit in a way, for it is almost complete humility. But in another way it seems from an attitude of resignation which bodes no good for the future, unless these men can have some new, real stimulation when they get home. I'm afraid that their long term of service is going to influence most of them to sit down and let the rest of the world go by.

"So there is a tremendous challenge for a Church with a vital message and a vital job to be done."

* * *

### ARMY AND NAVY COMMISSION PRAISED

Boston, Mass.—"One day a soldier brought into the aid station told me he was an Episcopalian," writes a Chaplain from a battle area, to the Army and ..avy Commission. "After we had prayer together and I had anointed him, he pulled out of his pocket a copy of the 'Prayer Book for Soldiers and Sailors.' It was dirty, soaking wet with perspiration and blood-stained. His rector had sent it to him and he was as proud as could be of the book.

"The Commission did a fine job in putting out that Prayer Book. I have carried twenty copies all through my two combat periods and have used them for services often.

"So often we receive compliments from home that I feel the Commission itself should receive occasional praise and thanks. Your spiritual and material assistance to us Chaplains leaves nothing to be desired. Also I appreciate your notes in acknowledgment of these reports. That you should make time to write them means a great deal to us all."


TELEPHONE 3-0404

*Good Printing*

AT A COST THAT WILL PLEASE

THE LITTLE PRINT SHOP

212 N. ADAMS STREET,

RICHMOND, VA.

Charles E. Briesmeister

ATLAS BAKING CO. ,Inc.

Richmond, Va.

# BOOK NOTES

**By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.**

THE CHRISTIAN WAY IN A MODERN WORLD. By W. Norman Pittenger. Cloister Press. $2.50.

The layman who wants a brief statement of what he can believe in the modern world, in terms of the central tradition of Anglicanism, will find this Religious Book Club selection indispensable. Written with college graduates in mind, this book will appeal to all intelligent adults. The central clue to understanding the Christian religion is the Incarnation (the person of Jesus Christ), and this theme runs througohut the chapters. God, Jesus Christ, the Holy Ghost, the Trinity, the Church, Sin and Forgiveness, the Sacraments, Eternal Life, the relation of Christianity to other religions, and the application of our Christian faith to individual and social problems—all these things are discussed with a surprising ability to get at the heart of the matter.

The problems that bother many Churchmen, such as the saying of the creeds, the virgin birth, the resurrection, miracles, modern cults, and the missionary enterprise—are clarified in terms of what might be caleld a "libertl Catholicism."

This is an ideal book for study groups. The author has provided suggested topics for discussion, books for further reading, and an index. Discussion of such a book will be primarily constructive, for there is little in the book with which the average Episcopalian would disagree. The problems are there, and they need to be solved if we are to live as Christians.

R. C. M.

---

THIS YEAR OF OUR LORD. By Andrew W. Blackwood. Westminister Press. $2.00.

Professor Blackwood knows how to preach, and these sermons for special occasions are particularly good. With a wealth of illustration, with clear outlines, and with spiritual insight, he makes the Gospel speak to our time. There are some sermons on the Church year, including one for each night of Holy Week; and there are sermons for Mother's Day, Children's Day, Public School Day, Labor Sunday, Vacation Time, and as a fitting closing sermon Bible Sunday. This book can be commended wholeheatedly for lay-readers, for spiritual guidance, and for homiletical reference.

R. C. M.

---

THE BROTHER. By Dorothy Clarke Wilson. Westminster Press. $2.50.

This novel deserves to be a best seller. It is a good historical, religious novel of the life of James, the brother of Jesus. Of course, Jesus becomes the central character through the eyes of James. The opposition of James to his brother's strange and puzzling career; James' strong adherence to the Jewish law; the final conversion of James after the resurrection and his courage in the fact of opposition, are made dramatically and dynamically clear. A mild love story helps to carry the story. Buy it, read it, and pass it on to your friends, jjust as you did with THE ROBE.

RANDOLPH CRUMP MILLER.

---

THE UNIVERSITY AND THE MODERN WORLD. By Arnold S. Nash. The Macmillan Co., New York. $2.50.

Here is an exceedingly interesting book on the education has been cast into a frame of reference that is purely scientific and as a consequence has striven to present each particular field of knowledge as completely autonomous, that is, to be pursued in and of itself without presuppositions, to seek knowledge for its won sake. This would be bad enough, he argues, if the attempt had been successful, but as a matter of fact it has unconsciously absorbed presuppositions which have been but the reflections of the currently dominant theories of the generation, political, economic and social, most of which have been colored by a liberalism and an optimistic view of man that is greatly to be regretted. But modern scientific education is essentially purposeless, and can therefore only breed confusion worse confounded. It is not education for life. His thesis is not that the educational process should not be scientific in its methodology, but that since proper education must be for life it must be undertaken with the purpose of eliciting values, personal and social.

This attempt to create values can best be obtained by deliberately adopting a religious presupposition, preferably the Jewish-Christian tradition, as the background of university education since it demonstrably possesses the truth for living in the bosom of which all truth as revealed by scientific study can alone have value. Knowledge in isolation from a cosmic point of view (whose purpose is to enlarge life and enrich the human personality), is not only fruitles but dangerous. The Marxian and Fascist presuppositions have proven both inadequate and devastating.

Few will disagree with the author that the true educational task of the university is not the pursuit of knowledge for its own sake, but it would seem that the author's premise that the modern American and English university has been wholly unaware of the necessity for relating knowledge to life could stand a little more proof. This is not to urge that our education has been religiously motivated. It has been secular but not without a sense of values. The author's remedy for the situation as he sees it is put forth tentatively, and it would seem that a new orientation of education in this direction were desirable. But two problems present themselves to his contention that education to fulfill its purpose must have the Christian philosophy for its presupposition. One is the problem of reconciling freedom and presupposition, and the other is the evident fact that most of those who do the teaching in the modern universities lack Christian convictions.

The book is excellent in its provocativeness, and in its thorough documentation. The author's thesis is of wide interest and is clearly and rather brilliantly developed. What more could one want in a good book?

HENRY H. SHIRES.

---

HOW TO READ AND ENJOY THE BIBLE. By Maurice Clarke. Cloister. $1.00.

This is a workbook, to be used by high school or adult classes or at home, for a modern, informative, and thoroughly enjoyable approach to the Bible. Dr. Clarke knows his educational techniques and he is up to date in his Biblical scholarship. He provides the student with plenty of tools and he relies on the best authorities. As the student goes through the workbook, he follows along with selected portions of the Bible. There are chapters on What Is the Bible?, The Modern Approach to the Bible, Modern Editions of the Bible, The Spirit of Bible Reading, Knowing the Beauty Spots, Reading Individual Books, Knowing Its Characters, Tracing the Development of Its Great Ideas, Poetry and Oratory, Glimpses Into the Apocryphal Books, Some Parables of Jesus. There are some hints for working out the answers to various questions. All kinds of study groups will be grateful for this enjoyable book.

R. C. M.

---

THE VITALITY OF THE CHRISTIAN TRADITION. By George F. Thomas. New York, Harper, 1944. xi, 358 pp. $3.00.

In thirteen chapters, by eight fellows of the National Council on Religion in Higher Education, this book offers a brilliant review of the history of Christian thought, followed by several intensely interesting estimates of the relation of Christianity to our day. Some unevenness is inevitable in a symposium, but especially notable contributions have been made by Jefferson, Muilenburg, White, Outler and Van Dusen, on "The Christian Tradition and Contemporary Science," "The Faith of Ancient Israel," "The Significance of Medival Christianity," "The Reformation and Classical Protestantism," and "The Nineteenth Century and Today." Some of these are positively thrilling.

It is most unfortunate that a book of such importance, and covering so wide a field, should have been allowed to appear without an index. In other respects, however, it is excellently edited, and Professor Thomas' own papers, on "Christianity and Democracy" and "Christianity and Modern Philosophy," are refreshing and thought-provoking.

PIERSON PARKER.

## VIRGINIA WAR FUND

Virginians this autumn will begin to raise by voluntary subscription more than $3,500,000 to finance agencies of the National War Fund and of local community chests. The work begins about September 15 and with the exception of campaigns in Norfolk and Portsmouth, will be completed by November 11, when the Sixth War Loan is planned. The Campaigns, conducted in every city and county in Virginia, will be a modern miracle of organization and of American ingenuity to do a big job at a minimum of expense.

The largest individual organization in this group will be the Virginia War Fund, Inc. It will raise for the twenty-two agencies of the National War Fund approximately $1,900,000, without the use of a single paid executive, and within thirty days after the close of the campaign it will consist only of one clerical worker. Other members are the community chests of Virginia, agencies that depend entirely on volunteers for their fund solicitation. Last year almost without exception they received from the public the full measure of their budgets and the shortages were negligible and oversubscriptions numerous.

The National War Fund came into being to curb the number of appeals that are being made on the public. The State Department before the War found many relief agencies springing up, some of which it was strongly suspected might be of doubtful status. The government through the State Department instituted a policy of licensing these agencies, and the President of the United States named a committee that influenced all of those dealing with a single country to unite for fund raising purposes. Thus many agencies dealing with China became a part of United China Relief, and so on, until today instead of having hundreds of component parts, the National War Fund, in which all their appeals have finally been united, consists of twenty-two of them. It is estimated that these agencies annually extend support to more than 60,000,000 people.

Through a budget committee the National War Fund weighs the individual requests of the various agencies throughout the year and makes such appropriations as the situation may require. Thus USO, if it should underestimate its needs for the year, could obtain financial assistance from the National War Fund for just needs, without any deficit or supplementary campaign for funds. And should a need for funds fail to arise, the sum requested by any agency would remain intact in the general coffers against some other urgent need.

Through the institution of the National War Fund men and women throughout the nation are protected by agreement from being solicited by any of the scores of agencies getting their money from the War Fund. Thus instead of having hundreds of campaigns for funds annually, Virginians unite behind their community funds, or through local War Fund committees where community funds do not exist, and in a few days meet all requirements on them. Only a few agencies that consider their personalities essential of preservation, or that have unique fund raising plans, have maintained their individual status.

In Virginia the National War Fund effort has been the personal concern of Governor Colgate W. Darden, who instigated the organization of the Virginia War Fund, Inc., and although carrying the title of honorary president, is the motivating power behind the institution. John Stewart Bryan, of Richmond, has been the Virginia representative on the Board of the National War Fund from its inception and has been active in its affairs in Virginia.

This year the organization has as its executive the treasurer of Virginia, W. Tayloe Murphy, who has been named president of the organization, succeeding Homer L. Ferguson of Newport News, who resigned this spring. Mr. Murphy's staff consists entirely of volunteers, "borrowed" for the execution of the task of statewide organization. Nine regional chairmen are a part of the organization, each bearing the title of vice-president. They are George P. DeHardit, Gloucester; Charles B. Godwin, Jr., Suffolk; Edmund T. DeJarnette, Ashland; Garland Gray, Waverly; W. R. Broaddus, Martinsville; N. W. Kelley, Roanoke; E. E. Keister, Strasburg; Thomas L. Farrar, Charlottesuaville, and C. S. Carter, Bristol.

The campaign period this year will be from October 5 through November 1, but some campaigns will run longer and the Norfolk and Portsmouth efforts will be in February. Several other campaigns may be held at times more convenient for the efforts during the winter months.

Virginians have made an inspired record in their War Fund appeals in the past. Doubtless their use of this system of raising money wholesale will result in an extension of the community fund movements in the state in the future.

# Personal Notes . . Of Interest

### ORDINATIONS

#### Deacon

**Rolla P. Currie,** Vestryman of the Church of St. Stephen and the Incarnation, Washington, was ordained deacon Sunday, September 17, at eleven o'clock in the Church of St. Stephen by the Rt. Rev. Angus Dun, Bishop of Washington.

Mr. Currie's father, the Rev. William T. Currie, was at the time of his death, rector of St. Paul's Church, Grand Forks, N. Dakota, and his grandfather, the Rev. John Snyder, was a Methodist minister. Mr. Currie for several years has been in charge of the Editorial Office of the Bureau of Entomology and Plant Quarantine of the U. S. Department of Agriculture. Before that he was connected with the U. S. Division of Insects, U. S. National Museum. His work took him as far afield as Liberia and West Africa as well as the Western part of the United States and Canada.

Mr. Currie has long been active in the Church's work, as officer and teacher of Church Sunday School, as Lay Reader and for several years as Secretary of the Church School Teacher's Institute of the Diocese and also as Junior Warden of St. Stephen's and the Incarnation. Having retired from his work with the Government, completed his studies for the Ministry, his Ordination is to that of Perpetual Deacon. Taking part in the services were the Rev. Flint Kellogg, Rector of the Parish; Canon T. O. Wedel, Ward of the College of Preachers, and Rev. Edward Slater Dunlap, Exec Secretary of the Diocese of Was

**Mr. Francis A. Willard, Jr.,** dained deacon in the Cathedral of All Saints, on September 22, by the Rt. Rev. G. Ashton Oldham. Mr. Willard was presented by the Rev. Loren N. Gavitt and the sermon was preached by the Very Rev. Howard S. Kennedy, dean of the Cathedral. Before beginning his active ministry, Mr. Willard will complete an academic year at the Nashotah Seminary.


**Cauthorne Paper Company**

The South's Most Progressive Paper House

ALL GRADES OF WRITING AND WRAPPING PAPERS

Richmond, Va.

This paper is printed on paper supplied by the Cauthorn Paper Company.

ASK FOR

**CLIMAX BEVERAGES**

Sparkling Spring Water

and

TRU-ADE

Climax Beverage Co.,

Richmond, Va.



WHERE DEATH OCCURS

Telephone Est. 1850

• EXPERIENCE • REFINEMENT • DIGNITY

CHAS. T. BILLUPS & SONS • MORTON G. • STUART T.

**BILLUPS**

3-6711 Funeral Home

ALWAYS OPEN

• RICHMOND'S FINEST
• AIR CONDITIONED THRU OUT
• LARGE BEAUTIFUL CHAPEL
• PRIVATE FAMILY SUITE
• 5 ROOM APARTMENTS
• WITH TILED BATHS
• AT NO ADDITIONAL COST

25th & MARSHALL STS

AMBULANCE

NEW CADILLAC
• DISTINCTIVE SERVICE
• COMPLETE

## St. Mary's School

SEWANEE, TENN.

Boarding School for Girls
Accredited

For Catalogue Address: The Sister Superior, C. S. M.

## STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A. M., Prin., Box J-S, Staunton, Va.

## ST. ANNE'S SCHOOL

Episcopal County School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts sent on Request.
Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.,
Fifth Avenue, New York 19, N. Y.

## Cathedral Studios

Washington and London

Church Vestments, plain or embroidered, surplices, exuisite Altar Linens, Stoles. Burses and Veils, Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4.50. Also my Handbook for Altar Guilds, price 50c. L. V. Mackrille, 11 N. Kirke Street, Chevy Chase, Md., 30 Min. from U. S. Treasury. Tel. Wisconsin 2752.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O. P. A. rules. Samples free.

MARY FAWCETT CO.
Box 146 Plainfield, N. J.

## Christchurch
VIRGINIA SCHOOL for BOYS

CHRIST CHURCH
Virginia
School for Boys

Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sailing and other Salt-water Sports on the Rappahannock River.

Apply to The Rev. S. Janney Hutton, Headmaster Christchurch School, Christchurch, Va.


## THOUGHTS FOR THE THOUGHTFUL

"Character may begin abruptly, but it grows gradually."

Christ of Judea, look Thou in my heart!
Do I not love Thee, look to Thee, in Thee
Alone have faith of all the sons of men—
Faith deepening with the weight and woe of years?
—R. W. GILDER.

"Do not be misled by dislikes. Acid ruins the finest fabrics."

The surest way in which to help children to avoid evil is to inspire in them the love of the good.—Exchange.

In the light of modern astronomy, with the millions of shining orbs marching through space with mathematical precision, the Heavens declare the glory of God in accents more positive than was possible to the ancient world.—Dr. W. P. King.

A knowledge of the eternal purpose of God as we find it in the Bible will deliver us from biased conceptions and faulty conclusions.—H. A. Ironside.

It does seem to me that a cleansing and strengthening of the believing Christ is taking place and that those who hunger and thirst after insight into holiness are not going away without nourishment. Somehow the five loaves and two fishes of an old faith that remained to us are going a long way.—George N. Shuster.


## VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

## SURPLICES, STOLES, CASSOCKS,

Clerical Suits
ALTAR LINENS and ALTAR HANGINGS

C. M. ALMY & SON, INC.,
562 Fifth Ave. (at 46th St.), New York, N. Y.

## EWART'S Cafeteria

402-414 North Fifth St. RICHMOND, VA.

EXCELLENT FOOD
Reasonable Prices.
BANQUET ROOMS
Serving from 10 to 500
Other Ewart Locations
Washington, D. C. Philadelphia, Pa.

## PLEASE BE ADVISED WE CARRY IN STOCK THE FOLLOWING CHURCH SCHOOL LESSONS AND SUPPLIES

"Owing to war conditions we solicit your early orders. Information and price lists upon request."

Christian Nurture Series
Christian Living Series
Pastoral (Chalmers) Series
Cloister Press Series
Christian Education Units
Episcopal Church Series (Jacobs)
New Sunday School Lessons
Church School Text Books
Moorehouse-Gorham and Cloister Press Workbooks, Guides and their other publications.
Cross and Crown System of Attendance Pins, etc.
Bibles, Testaments
Prayer Books and Hymnals

Episcopal Church Book Store

LYCETT, INC., Church Section
317 N. Charles Street,
Baltimore 1. Md.

HONOR ROLLS

Episcopal and U. S. Flags. Altar Furnishings in Wood. Send for circular.

## AN INSULATED HOUSE IS A HEALTHIER HOME!

Take the swelter out of summer and the shiver out of winter! Install Reynolds Cotton Insulation in your attic. Pays for itself —saves up to 30% wintertime fuel. Visit us today.

REYNOLDS
PROCESS
COTTON INSULATION
Distributed by
GENERAL ELECTRIC SUPPLY COMPANY

Vol. 110—No. 52

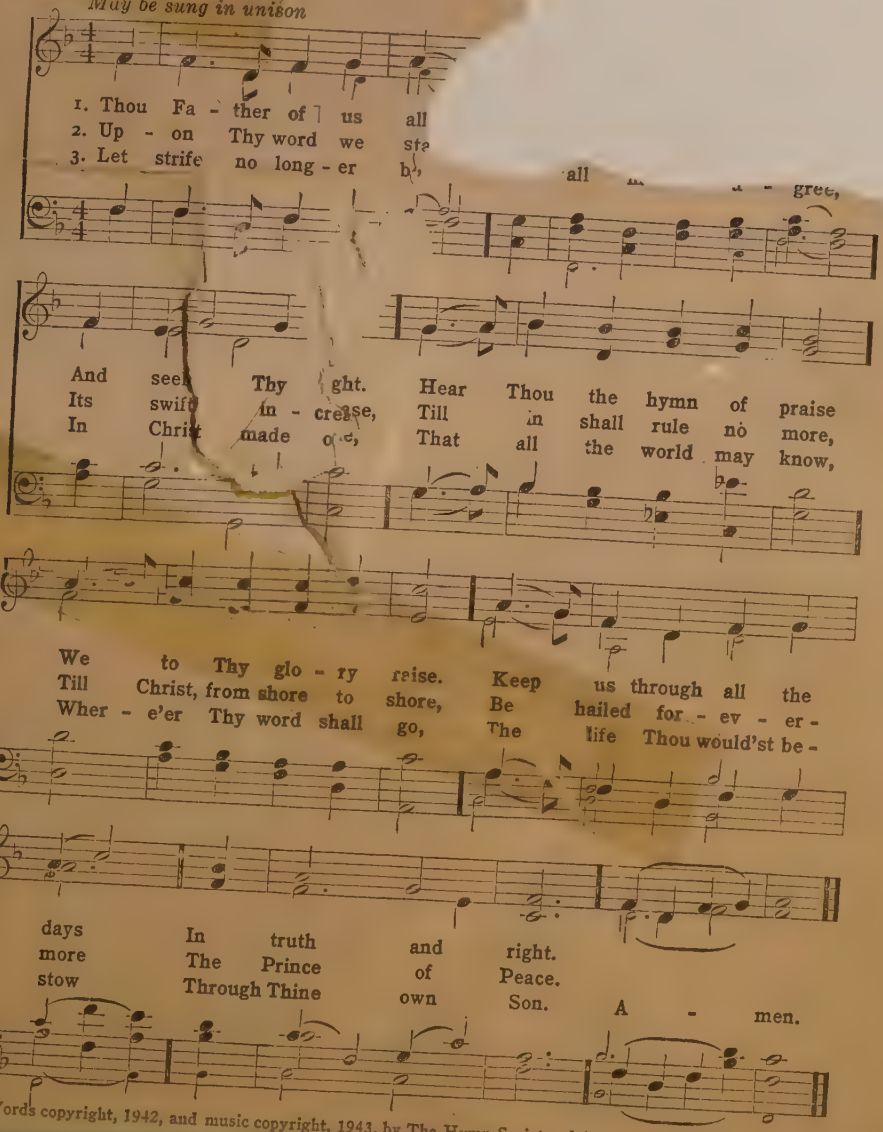
# The Ch

## Thou Fath

MADISON AVENUE.

Thomas Curtis Clark, 1942

*May be sung in unison*


1. Thou Fa - ther of us all
2. Up - on Thy word we sta
3. Let strife no long - er b
all
gree,
And see Thy ght. Hear Thou the hymn of praise
Its swift in - crease, Till in shall rule no more,
In Chri made o e, That all the world may know,
We to Thy glo - ry raise. Keep us through all the
Till Christ, from shore to shore, Be hailed for - ev - er -
Wher - e'er Thy word shall go, The life Thou would'st be -
days In truth and right.
more The Prince of Peace.
stow Through Thine own Son. A - men.

Words copyright, 1942, and music copyright, 1943, by The Hymn Society of America, Inc.

A NATIONAL CHURCH PUBLICATIO

Mrs. R. Tate Irvine
Associate Editor
Secretary-Treasurer

...or Mrs. Rawles Morel
Business Manager

...lin Street, Richmond (20), Virginia, Rt. Rev. Henry
... Tate Irvine, Secretary-Treasurer.
...months, $1.50. Single copies 10 cents. Foreign

...nvelope with sufficient postage for return.

...INST EVERY ERROR OF MAN

...arong,

O PEACE beyond all telling,
O Joy that knows no bound!
E'en here and now,
E'en there and then,
The link that binds high Heaven to men
In God's great Love is found.
And the angel song is swelling
As each New Year rolls round.

—M. James.

* * *

## NEW YEAR'S DAY

On New Year's Day, a happy thought
'Tis ours to give as Hope relives,
Assuring every sin-stained heart,
"Be of good courage. God FORGIVES."

Of all the greetings we can give
Our friends when opens a new year,
What can a lonely heart relieve
More than the whisper, "GOD IS NEAR"?

The salutations we most use
Are "How are you?" and "How d'ye do?"
A better message you might choose
Reminding gently, "GOD LOVES YOU".

What shall we tell a burdened soul
To lift his heart all care above,
And make the wounded spirit whole?
Make haste to tell him, "GOD IS LOVE".

—P. F. Hall.

## LAUNCH OUT INTO TH...

Upon the threshold of the year
We stand with confidence.
Unknown the deep that stretches far, ...E DEEP
Or what may come from thence.
Unknown the road!
Untried the load!
Pray, why this confidence?

A weary world in throes of pain:—
"My peace I leave," He said.
The clouds of war have settled down;
While bombs crash round my head.
A weary world,
Where bombs are hurled!
It is not peace, but dread!

Our priceless treasures shattered are!—
"Let down your nets, and find."
Gone are our culture, progress, art:—
The pride of all mankind!
Our treasures burned;
Our culture ...
What is there left to find?

"We've toiled all night," and naught is left.
"Launch out into the deep."
The deep is full of deadly mines,
Which ghastly harvest reap!—
Our efforts vain:
No fruit but pain!
Why launch into the deep?

Yet, on the threshold of the year
We stand with confidence.
His Peace is not what we call peace:
Nor Treasures things of sense.
What we thought loss,
It was but dross.
God is our confidence.

—C. S. M.

# HAVEN . . .

By J. W. KENNEDY

ONE OF THE FINE things about the gas rationing is the share-the-ride fellowship one enjoys frequently on the way to work. One gets to know neighbors and makes many new acquaintances and friends. In my case the conversation inevitably turns toward Church and religion when I introduce myself as a parson. Not long ago I rode downtown with a man I had heard of but had never met before. He lives in my neighborhood. We have mutual friends. From his remarks I gathered he was both intensely interested and actively engaged in civic affairs, and, of course, completely emersed in his work, a very important and demanding job in these war days. The conversation arrived at last to the point of Church attendance and the fairly inevitable confession of status along this line. He admitted without reluctance that he had not been inside the Church as a regular attendant since he was twenty-one or twenty-two years old. Something happened then to break the spell, and it has not yet been restored. From his standpoint outside the fellowship he judged the Church by a few items of remembrance which blocked both the desire for and the contact with the real article. He was not antagonistic—just indifferent, and without the slightest outward feeling of need for what the Church had to offer. He was both neighbor and very good friend of one person. His impression of a clergyman or two was good; and one, a former classmate, is now a bishop whom he admires. His objections, the barriers to his thinking squarely and fairly along religious lines, were not too many and not at all serious enough to cast off from the Church and drift for twenty years or so like a floating island, anchored nowhere.

He said the Church had compromised. Suppose on some questions in some times under the leadership of some men she has compromised; still, we cannot say the Church, which is the Body of Christ, must be killed because of a sore finger which will get well. Einstein discovered differently when the mad game of Hitler began in Germany. It was the Church, not the universities and the great news journals, that stood uncompromisingly for the truth. Look at Europe and the Far East for what the Church is doing under its present trial by fire. Oh yes, some of its members and even its clergy have compromised, but these are not the living members of Christ's body. He will have to examine the healthy places of the Church's life or suspend his right to judge.

LIKEWISE he said certain of the clergy he had known were just good fellows and not leaders into deep spiritual waters. He did not say how many, but undoubtedly just a few when contrasted with the many. His sampling has not been very generous and his judgment of the clergy rests unchanged upon the basis of a few experiences. He was inconsistent here because he admitted the high type of some clergy and admired them; but he had not allowed them to clear up his doubts and make him aware of his needs. The clergy as a whole are the finest and highest types of American manhood.

He also said he could not say the Apostle's Creed conscientiously. He was not specific about the parts he could not say—perhaps the sections concerning the descent into hell, born of a virgin, communion of saints, and resurrection of the body. He had never really sought to understand what the true meaning was behind the rather archaic and confusing terminology. I'll wager he could say this creed, which comes close to meaning the same as the Apostle's creed.

"I believe in God, the Father of all:

(Continued on page 9)

# *This Week . . .*

A CHURCH HISTORIAN DISAPPOINTED IN CAIRO STATEMENT ..... 4

HOW MAY WE FEED ON JESUS? ..... 5
By the Rev. Thomas R. Opie, D. D.

ANALYSES OF MOSCOW DECLARATIONS IN THE LIGHT OF THE SIX PILLARS OF PEACE.... 6
By John Foster Dulles, Chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches of Christ in America.

$50,000 OFFERED FOR POST-WAR EMPLOYMENT PLANS ..... 8
By Pabst Post-War Employment Awards.

A MESSAGE TO THE CHURCHES OF AMERICA.. 9
By William Green, President of the American Federation of Labor.

POEMS—LAUNCH OUT INTO THE DEEP
By Sister Prisca-Kemper Hall, Kenosha, Wisconsin.

NEW YEAR'S DAY
By the Rev. Percy Foster Hall.

MEMORIES
Deaconess Margaretta James.

**FEATURES**

Haven ..... 3
J. W. Kennedy.
Editorials . . . ..... 7
Children's Page .....10
Mrs. C. H. Goodwin
News . . . .....11

JANUARY

1. Ccircumcision (Saturday).
2. Second Sunday after Christmas.
6. The Epiphany (Thursday).
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Third Sunday after the Epiphany.
25. Conversion of S. Paul (Tuesday).
30. Fourth Sunday after the Epiphany.
31. (Monday.)

* * *

**COLLECT FOR THE SECOND SUNDAY AFTER CHRISTMAS DAY**

Almighty God, who hast poured upon us the new light of Thine Incarnate Word, Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. Amen.

# *Church Historian Disappointed in Cairo Statement*

FULL RECOGNITION of China in the councils of the United Nations is a positive and admirable feature of the Cairo communique but from a standpoint of a just and durable peace in the Far East the communique is "extremely disappointing," said Dr. Kenneth Scott Latourette, Christian historian and well known authority on the Far East, in a statement today.

Dr. Latourette, a member of the Committee of Direction of the Commission on a Just and Durable Peace of the Federal Council of Churches of Christ in America, described as a "measure required by justice" the proposal to return Manchuria, Formosa and the Pescadores to China; asserted that Korean independence is "overdue" and cited the "justice" of refusing to permit Japan to retain control of islands seized in the last war or mandated islands she is using for military operations.

In appraising the "disappointing" aspects of the first communique of the American, British and Chinese governments, Dr. Latourette, expressing his personal views in **Post War World,** the Commission's bimonthly publication, cited the Guiding Christian Principles adopted by the Commission. The third principle states that "it is contrary to moral order that nations in their dealings with one another shall be motivated by a spirit of revenge and retaliation. Such attitudes will lead, as they always have led, to renewed conflict.

"The disposition of territory proposed in the communique will require so drastic an adjustment in the economy of Japan, as to threaten the livelihood of her people. Without some assurance that the powers are prepared to grant the Japanese people opportunity to make possible a legitimate livelihood the implication is that a complete and permanent crippling of the Japanese nation is contemplated.

WE BELIEVE this attitude violates the basic moral principles of a just and durable peace. In failing to take cognizance of the economic situation in which Japan will be left by this reduction in her empire, the Cairo communique falls short of the position of the Atlantic charter which assures all states 'victors as well as vanquished, of access, on equal terms, to the trade and raw materials of the world which are needed for their economic prosperity.'"

Dr. Latourette said that the failure in the communique to hold out any hope to the Japanese people seems to be a concession to the spirit of vengeance and that far from encouraging moderate elements in Japan it will further solidify the masses of the people behind their military leaders and thus make certain a "serious and prolonged" struggle.

In this connection he cited the Commission's Guiding Principle forbidding a spirit of vengeance and retaliation and the pronouncement by the International Round Table of Christian Leaders at Princeton last July that the victorious powers "should shape their policy toward Japan so as to encourage the emergence within Japan of liberal and moderate elements disposed to cooperate in international arrangements of security."

Noting that the communique is confined to stating the purposes of the three Allies toward Japan, Dr. Latourette said that it does not deal with such matters as the possible restoration of Hongkong to China, the possible independence, however remote, of the Japanese-occupied territories in the East Indies and Southeast Asia or the future disposition of Pacific Islands which are to be stripped from Japan.

DUE TO THESE omissions," he added, "the communique falls far short of stating the basic prerequisites for a just and durable peace in the Far East. Hongkong is as Chinese historically and in population as Formosa and Manchuria. The Far East, equally with Europe, requires the operation of an international organization such as was proposed by the Moscow Declaration."

Dr. Latourette said that the promises of Japan to some of the Far Eastern peoples who have been subjected to white supremacy will make it difficult for the United Nations to win their cooperation unless assurances are given that the purpose of the Fourth Pillar of Peace will be realized.

The Commission's Fourth Pillar states: "The peace must proclaim the goal of autonomy for subject peoples and it must establish international organization to assure and supervise the realization of that end."

The Far Eastern authority said that with respect to the future disposition of the Pacific Islands to be stripped from Japan "it is to be hoped that the assurance of the three great powers that they have 'no thought of territorial expansion' will be scrupulously followed in substance as well as in form."

"It is ardently to be desired," he concluded, "that the three governments responsible for the communique will take early steps to speak about these matters and to allay fears which will be increasingly aroused if silence is prolonged."

* * *

### A FIGHT FOR THINGS OF THE SPIRIT

QUITE FAIRLY, the war in which we are engaged has been distinguished from other wars, in that it is essentially a fight for things of the spirit, a battle for freedom, justice, and a way of life. We are reminded this week of a spiritual warfare in which all men are, of necessity, engaged, by virtue of their very being. In every man "the flesh lusteth against the spirit," there are strivings within and without and man's adversary, the spirit of evil, is always active with his cunning assaults. Man's problem is always how to withstand and to stand, how, overcoming all things, to endure. Being engaged in a spiritual fight, he needs spiritual weapons. It is the claim of Christianity that the necessary weapons are made available to the Christian warrior; he has at his command the whole armoury of God. Primarily is truth, as revealed by Him who is the Truth; the truth about God and man's relationship to Him. The truth about God's redeeming and sustaining love; the truth about life's values and the heart's true treasure. He has available a will, equipped by faith and trust in God's purposes and promises. In a special place, the Apostle Paul names as one of man's chief weapons the Word of God, primarily revealed in the Book. If today we lament a decline in spiritual apperception and many losses in this spiritual warfare, how much of that decline and loss can be traced to a neglect of or half-hearted regard for the Word of God? The whole armoury is available; it is ours to use it. If we will and do, victory is assured.—Editorial in The Record (English).

# *How May We "Feed" on Jesus*

By THOMAS F. OPIE

POSSIBLY THE MOST widely observed ceremony in the world is the Blessed Sacrament of the Lord's Supper—called also Holy Communion, the Eucharist, the Mass, the Holy Supper, etc. Can a liberal, intelligent mind get an approach to this sacrament at all in keeping with scientific thought—or any intelligent view of reality? I unhesitatingly answer, yes.

Apparently two great modern branches of the Church have given up the idea that this can be done, and have abandoned the sacrament—in its outward forms. Considering the bickerings and the superstitions and the misunderstandings that have arisen in this connection, there is little wonder that the Christian Scientists and the Society of Friends or Quakers have nothing in their formularies which calls for the elements and the forms—the "incidents" and the "accidents" of this holy ceremony.

Let us look at some of the views held. Transubstantiation, or "change of form and substance", is the view apparently held by the Roman Catholics and by many, if not most, of the Anglo-Catholics. The belief that at the prayer of consecration the "bread" and the "wine" actually "turn into" something they were not—into the actual (real!) body and blood of Jesus. One of our own clergy of the Anglo-Catholic group referred to the Christmas Eucharist in these words, "On our altars, in the Holy Sacrament of the Mass, Christ is 'born anew' ". Another writes me that the "change" is a subtle alteration of form which cannot be detected—such, for example, as the change in a piece of steel—when this steel is "rubbed with a lode-stone"! But, with what, pray, does one "rub" the elements, in order to achieve this piece of material magic? I ask it with deep reverence—and not in a facetious vein.

ONE OF THE Anglo-Catholic bishops is asked, "At what moment in the service" does this amazing—this "undetectable"—indeed, this "imagined" change take place? After a bit of quibble, the good diocesan replied, "No one can tell at just what moment in the ceremony the change takes place". But he held that a "change" does take place—a change which, if you please, cannot possibly be detected! But why assume such a change? Why try to hypnotize oneself into the idea that there is "change"?

The Episcopal church does not hold such a view—and apparently does not feel that we have to hypnotize ourselves into this fallacy. It is "**only** by **faith**" that we receive the "body of Christ", says this church. The elements are taken and eaten **only** after a "heavenly" and a "spiritual" manner. "Transubstantiation" is "repugnant" to the teaching of the Bible—and "overthroweth the nature of a Sacrament"—and is the cause of "many superstitions," etc. Too, the elements are **not** to be "carried around"—**not** to be "**reserved**"—**not** to be "lifted up"—and **not** to be "worshipped". (These are statements briefed from the formularies of the Episcopal church. See Article Twenty-eight in particular).

"Consubstantiation" is, I believe, the position held by many Lutherans and possibly others. It is as if you took a piece of metal and placed it in the flames until it was red hot. The heat, it is maintained, does not alter the nature and quality of the metal—but simply penetrates it. The "magnet" idea is also based on this premise. Just why the "quibble" should be invoked I am not in a position to say.

"Symbolism," it seems to me, is the most tenable—as it seems also the most helpful, the least obnoxious and the least repellent view one may hold with regard to this blessed sacrament. When Jesus instituted this ceremony I do not think that He had in mind anything subtle or inexplicable—and I am sure He would not be likely to intend to baffle the simple minds of the simple peasant folk who were His first followers. He was simply not that kind of a Person!—not "mysterious"—not "mystifying"—not "inexplicable"; but always straight-forward, direct, plain—utterly simple.

BUT DID NOT JESUS say, "This is my Body"?—"this is my blood". Yes, and He said, "I am the **door**". He said, "I am the **vine**". He said, "I am the **Good Shepherd**".. What kind of a "door" is Jesus? What kind of a "vine" is Jesus? What kind of a "shepherd"? He said also, "Ye are the **salt** of the earth". No, it will not do! If you can prove to me that Jesus **meant** that He was some sort of actual "vine"—some sort of real "door"—and that His followers are in truth actual "salt"—then I will revamp my views on all this—and concede that He actually, literally and **not in** a "**figure**", **meant** that what He held in His hand was, in very truth and reality, His actual body and His actual blood—though both His body and His blood stood before the disciples, in complete parts to the last degree of a cell and a protoplasm! Jesus spoke in a "figure", using the accustomed manner of speech peculiar to the Orient. Kindergartners and well-meaning quibblers to the contrary notwithstanding.

But how am I to "feed" on Jesus?—if the idea of actual body and blood does not obtain? Well, I shall gladly tell you how I do it! Here is Johnny, who wants to be like his father, whom he adores. He "feeds" on Dad! He copies out his actions, his speech, and his ways. He decides that he wants to be like his Dad. He wants to be a lawyer, as his Dad is—or a farmer, or a minister or a doctor. So he unconsciously feeds on his father—but not really, actually! No—only figuratively—by a symbol—in an image. In imagination—by pure faith, if you please! Is that real? To me it is infinitely more real than the other! No son could become like his father by eating his flesh! But a boy who really adores his father and wants to become like him, studies out his father, watches him at work—in the home—in all his ways and manners. And before you know it, the lad is almost a perfect reproduction of the father! Like father—like son! But you might as well expect a boy to become "as a fish" by eating fish—as to expect him to become as Jesus—by feeding on His body and blood!

A Christian looks at Jesus. Jesus is his pattern, his copy, his example. He wants to be like that! How shall he set about it? He studies Jesus. He thinks Jesus. He does the things he thinks Jesus would want him to do. He says the things he thinks Jesus would like him to say. He "feeds" on Jesus!—in a figure!—on His blessed character, on His love, on His pure pureness, on His sweet goodness. In the Blessed Sacrament he feeds his soul on Jesusness—on Godness, as he finds it in a "spiritual"—a "heavenly" manner, not in mere crumbs and corpuscles. This is **not** superstition, but sound religious psychology.

# *"Analyses of Moscow Declarations in the Light of The Six Pillars of Peace"*

By JOHN FOSTER DULLES

OUR FIRST AND BASIC PROPOSITION was that there should be established "the political framework for a continuing collaboration of the United Nations" and that "such collaboration should as quickly as possible be universal."

The Moscow Declaration pledges that "united action . . . will be continued for the organization and maintenance of peace and security" and recognizes "the necessity of establishing, at the earliest practicable date, a general international organization, based on the principle of the sovereign equality of all peace-loving States, and open to membership by all such States."

The phrase "peace-loving States" might, of course, cover an intent to postpone indefinitely membership by States which are now our enemies; or it may mean to defer such membership only until their peoples have installed governments genuinely disposed to cooperate with others for peace with justice. If the latter is intended, then the Moscow Declaration conforms in all substantial respects with our first and basic Proposition (First Pillar).

Our Commission pointed out that "the degree of collaboration can properly be related to the degree of interdependence" and that "Europe particularly illustrates the need for regional collaboration." The Moscow Declarations recognize this by establishing a "European Advisory Commission" and by pointing out that the peoples of Austria and of neighboring states are faced by "similar problems" and suggesting that they should seek together "political and economic security."

## II.

Our Second Pillar advocated "bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions."

This was not specifically dealt with by the Moscow Declarations. However, Mr. Eden stated to Parliament (November 11, 1943) that these economic matters were discussed with recognition that, after security, they "constitute the most important field in which the lot of man can be improved and that the three foreign ministers "found ourselves in agreement on the program for handling these vast problems, on many of which the work already has begun." That reference is doubtless to the plans for an institution to stabilize currencies and to the now established United Nations Relief and Rehabilitation Administration.

## III.

Our Third Pillar advocated permanent machinery "to adapt the treaty structure of the world to changing underlying conditions."

This was not specifically dealt with by the Moscow Declaration. It would presumably be the ultimate responsibility of the "general international organization" which was proposed. By implication the Moscow decisions recognized that political order, if it is to promote peace, must be flexible. The European Advisory Commission which was established illustrates the kind of expert standing body that is needed to study and advise on the need for adapting, from time to time, the political order of Europe to changing underlying conditions. It was designed, Mr. Eden says, to enable us "to look ahead." If such a body is made a permanent part of the "general international organization" and if similar expert standing bodies are set up in relation to other areas, then good progress will have been made in creating machinery for detecting and curing future maladjustments before they develop consequences that menace the world.

## IV.

Our Fourth Pillar contemplated international organization to promote the achievement of autonomy as the goal of colonial administration. On this topic the Moscow Declarations are silent, perhaps because the agenda seems to have been confined to maters relevant to Europe.

## V.

Our Fifth Pillar contemplated the establishment of "procedures for controlling military establishments everywhere."

The Moscow Declaration contemplates a "general agreement with respect to the regulation of armaments in the post-war period."

The difference between the two statements is principally the difference, if any, between "control" and "regulation." Our Commission used the word "control" as having two aspects: one negative, namely, to prevent military establishments "which have no valid reason for existence except to enable their possessors to be a law unto themselves; the other positive, namely, "to bring such military establishments as remain into the affirmative service of international order." "Regulate" seems more to emphasize the negative aspect of control, but this is not necessarily so, and it may be that the Moscow Declaration contemplates all that is envisaged by our Fifth Pillar.

## VI.

Our Sixth Pillar provided that "the peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty."

The Moscow Declarations do not proclaim any general bill of rights, but do deal with the matter in relation to Italy. It is said "freedom of speech, of religious worship, of political belief, of press and of public meeting shall be restored in full measure to the Italian people." This assertion implies acceptance in principle of the right of individuals everywhere to religious and intellectual liberty and constitutes a concrete step to achieve that in practice.

## Conclusion

We can properly characterize the Moscow Declarations as being a notable step toward realizing international order as envisaged by our Six Pillars of Peace. They mark a great development from the Atlantic Charter, which proposed no international institutions and which contained no reference to religious and in-

(Continued on page 9)

# EDITORIALS

*"Watchman Tell Us"*

John Bowing's great hymn, "Watchman, Tell Us of the Night", comes quickly to mind as one thinks of the approaching New Year. Most thinking people can tell the watchman something about the night. We know that there are millions of our brethren who have known nothing but darkness for better than five years now. A poignant ache passes through the heart as one thinks of the thousands of children whose childish laughter has been chilled by the darkness of blackouts. Of these same children who have lived all their lives under the terror of crashing bombs. Children who have never known what it is to see grown-ups live in peace with one another. One wonders what their generation will be like.

We know that the night has brought the horror of total global war. We know that it means loved ones are far from home, facing constant danger on a hundred battle fronts.

We know that the night has brought economic distress; social unrest; the cringing enslavement of millions. We know that the night has brought a terror unknown in the history of mankind.

All of this in spite of our boasting of a civilization that prided itself in its material achievements. We then have the temerity to call it a **Christian civilization.** We are learning painfully that only a veneer, and a very thin veneer, of the Christian spirit covered our material civilization. Perhaps that was our great error, and the night has illuminated it for us. Our pride in things and our disregard for the men made in the image of God. All these things the night has made clear for us.

But "Watchman, tell us of the night", what are its signs of better things? Are there no great promises wrapped up in all its darkness? As Christians we know that the watchman will answer yes to these questions. For as Christians we are children of Hope. As Christians we must be realists and recognize quite frankly that being hopeful is not an easy task as one has recently written:

"Faith in the ultimate destiny of man as a child of God is difficult to implement in political action. Our forces are divided between those who expect a new earth in our lifetime and those who accept the discipline of the long purposes of God. The Christian hope which we both hold is too grand to be politically effective and too small to be of avail." (Rhoda E. McCulloch.)

This is a stern and realistic statement. As we face the New Year we find ourselves still in the night of engendered hatreds. The way out is not all clear. We know that there is rough sailing ahead. Dangerous shoals abound. But as Christians we know that Light has come into this world that no man-made night can ever put out. For it is the Light of God's love for His children everywhere. The New Year may take us one step further along the road that will lead to the building of a new world order. It will not do it unless in our own lives we manifest our belief in the eternal glory of the beaming star of God's love.

Surely the hallowed prayer that will be on the lips of all this New Year's Day is, God, may this year bring Peace. But may we as Christians work now to see that the peace that comes will be a peace bearing some semblance of the good will that God shares with all men.

We know the night. May we train ourselves to learn something of the day. The day that brings God's message of Love. That is "the promised day of Israel". And God's promises will not fail—but we must do our part.

*Bishop-Elect Dun*

We feel that congratulations are in order both to the Diocese of Washington and to Dean Dun, of the Episcopal Theological Seminary. A very fine and important diocese is to be congratulated on electing a man of great talent as its leader. A true scholar with liberal outlook is to be congratulated upon being called to the high office of Bishop of Washington.

The Diocese of Washington has naturally grown with the rapid expansion that has taken place in the District of Columbia during the past few years. We imagine that with the close of the war, there will be some shrinkage in population. But Washington as the seat of Government will continue to be an important city. The Church has an opportunity to bear real witness to their Lord in the capital city. The magnificent Cathedral, through the vision of the late Bishop Freeman, has won a place in the city's life.

With the many opportunities for real mission work, with excellent equipment with which to work, we are certain that Bishop-elect Angus Dun will bring to the Diocese of Washington the inspiration of real leadership. He demonstrated his ability to think clearly, and to speak forcefully when he presented the majority report of the Commission on Approaches to Unity at the last General Convention. His speech was one of the highlights of the House of Deputies. The keynote of his address was a breadth of vision and a sympathetic understanding of the viewpoint of those with whom he disagreed. Under his leadership we expect great things from the Diocese of Washington in the years that lie ahead.

May God's rich blessings be upon Angus Dun as he assumes the leadership of the Diocese of Washington.

# $50,000 Offered for Post-War Employment Plan

THE ESTABLISHMENT of a series of awards totaling $50,000 for the best plans to stimulate post-war employment in the United States was announced December 1 at a luncheon in the Waldorf Astoria attended by more than one hundred prominent industrialists, labor leaders, economists, and government officials. The announcement was made by George V. Denny, Jr., moderator of America's Town Meeting of the Air, who will supervise the project.

A board of four distinguished judges will consider the entries in the competition. On the board are Dr. Clarence Dykstra, president of the University of Wisconsin; Dr. Wesley C. Mitchell, professor of economics at Columbia University; Dr. Beardsley Ruml, chairman of the Federal Reserve Bank of New York, and A. F. Whitney, president of the Brotherhood of Railroad Trainmen.

Entries will be judged solely on the basis of the practical contribution they offer to post-war employment and not on literary merit. A first prize of $25,000 in war bonds (purchase price) will be paid for the best plan. There will be a second award of $10,000 in bonds, and fifteen $1,000 awards. Any citizen of the United States, including members of the armed services, is entitled to enter the competition.

THE AWARDS were made possible through a grant from the Pabst Brewing Company in celebration of its 100th anniversary, and are to be known as the Pabst Post-War Employment Awards. Judging of the entries is independent of the company, and all administrative details will be handled by the Pabst Post-War Employment Awards Committee of 551 Fifth Avenue, New York City. Members of the faculty of the economics department of Columbia University will assist the judges in supervising the preliminary judging of the expected thousands of manuscripts. Responsible Government officials and agencies concerned with post-war problems will receive copies of the winning plans, later to be distributed to the public in booklet form.

Competition for the awards will start immediately and close February 7, 1944. Announcement of the winners will be made on April 12th, or as soon thereafter as judging can be completed. Each plan must be stated in 2,000 words or less, although entrants in the competition are permitted to send supporting data. Manuscripts must be written in English, on one side of the paper, and preferably by typewriter. Illegible offerings will not be considered, and each manuscript must bear the entrant's signature, home address, and occupation. In the event of a winning entry, submitted jointly by more than one person, the amount of the prize will be divided equally among the collaborators.

If two entries are tied for an award each will receive the full amount of the award. Entries must be mailed and postmarked not later than midnight of February 7, 1944, and regardless of postmark must be received not later than March 27, 1944. The Pabst Post-war Awards Committee and the sponsoring company state that they will not be responsible for entries that are delayed, damaged, undelivered or lost. The board of judges have also reserved the right to require any entrant to furnish proof of authorship of a submitted plan.

A DIVERSITY of social and economic opinion is reflected in the board of judges. Dr. Beardsley Ruml, exponent of the famous Ruml plan for pay-as-you-go income taxes, is an outstanding figure in economics and the social sciences. He earned degrees in science at Dartmouth and in philosophy at the University of Chicago. Dr. Ruml served as assistant to the president of the Carnegie Corporation and as director, for many years, of the Laura Spelman Fund of New York, and is at present a member of the board of trustees of that organization. He has also been dean of the Social Science division and professor of education at the University of Chicago. At present Dr. Ruml is advisor to the National Resources Planning Board, chairman of the Federal Reserve Bank of New York, and treasurer of R. H. Macy and Company.

Dr. Wesley Clair Mitchell, professor of economics for the last twenty years at Columbia University, is best known for his work on business cycles. He took degrees at the University of Chicago, the University of Hale, and at Venice, Oxford, Columbia, and Harvard. He is an outstanding authority on economics and the social sciences, and has served as professor at several leading American universities and at Oxford University. During the last war, Dr. Mitchell functioned as chief of the price section of President Wilson's War Industries Board, and was awarded the gold medal of the National Institute of Social Sciences. In that period he rendered outstanding service as director of research of the National Bureau of Economic Research. Later, during the depression years, Dr. Mitchell acted as chairman of the President's Research Committee on Social Trends, as a member of the National Planning Board and Federal Emergency Administration of Public Works. He is the author of many works on economics and social trends, notably, "Business Cycles" and "Business Cycles, the Problem and Its Setting."

Mr. A. F. Whitney is the son of an Iowa minister who rose from the ranks to head the Brotherhood of Railroad Trainmen. Beginning his career as a railroad news agent, he labored subsequently as brakeman for four leading roads. He became chairman of the grievance committee of the union forty years ago, climbed successively to the vice-presidency and the presidency. Mr. Whitney has led the Brotherhood and been its most outspoken figure for the last fifteen years. He served as a delegate to the Inter-American Conference for the Maintenance of Peace in Argentina in 1936 and as a member of the Committee on Unemployment census a year later. Mr. Whitney is the author of a book, "Main Street—not Wall Street", and has contributed articles to "Common Sense" and other magazines of opinion.

Dr. Clarence A. Dykstra, president of the University of Wisconsin, is one of the country's leading educators. He was the first national director of Selective Service, but retired from the post more than a year ago to devote his time to the University of Wisconsin. Dr. Dykstra has taken degrees in eight colleges and universities, has served as economics professor in four others. His lengthy list of public services includes: City Manager of Cincinnati, three years; a member of the advisory board, National Emergency Public Works Administration; Ohio State Advisory Commit-

(Continued on page 10)

# *A Message to the Churches of America*

By WILLIAM GREEN,
President of the American Federation of Labor

THIS IS A TIME when all those concerned with the wellbeing of the people of our Nation should make earnest efforts to strengthen the spiritual ideals of our entire community.

Many of the ideals for which some ten millions of our sons and daughters are enrolled in the Armed Services to defend against foreign aggression are ideals which are sorely lacking right here at home. Christian civilization is based primarily on the freedom and responsibility of the individual conscience. The sanction of law is the self-discipline of the community which delegates authority to some and responsibility to all. Respect for the rights of others is a mandate of good citizenship.

Over a period of years, however, the glamor of wealth, the power of privilege, the vice of prejudice, the success of self-seeking, the abuse of statutory law, and the denial of community responsibility have all combined to distort the image of good citizenship in our land.

War strips away with savage hands the superficial vices of combatants and assays the true worth of the individuals and the community. Today, after two years of war, America and Americans can see the victory ahead, and with profound and grateful humility join in saying that the heart of the Nation is sound. The essential test of our manhood has been and is being made, and the triumph is clearest where the test is hardest. In the ordeal of battle, the unselfish heroism proves the brotherhood of our citizen soldiers.

We cannot afford to let those ideals revealed anew on the fire of battle tarnish or dim when the fire is extinguished. A way must be found to keep the ideals so constant and clear that no excuse can again be found for rekindling anew the fires of war.

That is why I believe it so important now to ask the Churches of America to lead the way to a lasting peace and an enduring revival of the democratic spirit of Christian civilization.

DEMOCRACY must be made to work. It must be made a reality in the social life of neighborhood and nation. The dignity of the common man and the self-discipline of plain people demand that our free way of life must be fashioned to express the will and serve the needs of the people themselves.

The defeat of our enemies will prove that the apparent efficiency of dictatorship fails to serve the needs of the people and the consent of the governed comes clearly only out of participation in all of the basic processes.

The American Federation of Labor represents a bulwark in the process of democracy in the economic life of working people. Joined with the representatives of organized industry, with the government as arbitrator, the American Federation of Labor provides the basis of the economic democracy which our nation needs to shape the pattern of social justice in the years ahead.

Progress toward the goal, so desperately needed to prevent an overburdened political machinery from resorting anew to the error of dictatorship, can come only by an awakening of our people to the acuteness of the need and the soundness of the procedure.

The Churches of our Nation, which know so well the need for a functioning faith in the functioning of democracy, and which serve the spiritual needs of working people and employers alike can furnish the forum where the pattern of economic democracy can be expounded without the partisanship of special interest.

If we practice the brotherhood of Christianity we can go far toward avoiding strife at home and abroad. We shall succeed if we will remember that spiritual values arise from the unselfish devotion of man to mankind. The cry "Am I my brother's keeper?" must ring forever in the Christian conscience and it can be answered only in the spirit of service, which will be truly in keeping with the higher destinies of mankind.

---

## "ANALYSES OF MOSCOW DECLARATIONS IN THE LIGHT OF THE SIX PILLARS OF PEACE"

(Continued from page 6)

tellectual freedom. There still remain major omissions to which we have referred, notably the omission to deal with colonial or economic matters. There are ambiguities, as in such a phrase, as "peace-loving nations." But the positive aspects of the Moscow Declaration are sound, rejecting as they do any attempt to base world order merely on the military alliance of a few. The Declarations do recognize a special interim responsibility on Great Britain, the U. S. S. R., China and the U. S. for "joint action on behalf of the community of nations." But, as said in our "Long-Range Peace Objectives" September 18, 1941 "the end of the present war will find an overwhelming concentration of power in one or two nations. That power will be a reality the implications of which we cannot avoid. Our task will be to make it a beneficent reality. That requires that we use our power, not to perpetuate itself, but to create, support and eventually give way to international institutions drawing their vitality from the whole family of nations." That appears to be the spirit and objective of the Moscow Decisions.

The Christian forces of this country can be grateful that their government has cooperated with the governments of Great Britain, Russia and China to make a sound beginning for world order. We can legitimately feel that we have done much to create here a public opinion that has made this possible. We must not, however, be complacent or relax our efforts. The Moscow Declarations go only part of the way. Even then they are still words. To move from words into functioning institutions infused with the spirit of Christian fellowship remains a political and spiritual task of immense proportions.

* * *

## HAVEN

(Continued from page 3)

And in Jesus Christ, Revealer of God and Saviour of men:

And in the Spirit of Holiness, which is the Spirit of God and of Jesus.

By which Spirit man is made divine:

I acknowledge the communion of all faithful people in beauty, goodness and truth:

And I believe in the forgiveness of sins,

The glory of righteousness,

The victory of love, and the Life Eternal."

I wonder what his real reason is for his attitude. I should like the privilege of knowing. May he become

the man who wants to know instead of the man who doesn't care. I offer the following prescription to be taken until a cure is effected:

Go to Church each Sunday—try churches and denominations until one strikes you as **the** one.

Read carefully the little book just out by C. S. Lewis, **The Case for Christianity.** (He is also the author of **The Screwtape Letters.**)

Tune in "Haven" each morning and keep in contact with this attempt to make the Christian religion more vital and available, full of new sights and insights.

When you find a clergyman you feel you can trust, open up and talk things out.

* * *

**$50,000 OFFERED FOR POST-WAR EMPLOYMENT PLANS**

(Continued from page 8)

tee of U. S. Employment Service; the President's Committee to Survey the Role of the Urban Community in the National Economy, National Resources Board; the National Conference on City Planning, and the National Municipal League, of which he is president.

# A PAGE FOR THE CHILDREN

*Mrs. Conrad H. Goodwin, Editor*

**WHEN CHRISTMAS COMES**

When Christmas lights are twinkling,
And carols fill the air,
And the gladness of the season
Dispels the mood of care—
When the Yule-tide spirit pulses
Through the tingling atmosphere,
And the smiles of friendly faces
Warm our hearts with Christmas cheer—
Let us think of Him who loved us,
And taught our hearts to love,
That the life of men on earth
Might be like that above.

When we see the little children
Gathered 'round the Christmas tree,
Their eyes agleam with laughter
And their voices full of glee—
When we fill their hands with presents,
And send them out to play,
While we go to share our bounty
With some less fortunate than they—
Let us think of Him who nestled
In a bed of fragrant hay,
And lived and loved and suffered
That we might find the Way.

When we greet our friends and loved ones
With cordial word and nod,
For the priceless boon of friendship
Let us give our thanks to God.
And to Him who came to be
The Perfect Friend and true,
At this season of His coming,
Let us pledge our hearts anew.
May the love of Christ constrain us
To walk with Him forever,
In a happy, trustful comradeship,
That time nor death can sever!

—Henry Wade DuBose.

* * *

**CHRISTMAS EVE**

Quiet rules the stanchioned rows
Where the cattle stand and doze;
Safely housed the gentle sheep
Huddled in their woolly sleep;
Not a dove in shadowed cote
Makes a single cooing note;
The big brown mare within her stall
Stirs her bed-straw not at all;
Sheep and cattle, doves and mare
Are still as if they were not there;
Blest is the Eve when long ago
The dumb beasts saw the Christ Star's glow!

—J. M. Dowlin, in Our Dumb Animals.

* * *

**A SONG OF CHRISTMAS**

A pallet of straw
That shines like gold,
But cold is the night,
Cold, O cold.

"Hush, my little One,
Angels' wings
Shall keep Thee warm,"
His mother sings.

"Above, a fair star
Shines silver bright,
For Thee my Jesus,
This night . . . this night."

—Stanley Stokes.

✣ ✣ ✣

**STAR OF THE EAST**

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out tonight, O Star!

Star of the East, the night were drear,
But for the tender grace
That with thy glory comes to cheer
Earth's loneliest, darkest place;
For by that charity we see
Where there is hope for all—and me.

Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the Child—
To bring our hearts and offer them
Unto our King in Bethlehem!

—Eugene Field.

* * *

**LEONARD AND RUTHIE'S TWINKLE TREE**

PART II

Kathleen Hay

The small dog, with his small, stubby tail, moved towards the back door, looking back at Pussy White all the time.

Pussy White gave a faint "meow" as she left the nice warm fire behind, but all the same she followed Fido out on the back porch and down . . . down . . . down the dark, snow covered white steps that led into the garden below.

"Me-ow . . . it's freezing cold outside," the small puss complained, half wishing that Ruthie would awaken and put on her warm coat and bring her back, as she would do if she only knew.

"Never mind that," said Fido, "we can keep warm in our fur coats, and you're so clever about climbing that you can choose a tree that has a plenty of green branches to hold the shiny, twinkly lights, and I'm just sure Ruthie will hang an extra supply of Christmas turkey on the tree for you . . . tomorrow!"

Pussy White gave a contented little purr as they trotted off in the dusk.

"Here we are where the trees are thickest, and we did not get in front of even one car. Now we can begin to look."

"Oh!" exclaimed Pussy White. "Isn't that a twinkle tree, the very kind they want over there?"

"I knew your bright eyes would find one in a hurry; now, Miss Pussy, climb it quickly and tell me if the branches are thick enough to hold all the gifts."

Pussy White obligingly climbed higher and higher, and then a queer thing happened. Two men came along and stopped right under the tree that Pussy had just climbed!

"Here is the very kind of tree marked with those shiny candles so we'd know the special kind the boy and girl want. Take the axe and cut it down quickly."

"Bow . . . wow . . . Bow . . . WOW!" and Fido dashed back and forth, barking furiously.

"Well, if that isn't funny; there is the little pet dog that belongs to the children, out here in the snow."

Whack . . . whack, and the axe of the woodsman cut deeper into the bark of the tree, while poor Fido kept up a

(Continued on page 14)

# A WEEKLY REVIEW OF THE NEWS

### BISHOP MANNING'S CHRISTMAS MESSAGE

New York, N. Y.—As Bishop Manning was unable to be present at the Christmas Services, the following Christmas Message from the Bishop was read from the Altar of the Cathedral at the Midnight Christmas Service. The Message was included in the broadcast of the service given from 8 minutes past midnight to 12:30 over the Blue Network.

**The Bishop's Message**

To all of you who are gathered in this Cathedral, and to those everywhere who are joining in the Midnight Christmas Eucharist, and to the absent members of your families wherever they may be;

To all the people of our whole land, and to those now listening over the radio and sharing in the hymns and the worship;

To those all over the world of every Race and Nation who are suffering the Cruelties, the Wrongs, and the Terrors of this War;

And especially to the Men and Women of our Armed Forces who are giving themselves for us and for their fellow-men:

May this Christmas bring new Faith and Hope, new certainty of Victory for Right and Freedom, new assurance that after this conflict is ended there shall be a true fulfillment of the promise that Christmas brings, the promise that, by the power of Christ, this shall be a World of Justice, Peace, and Good-Will, for all men everywhere.

WILLIAM T. MANNING,
Bishop of New York.

* * *

### FAREWELL RECEPTION TENDERED ARCHDEACON AND MRS. HAGGER

Detroit, Mich.—A farewell reception for the Ven. Leonard P. Hagger, Archdeacon of the Diocese of Michigan, and Mrs. Hagger, was held at St. Andrew's Church, Detroit, on the evening of Tuesday, December 21, attended by many representatives of the Mission Field and the organizations with which the Archdeacon worked most closely during his fifteen years in this position—the Woman's Auxiliary, Girls' Friendly Society, Detroit Clericus, Diocesan Altar Guild, Daughters of the King—and members of the Department of Missions, Bishop's Committees of the Diocese, and the Executive Council.

Chairman of the committee which arranged the reception was the Rev. Lawrence E. Midworth, rector of the Church of the Epiphany, representing the Detroit Clericus, and included in its membership were Mr. John C. Spaulding, president of the newly formed Episcopal Laymen's Club; Mrs. M. S. Marr, president of the Woman's Auxiliary, and the Rev. Gordon Matthews, executive secretary of the diocese. In the reception line were the Rt. Rev. Frank W. Creighton, D. D., bishop of the diocese, and Mrs. Creighton; Mr. and Mrs. Marr; the Rev. William C. Hamm, president of the Detroit Clericus, and Mrs. Hamm, and Archdeacon and Mrs. Hagger.

During the evening, Bishop Creighton presented a pair of lamps, the gift of the diocese, to Archdeacon and Mrs. Haggar, and also representatives of Ephphatha Mission for the deaf presented a resolution of appreciation, and gave Archdeacon Hagger a book.

Archdeacon Hagger becomes rector of St. Paul's Church, Chillicothe, Ohio, on January 1. He completed twenty years in the Diocese of Michigan last fall, the first five of which were spent as rector of St. Jude's Church in Fenton.

* * *

### BISHOP-ELECT BOYNTON CONSECRATION JAN. 2.

New York, N. Y.—Presiding Bishop Tucker announces that he has appointed the Rt. Rev. Charles B. Colmore to act for him as chief consecrator at the consecration of Bishop Coadjutor-elect Charles F. Boynton, in St. John's Cathedral, San Juan, Puerto Rico, on January 2, 1944, at 10:00 A. M.

Mr. Boynton will serve under Bishop Colmore in Puerto Rico until his retirement and then, as Coadjutor, will succeed him.

Co-consecrators will be the Rt. Rev. B. F. P. Ivins of Milwaukee, and the Rt. Rev. W. J. Gardner of New Jersey. Bishop Gardner will also be the preacher. Mr. Boynton will be presented by Bishop Ivins, and, it is hoped, Bishop George Hand of Antigua, B. W. I.

The Rev. John E. Levo of Fredericksted, St. Croix, V. I., and the Rev. Lorenzo Alvarez of Mayaguez have been invited to act as the attending presbyters, and the Rev. Esteban Reus Garcia of Ponce has been invited to read the Litany. The Rev. Antonio Villafane will be deputy Registrar.

* * *

### EIGHT AFRICAN PRIESTS ORDAINED

New York, N. Y.—Eight African priests recently ordained for the diocese of Northern Rhodesia have strengthened the staff in that large diocese of 300,000 square miles. The regional African chief was ill and could not attend the service, to which hundreds of people came from miles around, but he sent his council and also sent a young ox as a gift. Among the men were the first two Tonga Africans to be ordained. All the new clergy will be working among people of their own tribes. The young bishop, not yet thirty-five, is Robert Selby Taylor. Northern Rhodesia is one of the four dioceses supported by the English Universities Mission to Central Africa.

* * *

### PROMINENT CHURCHMAN INAUGURATED AS COLLEGE PRESIDENT

Waupun, Wis.—On the seventh of December Dr. Clark George Kuebler, prominent layman of the Diocese of Chicago, was inaugurated as seventh president of Ripon College, Ripon, Wisconsin. Ripon was founded by Congregationalists and has usually been under the control of that denomination. Most of the previous presidents have been Congregational ministers.

Dr. Kuebler has been widely known as an active layman in the diocese, and a member of St. Luke's Parish, Evanston, Ill. For the past several years he has been a professor in classical languages at Northwestern University. He has been a deputy to General Convention, and is widely known as a speaker on religious as well as educational subjects. He is a master in the sort of apologetic which makes a strong appeal to lay folk, especially to young people. His inaugural address was an eloquent address along these lines.

Some ninety universities, colleges and seminaries were represented in the academic procession, as well as about thirty of the national learned societies. Over 100 clergymen were in the procession also, of whom about 70% were Episcopalians. Several bishops of the Church were in attendance also, including the Bishops of Fond du Lac, Milwaukee, Chicago, Western Michigan, Northern Indiana, and Indianapolis. Some of these had parts in the inaugural ceremonies.

---

### 46% of Men in Small Parish Off to War

Waupun, Wis.—When the Vicar of Trinity Mission reads the names of men that are on the parish honor roll, and offers the prayers of the Church for their well being, he calls the roll of 46% of the male communicant list and 21% of the entire parish list. There are only 94 communicant members in the parish, including children who have been confirmed. Twenty men are in the armed forces of the nation, distributed throughout practically all branches of the service, and scattered from India to North Africa.

* * *

### SEAMEN'S INSTITUTE ISSUES "THE MAINSTAY"

Newport, R. I.—The Seamen's Church Institute, the Rev. Roy W. Magoun, superintendent and chaplain, has issued its attractive December booklet, The Mainstay. The Newport S. C. I. always shares its Christmas with Newport in Monmouthshire, England, and is doing so this year, too. Chaplain Magoun says that three big words in our wartime vocabulary should be Sacrifice, Service, and SALVAGE. Waste nothing! The Mainstay relates that one sailor boy in a hospital bed, after listening to the praises of New York City sung by a loyal New Yorker, replied that his little town down in Georgia has something that New York City never can have. "What's that?" asked the visitor. And the sailor boy replied, "My home".

* * *

### COMMEMORATE BLESSINGS BY GIVING

Montclair, N. J.—The Church School at St. Luke's celebrated Thanksgiving Day with a special service of Hymns, Bible story, Psalms, and Prayers.

In thanksgiving for the Blessings commemorated on that day, the school decided to send the Offering to the Presiding Bishop's Fund for World Relief. The substantial sum sent will aid in relieving suffering in many parts of the world.

## DIOCESE OF WASHINGTON

### Institute on Christian Community Service, December, 1943

Washington, D. C.—Challenging the Church to "put more spiritual power" into its social work, the Hon. Charles P. Taft addressed an institute on Christian Community Service conducted by the Department of Christian Social Relations of the Diocese of Washington held at the Church of the Epiphany on December 10. The institute was given emphasis by the current program of Forward in Service, for which the Rev. Charles W. Sheerin is diocesan chairman, and by the fact that the developments discussed during the day are in line with the expressed wishes of the Bishop-elect of Washington, the Very Rev. Angus Dun. The Rev. Almon R. Pepper, one of the leaders in the movement, spoke to the clergy on their responsibilities and opportunities in the social problems of today.

Discussions were given point by the presence of the Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion in Cincinnati, who recently submitted reports of two studies which he had made in September of the Episcopal City Missions and the Institutions in the diocese. For the first time members of the boards of the institutions met together to discuss their common problems and the standards by which they should be guided in their work. The reports themselves provide a sound basis for hoped-for cooperative effort and advance in the field of community service.

Plans for a broadened and enlarged program for Episcopal City Missions were presented by the Rev. Peyton R. Williams, chairman of the Department of Christian Social Relations. Mr. Williams pointed out that with the recent approval of the Diocesan Convention, an executive director for City Missions will be secured who will have responsibility for giving leadership in the diocese in the fields of Christian service, Christian action and Christian education. City Missions has pioneered and been for twenty-five years active in providing the Church's ministrations to persons in penal institutions and hospitals in the District of Columbia. Today not only must there be an expansion of this work, but efforts must be made to bring the Church into more active participation in meeting the social needs of the community, in developing sympathetic understanding of the rights of minorities, and giving intelligent leadership in solving our growing social problems.

Faced with an unprecedented demand for personal counselling amongst the young women who have migrated to Washington to do war work, the Department has planned to bring to the diocese a case worker under the supervision of the Church Mission of Help. Miss Edith Balmford, Secretary of the National Council of the Church Mission of Help, spoke at the institute on the "Christian Approach to the Needs of the Individual".

The urgency of interfaith cooperation in Washington to implement the social ideals of the Church in the National Capitol were cogently stressed by the Rev. Francis McPeek, of the Washington Federation of Churches. He scored the Episcopal Church on its too frequent failures in this line.

## SOUND OF OLDEST BELL IN U. S. AND LANGUAGE OF CHRIST HIGHLIGHT XMAS PROGRAM

New York—The sound of the oldest bell in the United States and the almost extinct language which Jesus Christ spoke, were heard on the air for the first time, were highlights in NBC's celebration of the Yuletide Season this year. The programs had been arranged by Dr. Max Jordan, head of NBC's Religious Broadcasts.

The bell of San Miguel, which was brought from Mexico City to Santa Fe, New Mexico, during the 17th Century, was cast in Spain August 9, 1356, as an offering to St. Joseph, with a plea that the Saint help the Spaniards drive out the Moors. Today it is considered too valuable a relic to hang in a tower and is kept in the auditorium of San Miguel Church in Santa Fe. The bell is four inches thick and weighs 760 pounds.

Its ancient mellow tones rang in Christmas Day on the "Montezuma Seminary Choir" program Christmas Eve at 12:05 A. M., EWT.

A unique feature, the reading of the story of the Nativity from the Gospel of St. Luke in Aramaic, the language of Jesus Christ, was heard on NBC's "The Message of Christmas" on Christmas Day. His Beatitude Eshai Mar Shimun XXIII, Patriarch of the Church of the East and the Assyrians, read the Gospel in Aramaic against a background of music by a choir of Syrian children.

* * *

## NAVAJO INDIANS HIGHLY SUPERSTITIOUS

New York—"Can you imagine," writes a western Churchman interested in work among the Navajos, "one of our well favored and 'successful' city clergy asking his wife to help him bury—and I mean personally pick-and-shovel bury—a little dead Indian who had been deserted by his terror-stricken parents?"

He refers to a recent melancholy adventure of the Rev. Ralph Channon, now at San Juan Mission, Farmington, New Mexico. The non-Christian Navajos are still governed to a high degree by their ancient dread of death and their utter terror of touching a dead body. When anyone dies in one of their homes, the house is either destroyed or deserted. A person known or believed to be dying is placed outdoors, and later some one is called to bury the dead.

Mr. Channon was sent for one night to attend to a child who had died. The body was lying outdoors. The parents had carried the boy there, built a bonfire and watched until he died. Then they left and sent word to Mr. Channon. He and his wife took the body to the mission cemetery, secured two grave diggers, and the four of them interred the body.

Bishop J. M. Stoney, writing of this, adds that one of the sure evidences that religion is real to the Christian Navajos is their willingness to bury their own dead. With sixty-five Navajos, mostly babies, baptized within a year, and twenty-two Navajos confirmed, the situation, though difficult, is far from discouraging. Bishop Stoney reports that he knows how much more could be done if personnel and money were adequate. Mr. Channon, for instance, has no car, and the Navajos are widely scattered over the huge reservation. He hopes for a station wagon which, besides getting him around, can double as bus to bring children to Church school and ambulance for the hospital.

* * *

# FOREIGN

From the Spiritual Issues of the War

## THE REBUILDING OF OUR BOMBED CITIES PROVOST OF COVENTRY'S ADDRESS TO CITIZENS OF PLYMOUTH

The Provost of Coventry, the Very Rev. R. T. Howard, speaking at a civic lunch during Plymouth's Religion and Life Week on October 22, 1943, took as his subject, "The Spiritual Foundations of Our New Cities". His address throws light on the constructive and creative thought which is being given by Christian leaders to the problems and opportunities created by the partial devastation of British cities.

The Provost said: 'The first thing I wish to do is to bring the greetings of the Mayor of Coventry (representing the people of Coventry) to you, the leading citizens of Plymouth. There certainly is a very close bond of sympathy uniting our two cities, both of them historic centers of English life, beautiful, prosperous, beloved, and then devastated by enemy action. I don't know which city got it worse! At first we in Coventry were proud to be top of the poll, but little by little we saw Plymouth draw level and even surpass us in extent of damage! There has been a wealth of sympathy in Coventry for the sufferings of your great and beautiful city and its people, because—well, we know.

"But now in these days there is another bond that joins us together, our common forward-looking vision of the new city which it will be ours to build. You are going to build a new Plymouth, and we a new Coventry. Not only a new civic center, but new streets and areas. It is an unparalleled opportunity which any generation of citizens might be proud to be given. In Coventry we have already gone a good long way in our city planning; the nature and position of the new buildings which will form our civic center have been thought out, a model of the center of the whole city is being made and will soon be on view. You also are on the verge of a similar situation.

"We cannot overestimate the importance of building our cities on right lines, because the lines on which we now lay them down—even allowing for future change and development—may last for many centuries to come.

### The Purpose of Cities

"I begin by presenting you with that question which is far and away the most important one to be asked when city planning is in view—What is to be the purpose of the city you are going to build? For cities, in their form and structure, express the purpose for which they have been built. For nearly a thousand years there have been towns and cities in England. They have expressed the purpose for which city builders have thought that a city ought to be built. Once upon a time they were walled cities, built for the purpose of safety from marauding bands or armies of foreigners; then they grew into palatial and broad-avenued cities for the glory and display of victorious princes and their armies marching in

procession; then in the last 150 years they have become huge conglomerate masses of factories, docks and streets and business houses and suburbs built for the purpose of industrial progress and efficiency and profit and commerce. And what cities they have been! Grand in many ways—London, Liverpool, Manchester, Plymouth, Coventry; but in other ways so bad, as we all have to admit: smoke-laden, ugly, drab, congested, slum-infested, poverty-stricken, unhealthy, uncultural, unsociable, unspiritual. No wonder we cry with eagerness for a new Coventry, a new Plymouth. In so far as they were bad, they were bad because the purpose for which they were built was not the true, the right, the best purpose for which cities can and ought to be built. What is that purpose to be? The true purpose of a city is that it should be a city for people to live in. It is for the full, rich, personal life of every individual, at every level of his existence, of all ranks and all ages; and also for the rich social life of the community, which is made up of the many individuals and groups of persons within the city. The new City of Coventry and the new City of Plymouth must be for that. Any other purpose must be subservient to that main purpose: the good life of all the persons in the city.

**The Physical Side**

"Let me elaborate this a little. It must be a good healthy, physical life, for the body is the basis of the good life. God took a human body and lived embodied in it. So there must everywhere in our new city be plenty of space and air, indoors and out of doors, good sanitation and water supply for the humblest citizen. Workers must not have to exhaust their energies in long journeys to and from their work. Factories must be grouped away from dwelling houses, yet near enough to be easily reached.

"It means good recreational life; facilities for games for the whole body of citizens, and the city never so big that a citizen can't walk out into the green-belted depths of the country outside and back again in an afternoon.

"The good life means good cultural life: schools and colleges, of course, for all the young as long as they are young, and schools for adults—for in a proper city the cultural life of the people will grow and develop all through life until old age. Thus the people will know what true beauty is, and naturally demand that everything in their city should be beautiful.

"The good life means good family life: there will be such homes for all the people so that they can have the children they need, and bring them up with due regard to health and work and play and leisure time. The city must be so planned that the chief citizens may be content to make their homes within their city instead of being compelled to escape from its sordidness far into the country.

**Development of Community Feeling**

"The good life means a good social life. The city will be carefully planned so that smaller portions of it (say, each group of 10,000 people) may develop a close-knit neighborliness and sense of community feeling, with a full equipment of community buildings and rooms. The average city dweller of today has not yet even dreamed of the happiness of city community life, because our cities have not been built to make it possible. In our new cities we must never again segregate the people into areas all of one wage group, but thoroughly mix up the homes of all grades.

**The Ultimate Purpose**

"Finally, the city must be planned for the eternal life of every citizen. For that is the end and object of all life here upon earth, that in and through his daily life—all of it—a man may learn to have fellowship with God, His eternal Master and Father and Saviour and Lord. That, of course, means that our churches must stand at the center of every neighborhood-unit, calling and gathering the people to the communal worship of God. It means that factories should have their places of worship, where daily work is hallowed to the honor and glory of the Eternal. It means perhaps that in every street, perhaps within a hundred yards of every house, there should be a little oratory into which the people of that tiny neighborhood can easily drop for prayer and quiet which is so easily denied us in our homes. And nothing that happens in man's ordinary activities must make it difficult or impossible, as it so often is now, to live the spiritual life which is his true nature.

"These are just indications of that good life which it is the basis and primary purpose of every city to develop. Utopia? No. I protest that if it was possible for men to plan engines of destruction, based on every invention of modern science, in order to make your city and my city actually a city of death, then it is possible to use the same science to make our cities cities of the good life—if we will that it shall be so.

"We must deliberately seek to apply to our cities of stone and brick and cement, our cities made up of factory, house and civic building, that which applies to the City of God in Heaven the archetype of all earthly cities, 'God is in the midst of her'.

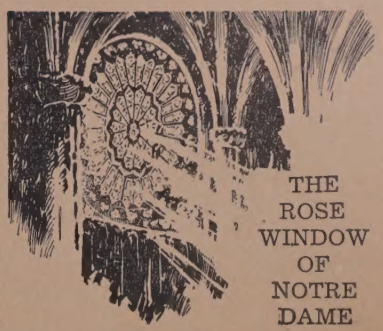
"If we can do this, the new Coventry and the new Plymouth may each be worthy to be called a City of God on earth."

* * *

# Personal Notes Of Interest

**Captain Frank H. Lash,** Navy Chaplain for 27 years has been appointed Senior Chaplain with the U. S. Naval Forces in Europe. Chaplain Lash was formerly a minister of the Disciples of Christ, and entered the Episcopal Church and was ordained by Bishop Freeman of Washington in 1923. He has been senior Chaplain of the U. S. Naval Training Station at Great Lakes, Ill., and District Chaplain of the Ninth Naval District concurrently for the past two years and eight months. He is the 97th Chaplain from Great Lakes to have entered foreign service in that time.

Chaplain Lask has served aboard many ships and land bases. In World War I he was aboard the U. S. S Missouri and later on the U. S. S. Missis-

THE ROSE WINDOW OF NOTRE DAME

## A Masterpiece of Beauty and Color

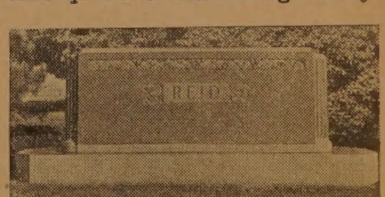
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

## WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the scintillating beauty and color of these jewels become visible.

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.



Write for FREE illustrated booklet, "FACTS for the Memorial Buyer."

**WinnsboroGraniteCorp.,Rion,S.C.**

## Classified Advertisements *and* Notice

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**SPECIAL NOTICES**
**ALTAR BREAD AND INCENSE**
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

WANTED, REFINED LADY TO KEEP house and take care of middleaged man. Home, oilburning heat, electrical equipments, hot water summer and winter hookup. Located on highway near Baptist, Episcopal, and Methodist churches. References exchanged. E. M. New, Saluda, Va.

**DOMESTIC HELP WANTED**
HOUSEKEEPER—LADY TO DO PLAIN cooking and general housework for small family. Good wages. Seashore during summer. Phone Chestnut 8050, or write 2611 N. Powhatan Street, Arlington, Va.


sippi. He was Fleet Chaplain of the U. S. Asiatic Fleet from 1927 to 1929; Chaplain of the U. S. Navy Academy, Annapolis, from 1929 to 1932; a tour of duty at Great Lakes from 1935 to 1938, and then Fleet Chaplain of the U. S. Pacific Fleet.

### MARRIAGE

The marriage of Miss Margaret I. Marston, daughter of Mr. Everett L. Marston of Portsmouth, N. H., to the Rev. Dr. Arthur M. Sherman, took place in the Church of the Epiphany, New York City, at noon on December 28, in the presence of the immediate families.

The ceremony was performed by the rector of the Church, the Rev. John W. Suter, D. D., assisted by the Rev. O. Worth May of Farmville, Va., son-in-law of Dr. Sherman. The marriage service was followed by a celebration of the Holy Communion, the Rev. C. Avery Mason, S. T. D., being the celebrant.

The Rev. Eric M. Tasman, rector of the Church of the Holy Communion, South Orange, N. J., was best man, and the bride's sister, Miss Caroline Marston, was maid of honor. The wedding breakfast was served at the New York Wellesley Club.

Mrs. Sherman has been executive secretary of the Woman's Auxiliary of the Episcopal Church, at national Church headquarters, and she will continue in that work. Dr. Sherman recently retired as executivxe secretary of Forward in Service, Episcopal Church advance movement, and joins the clergy staff of Grace Church, New York City.

* * *

### ORDINATIONS
**Priest**

**The Rev. Arnold Charnock** was ordained to the priesthood on St. Thomas' Day, December 21, 1943, in the Church of the Ascension, Clearwater, by Rt. Rev. John D. Wing, D. D., Bishop of South Florida, and, acting in behalf of the Rt. Rev. Thomas C. Darst, D. D., bishop of East Carolina and at his request, **the Rev. Sidney David Mason.**

Mr. Charnock was presented by the Rev. Otho F. Humphreys, and the Rev. Mr. Mason by the Rev. F. Barnby Leach. The ordination sermon was preached by the Rev. Martin J. Bram, rector of St. Andrew's Church, Tampa.

The Rev. Mr. Charnock has been appointed priest-in-charge of the Church of the Good Shepherd, Dunedin, and the Church of the Holy Spirit, Safety Harbor.

The Rev. Mr. Mason is in charge of the Church of the Holy Nativity, Pahokee.

### CHILDREN'S PAGE
(Continued from page 10)

ceaseless barking, as he ran up and down frantically.

"Where was poor little Pussy White, and what would she do?" and Fido's stubby tail seemed to grow stiff, and his heart too cold with fear to keep on trying to stop the men . . . then . . . CRASH . . . CRASH! and down came the tree, pussy cat and all!

Clinging to a branch that stood high above the ground, and not hurt at all, was Pussy White, while Fido stood under the limb and gave little yelps of joy and congratulations.

The woodsmen gave a laugh, as one of them reached up and took pussy gently down, and placed her beside Fido.

"Well, it just looks as though this small pair was also on the search for a Christmas twinkle tree, and tomorrow we shall tell the youngsters that their pets are plucky enough and smart enough, too, to deserve medals!"

They turned then and dragged the tree toward a wagon nearby to take it on to the big house.

Pussy White and Fido went trotting contentedly across the snowy forest, and back up . . . up . . . UP the frozen back stair that led to Leonard and Ruthie's warm, cozy room.

Pussy White curled up in a small ball, the picture of comfort and joy once again. Fido, too, settled down on the rug in front of the glowing fire.

"Master Leonard and Miss Ruthie are fast asleep" said the little doggie with his small tail moving back and forth happily, "and I'm sure they will have the prettiest twinkle tree that ever was in this room!"

"Happy Christmas," purred Pussy White, too happy for any more conversation just then, "let's join them in Dreamland until tomorrow morning."

"Good night, Pussy White . . . and sweet dreams," Fido replied good naturedly.

And they both went to sleep.


**Church building *specialists***

Since 1922, building over 100 churches—all denominations, sizes and styles. Flexible financing. Write for information.

**Southeastern**
Construction Co.
CHARLOTTE, N. C.

**Thomas W. Moore**
**FURNITURE COMPANY**
300 W. Broad Street
Richmond, Va.
BUY BONDS
And
WIN THE WAR

**SURPLICES, STOLES, CASSOCKS,**
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
finished or by the yard.
C. M. ALMY & SON, INC.
562 Fifth Avenue (at 46th St), New York N. Y.

For those who use only a few checks each month, a Special Checking Account is most helpful. There are no service charges; no minimum balance requirements; your only cost is a dollar for 15 checks.

**FIRST AND MERCHANTS**
**National Bank of Richmond**

John M. Miller, Jr.
Chairman of the Board

H. Hiter Harris
President

Capital and Surplus Six Million Dollars

Member Federal Deposit Insurance Corporation.

## St. Mary's School

**SEWANEE, TENN.**

Boarding School for Girls
Accredited

Terms—Board and Tuition, $500
Address: The Sister Superior, C. S. M.

## St. Catherine's School

**Richmond, Virginia**

An Episcopal Country School for girls. College preparatory course with graduates in leading Eastern colleges. General course also with music and art. Attractive buildings. Riding and other outdoor activities all year. Swimming pool. **Catalogue.**

**LOUISA deB BACOT BRACKETT, A. B.**
**(Mrs. Jeffrey R), Headmistress.**

## PATTERSON SCHOOL

**LEGERWOOD, N. C.**

Episcopal School for boys on 1,300-acre estate in Blue Ridge Mountains of Western North Carolina. Accredited Junior High and High School. College Preparatory. Also Industrial Arts, Mechanical Drawing, and Typing. Spiritual training emphasised. Self-help plan. Tuition $360 plus duties.

**Write GEORGE F. WIESE, Supt.**

## CHRISTCHURCH SCHOOL

For Boys

On the banks of the Rappahannock River, offers sound preparation for college among ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **Rev. Janney S. Hutton, Headmaster.** For catalogue address **The Registrar, Christchurch School, Christchurch, Virginia.**

## ST. ANNE'S SCHOOL

Episcopal Country School for Girls. College preparatory and General Courses. Beautiful campus; separate dormitory for younger girls. Riding, sports. Catalog.

**Elizabeth S. Cochran, Charlottesville, Va.**

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request.

**Clerical Tailors for 50 Years**
**C. M. ALMY & SON, INC.,**
**562 Fifth Avenue, New York 19, N. Y.**

## Cathedral Studios

**Washington and London**

Church Vestments, plain or embroidered, surplices, exquisite Altar Linens. Stoles. Burses and Veils. Materials by the yard. See my new book CHURCH EMBROIDERY, a complete instruction; 128 pages, 95 illus. Price $4. Also my Handbook for Altar Guilds, price 50c. L. V Mackrille, 11 N. Kirke Street, Chevy Chase Md., 30 Min. from U. S. Treasury. Tel Wisconsin 2752.


## THOUGHTS FOR THE THOUGHTFUL

"Mastery of the physical world is perilous without the discipline of the human spirit."

All sunshine makes a desert.
—Arab saying.

Now the year begins anew;
Let us make it good and true,
Give ourselves to God today—
Never take the gift away!

You cannot understand man without God. You cannot understand God without Christ. —Sherwood Eddy.

Under the high white winter stars
The old path still is bright;
Though we have wandered and missed the way
Let us go back tonight.
—Sel.

True humanness and true freedom are present only when man knows and acknowledges his complete dependence on God. —Emil Brunner.

"Christ Himself is the self-communication of God, He Himself is God's visitation to men, God's coming near, God's coming to us, Immanuel."

What is there in the book of the law so clear to each man as that written in his heart? What sacrifice equals the self-denials which loving men and women make for one another? And what altar can be compared with the heart of a good man, on which God Himself accepts the sacrifice?
—Tolstoi.

Nature is the art of God.
—Sir Thomas Browne.

Education is the offspring of the Church from the day the Founder took a child and set him in the midst.
—A. W. Swan.

Let us at all costs avoid the temptation to make of our Christmas worship a withdrawal from the stress and sorrow of life into a realm of unreal beauty. It was into the real world that Christ came, and He comes to us, not to snatch us away by some miracle from the conflict of life, but to give us His peace in our hearts, whereby we may be calmly steadfast while the conflict rages, and be able to bring to the torn world the healing of that peace.
—Archbishop of Canterbury.


## BRUGLER HOUSE

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

**R. P. KENT, Secy.**
**281 Fourth Ave., New York, N. Y.**

## MONEY FOR YOUR TREASURY

Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write for particulars.

SAMPLE FREE TO OFFICIAL

**NORWALK COSMETIC CO.,**
**Norwalk, Ohio.**

**PURE IRISH LINEN AVAILABLE**
**Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offe rthese now at prices controlled by O. P. A. ceilings. Act promptly to secure what you need. Samples on request.**
**MARY FAWCETT CO.**
**Box 146 Plainsfields, N. J.**

**EPISCOPAL CHURCH HEADQUARTERS LYCETT, INC.,**
**317 N. Charles St.,**
**Baltimore (one), Maryland**
**For Bibles, New Testaments, Prayer Books—from 40c up. Send for price list. Church and Religious Books.**
**Order now your**

| | |
|---|---|
| Christian Year Kalendar | $1.00 |
| Ashby Calendar, 30c—4 for | 1.00 |
| Scripture Text, 30c—4 for | 1.00 |
| Philip Brooks Engagement | .50 |
| Church Devotional Calendar | .20 |
| Pocket Church Kalendar | .05 |
| Living Church Annual | 2.00 |
| Desk Kalendar, 30c—4 for | 1.00 |
| Xmas Annual of Literature and Art 10x14 | 1.00 |

**Above and any book sent postpaid on receipt of price.**
**Folders—Christmas Designs for printing your message, Church Services, etc. Samples upon request.**
**Church Furnishings, Honor Rolls.**
**Church and U. S. Flags. Information upon request.**

**LYCETT, INC., Church Section,**
**317 N. Charles St.,**
**Baltimore, Md.**
**Episcopal and U. S. Church Flags.**
**Send for Circular with prices.**

**VESTMENTS**
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1943
**COX SONS & VINING, INC.**
131 EAST 23RD STREET, NEW YORK, N. Y.

THE J. & R. LAMB STUDIOS
TENAFLY N. J.
STAINED GLASS
CHANCELS AND ALL CHURCH CRAFTS
EST. 1857

**EXCELLENT FOOD**
**Reasonable Prices.**
**BANQUET ROOMS**
**Serving from 10 to 500**
**Other Ewart Locations**
**Washington, D. C. Philadelphia, Pa.**

## Cauthorne Paper Company

**The South's Most Progressive Paper House**
**ALL GRADES OF WRITING AND WRAPPING PAPERS,**
**Richmond, Va.**
**This paper is printed on paper supplied by the Cauthorne Paper Company.**

# NEW YEAR GREETINGS

## From Richmond Business Firms

Season's Greetings

**RICHMOND VALETERIA, INC.**

2705 W. Broad St., Richmond, Va.

Season's Greetings

**LAKEVIEW DAIRY, INC.**

1619 Brook Road, Richmond, Va.

Season's Greetings

**MRS. CHAMBERLAIN'S PIES**

612 Hull St., Richmond, Va.

Season's Greetings

**BERRIER BROTHERS ICE CREAM CORP.**

1306 N. Boulevard, Richmond, Va.

Season's Greetings

**PEARL LAUNDRY & DRY CLEANERS**

1208 Parkwood Ave., Richmond, Va.

Season's Greetings

**RICHMOND RUBBER CO., INC.**

618 E. Leigh St., Richmond, Va.

Season's Greetings

**NEW DEAL BODY & FENDER CO.**

1500 West Main St., Richmond, Va.

Season's Greetings

**CHESAPEAKE PAPER STOCK CO., INC.**

Richmond, Va.

Season's Greetings

**MR. SAM B. WOODY**

Commissioner of Revenue

Richmond, Va.

Season's Greetings

**MARKOW FLORIST**

304 N. 6th St., Richmond, Va.